

Freedom from the Law and Spiritual Growth

by

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Morrilton, Arkansas

Price - \$4.95

DEDICATION

This book is affectionately dedicated to Big Creek Valley Church, near Jonesboro, Arkansas, where I had many delightful hours in the service of our Lord when I was their pastor; to its elderly members who are nearing the end of life's pilgrimage; to Eld. Luther McCrackin, its present pastor, one of the most humble men I have ever known, and who has been one of the most faithful, influential and successful pastors in Jonesboro Association; to his good wife who has been faithful to him, and to the Lord's service through many years; and to all in that church who have endeared themselves to both me and my wife through their love and kindness to us through the years. May God's abundant grace and mercy ever be upon them, and may His Spirit ever lead them and keep them until we shall all gather around our Lord's throne, where we can worship Him in a better way, and mingle our voices in never ending praise and songs of joy unto Him who loved us and washed us in His own blood.

--G. E. Jones

PREFACE

For some time I have felt that there is a great need for a work to be put out against the legalistic teachings which are becoming more and more prominent among our people. This is dishonoring to God. It is confusing our people and leading them into unscriptural methods of service and worship. It is sapping our churches of their spiritual power, and it is causing great dissatisfaction among many of our people, and it is disrupting fellowship in many of our churches. It is a high time that someone call attention to this radical departure from the old time preaching which we had in our churches in the early days.

There are many who hold to the same truths which this writer shall put forth in this work. But for some reason they have played shut mouth concerning the departure from the truth which is among us. I have talked with them and know their position on these things. They well know that the new generation of preachers among us is teaching legalism, but they are not speaking out against this evil. I have spoken against such in my preaching. When I was writer of the Sunday School literature; whenever the opportunity presented itself, I wrote against this legalism. Now I feel like the time is due to put out a book against this departure from the old time paths. Not only is this departure found among this new generation of preachers, but I could name some older preachers who have fallen in with the popular trend and are now advocating things which they once condemned.

I well realize that some things which I shall put out in this work will not meet with the approval of many of my best friends, and shall probably bring discrimination against me in many places, and among many preachers, but these things have long been burning within my soul, and I am obligated to my Lord to put forth the truth, regardless of the consequences to me, and in spite of any and all opposition that might come my way from some of our prominent men, and those who are under their influence.

I beseech the readers to hear me through to the end. Let us study the word of God together and prove all things by the scripture, and hold only to that which conforms to its teachings. I have not reached the conclusions set forth in this work hastily, but after a careful examination of God's word for more than 40 years. Many of these things I had studied out before most of the preachers of our day were ever born. Some things I shall say may not be popular, but I am fully convinced that they are in keeping with the truth of God's word. The truth has never been popular, and God's messengers have never been popular in the eyes of men. So study the word with me with an open mind, and after reading this book through you may see some things differently, and, if you have been wrong, surely you want to get right, regardless of what may be popular in the sight of men.

When I first made known my intention to write this book; a certain one, who sees many of these things as I do, said I would never get my money back which I will put into this book. But, be that as it may, I am not writing for any profit I may make out of the book, but to get the truth over to the people, and in response to a burden I have long had on my heart. Jeremiah said in Jer. 20:8-9, "For since I spake, I cried out, I cried violence and spoil because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

What Jeremiah foretold and said to the people was very unpopular. He was derided and persecuted for what he prophesied. But God caused him to see the destruction and captivity which was coming on his people. When his prophecy was not received, or heeded by his people, he said within himself, I will not vatic any more in his name. He would just keep his mouth shut, as what he said was not heeded by the people. But the word of God so burned within his soul that he was compelled to speak out.

I have long seen some things taking place among are leading our people into LEGALISM, an error bitterly denounced by Paul. It is sapping the spiritual life of our churches is sowing dissatisfaction among a lot of members, and it is driving some away from our churches. Some seem determined to put over certain things they want done, scripture or no scripture. If they desire to put over what they consider a great project they set out to do that even though they can find no scripture to justify them doing so. I know the drift among us forebodes no good thing, and I, like Jeremiah, have the word burning in my heart like a fire in my bones, and I must speak out.

In my my ministerial life I have been a student of prophecy, and I have tried to look beyond the present moment and see where certain departures from the word of God will ultimately lead. When I was with the Convention people I saw certain things creeping in that tended toward modernism. I was considered a pessimist and alarmist. Today the very things I foresaw 40 years ago are now in the Convention ranks. Very few of them are against alien baptism and open communion, and the observance of Easter services. Back then they had their Easter egg hunt for the children. Today some of their churches observe Lent services.

Back then I saw the error of modernism creeping into the text books in their colleges. Back then they dismissed Allen Hill Autry, one of the soundest preachers among them, for opposing the compromising stand of the president of Louisville Seminary on the evolution question. The charge brought against Bro. Autry was "He is not loyal to our leaders." He was not charged with being unsound in the faith, or in the word of God, but of "Not being loyal to their leaders." A member of the Home Mission board went before that board and recommended that he be fired.

After he was fired the papers would not publish Bro. Autry's reply. He had to put out a tract defending himself, and pay for the same.

Later on Dr. E. P. Aldredge was another man who was crucified by them. He bitterly opposed the Southern Baptists having anything to do with The Federal Council of Churches, now called The National Council of Churches. He pointed out the downward trend in Convention Baptist ranks and did his best to get things remedied. He was pushed to one side, and laid on the shelf, and died a broken-hearted man, all because he dared to point out the modernistic trend among Baptists.

While I was a small fry, yet I dared to show the modernistic trend, and denounced some of their text books. The cry was we must not let the people know about these things. It will hurt the contributions to our co-operative program. What do we see today? Some four years ago 13 modernistic teachers were dismissed from the Louisville Seminary. A group of young preachers, one of them a close friend of mine, informed the sounder preachers in the Convention ranks, men of strong influence, and they had these 13 modernistic teachers dismissed. That seminary was told by the association of seminaries to which it belonged that it would lose its rating if those 13 modernistic teachers were not reinstated. A movement was started to do that very thing. Brooks Hays, a former congressman from Arkansas, and one time the president of the Southern Baptist Convention made a strong plea for those 13 un-sound teachers. He said that the seminary could not afford to lose its rating.

In the first place I would like to know what business a Baptist Seminary has in lining up with Methodist, Episcopalian, Congregational, and a lot of other seminaries which are tainted with modernism. It was the spirit of compromise, and a desire to be broad and liberal in the first place. In most of the larger towns and cities they have their ministerial councils. In these are the ministers of the various churches, men of all stripes, and of all convictions, or of no convictions concerning the word of God. Yet some of

our prominent NABA¹ preachers belong to these counsels and buddy with Catholics, Methodists, Jewish Rabbis, and have you.

I am speaking out against the downward trend in our group of Baptists lest they go the way of Convention Baptists. The trend has already gone far in that direction. An editor of one of our Baptist papers said to me not long ago that a group of our younger men are just waiting until the older and more experienced preachers die off to take over and guide our churches in the way they want them to go.

It has been predicted that this book will not sell. I have reason to believe that it will. Many church members are anxious for it to come out. Already I have about 25 advance orders which have not been solicited. Many people are wanting a book like this.

Some preachers will not be strong for it. They will not try to answer it, for if they read the book they will see that it cannot be answered scripturally. A lot of church members are going to read it, and they are going to see that some of their pastors have been misleading them. Already I know of some who have been forced to resign for preaching the very thing I am exposing in this book.

Now, you preachers, don't lay this book down and refuse to continue to read it, when you see I have proven you wrong by the word of God. Are you going to be like a young woman I once knew? I heard her say, "If I am wrong I do not want to know it." Is this your attitude? Listen to me! The time will surely come when you will wish you had found out your error before it was too late to make amends. So I beg you to hear me through to the end. Let us investigate the word of God together. Try what I shall say, not by the wisdom of men, not by human reasoning, nor by what is popular, or what may seem to you to be expedient, but by the infallible word of

¹ NABA – North American Baptist Association later to become BMAA or Baptist Missionary Association of America. NABA was a split from the ABA after the associational meeting in Lakeland, Florida in 1950 - lk

TRUTH. My sincere desire is that this work shall stand or fall by "What sayeth the word of God"? "Prove all things; hold fast that which is good," I Thes. 5:21.

--G. E. Jones

Freedom from the Law and Spiritual Growth

Paul wrote the epistle to the Galatians to combat and expose the error of legalism which had been brought into these churches by false teachers. He charged the Galatians with being removed from the grace of Christ to another gospel, but which he said was not another, but that there were some who would pervert the gospel of Christ. See Gal. 1:6-7. He said to them, "If any man preach any other gospel unto you than that which ye have received, let him be accursed," Gal. 1:9. He even went so far as to say, "I would that they were even cut off which trouble you." See Gal. 5:12.

After severely rebuking the Galatians for their un-stability and denouncing the legalistic teachers who were troubling them he said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

Man, by nature is a Legalist.

Men are by nature legalists. Instead of being concerned about what Christ has done for them, and will do for them, and in them, they are more concerned about trying to do something for Christ. This has led men away from the simplicity that is in Christ unto unscriptural methods and a multiplicity of organizations which have sapped the spiritual life of the churches, and have burdened people with many unnecessary and unprofitable things. Little is left for meditation, devotion and scriptural study. It makes us think of the question Jeremiah asked Judah, "Why gaddest you about so much to change thy way?" See Jer. 2:36.

A few years ago I was visiting a college friend in his home. We were talking on certain scriptural subjects. He was pastor of large Convention Baptist Church. He was uninformed on those scriptural subjects. I asked him why he did not study up on them inform his people on those things which they needed to know. He said, "Brother, I do not have time. I have to speak once a week to the Men's Brotherhood, and once a week to the boys' organization, and once to this organization and that organization, I have this committee meeting and that committee meeting." He was so busy looking after things the Lord had not told him do, that little time was left for doing what the Lord did tell him to do. The word of God tells the servant of God to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He is to teach the same to his people. The average church member today knows little about the book of Revelation. Why? The preachers themselves do not know. They are too busy operating, and keeping up with an hundred and one different organizations we could well do without. Too many, like Martha, are troubled about many things, and they have not chosen the good part as did Mary.

Men are prone to put the emphasis on that which is outward, rather than that which is inward. They are more concerned about that which makes a show before men, than they are with that which is pleasing to God. They think more about the things which can be put in statistics, and will make a good report before the churches and religious leaders and men, than they are about the record that is being made in heaven. They are more interested in greenback than they are in grace. They are more concerned about that which brings glory to themselves, than they are with that which glorifies God. Paul said, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6:12. He also said, "Neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Gal. 6:13. Many of our churches today, like the

church at Sardis, have a name that they live, but they are dead. See Rev. 3:1.

We need to go back to the word of God again and study anew the law, and our freedom from the same. This writer believes that at least nine church members out of ten, and four preachers out of five are in some measure entangled in the meshes of the law.

As a proof that the above statement is true I refer to an article which recently appeared in one of our papers. The writer said that he was under eleven commandments, the ten which were written on tables of stone, and the new commandment which Jesus gave that we should love one another. And he thanked God that he was under eleven. Well, we shall see that the Ten Commandments which are written in tables of stone are called the ministration of DEATH and the ministration of CONDEMNATION. II Cor. 3:7-9. So, this man was thanking God that he was under the ministration of DEATH and the ministration of CONDEMNATION.

I thank God that I have been made FREE from the law of sin and DEATH, and am standing in the liberty wherewith Christ has made me free, and that I am not under the Ten Commandments. Such persons still have the veil over their hearts. After speaking about the ministration of DEATH and of CONDEMNATION in II Cor. 3:7-11, and saying that this ministration had been done away, Paul went on to say, "But even unto this day, when Moses is read; the veil is upon their heart," II Cor. 3:15.

The main purpose of this book which I am now writing is to get the people, preachers and others, to see our freedom from the law, and teach the people the same. If I thought I was under the Ten Commandments I would go and join the Seventh Day Adventists. This man claims he is under the Ten Commandments. One of those ten enjoins the observance of the Sabbath, and plainly says that the seventh day is the Sabbath. See Ex. 20:8-10. This man does not belong to the Advents or he would not be

writing to a Baptist paper. And I will say that he makes no attempt to observe the seventh day of the week. If he is a preacher he needs to study his Bible closer. If he is not a preacher he needs a pastor who can teach him the truth on this line.

The Law Stands or Passes as a Whole

Many think that some part, or parts of the law have been fulfilled, and we are not under obligation to keep them, while other parts of it remain which we as believers are under obligation to observe. This is a mistake. The law stands or passes as a whole, not in parts. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. If we are under any part of it, we are under all of it. If we have been made free from any part of it, then we have been made free from all of it. If we are under the Ten Commandments, as the Adventists teach, then we are obligated to observe the seventh day of the week, as the law commanded Israel to do. "Remember the Sabbath day, to keep it holy. Six days shall thou labour and do all thy work: but the SEVENTH day is the Sabbath of the Lord thy God," Ex. 20:8-10. Do we observe the seventh day of the week as a day of rest? We cannot say that this commandment has been fulfilled and abolished, but the other nine remain. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. To say the believer is under nine of them is to teach that he is under all ten of them, and that he must observe the seventh day of the week, as did Israel, and as the Advents claim to do.

Neither can we say that the Sabbath has been changed from the seventh day to the first day of the week. There is not one line of scripture which teaches that. Neither is there one place to be found where the first day of the week is called the Sabbath, or a Sabbath. We often hear it called such by people in their prayers, conversation, and sometimes in sermons. But there is an abundance of scripture which teaches that the law has been abolished, And that the believer is not bound by the law of days. Paul

certainly taught this when he wrote the Galatians, "Ye observe days, months, times, and years. I am afraid of you, lest I have bestowed upon you labour in vain," Gal. 4:10-11. The believer is not bound a law of any day. He is privileged to assemble on the first day the week, or any other day. But there is no specific command which makes it obligatory upon him to assemble on the seventh day or the first day, any more than any other day. There are examples found where the believers met on the first day of the week, (Acts 20:7) and also on all the days of the week. "And they continued daily with one accord in the temple, and in breaking bread from house to house," Acts 2:46.

Three Parts in the Law

In the law, commonly known as the Mosaic law, or covenant there were three parts or divisions, each essential to the other. They were the Ten Commandments which expressed God's righteous will. Then there were the ordinances which regulated Israel's religious life. In these they were told what feasts and days they must keep, and the different sacrificial offerings they should bring, and what they were to contribute of their means for the support of the religious work. Third, there were the judgments which governed the social life of Israel; laws concerning marriage, business, contracts, the sale of lands, and houses, the employment of servants, - and the management of the land; what they could eat, and could not eat.

Now let us take up each of these parts and see if the New Testament teaches that the believer is bound by any part of the law.

The Ten Commandments

The Ten Commandments were written in tables of stone and they have been abolished. This is learned by reading Deut. 10:1-5 and 11 Cor. 3:7-11.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark

of wood. And I will write on the tables the words that were written on the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, THE TEN COMMANDMENTS, which the Lord spake unto you in the mount (See Ex. 20:1-17) out of the midst of fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be," Deut. 10:1-5.

This passage makes it plain that it was the Ten Commandments which were written in TABLES OF STONE. When we read II Cor. 3:7-11 we learn that the Ten Commandments are called the ministration of DEATH and CONDEMNATION and that this ministration has been abolished and has been done away.

"If the ministration of DEATH, written and engraven IN STONES, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of CONDEMNATION be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no gory in this respect, by reason of the glory that excelleth. For if that which IS DONE AWAY was glorious, much more that which REMAINETH is glorious."

In the above passage Paul is contrasting the ministration of the law, which was written in TABLES OF STONE, with the ministration of the Spirit which he said is written "IN THE FLESHY TABLES OF THE HEART," II Cor. 3:3. He calls the ministration which was written in TABLES OF STONE the ministration of DEATH and of CONDEMNATION. He said that this was DONE AWAY. This is plain enough for any to understand, if he is not spiritually

blind. In this same connection Paul said, "Seeing we have such hope, we use great PLAINNESS of speech," v. 12.

Paul called the Ten Commandments the ministration of DEATH. The 10th commandment concerns coveting. It was this tenth commandment that brought spiritual death to Paul. He said, "I had not known sin but by the law; for I had not known lust, except law had said, thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died." See Rom. 7:7-9.

We have seen in the third chapter of Second Corinthians how that Paul contrasted the ministration of the Spirit which he said the 6th verse gives life, with the ministration of DEATH, which written in TABLES OF STONE. Now we read in Rom. 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the LAW of SIN and DEATH."

Thus we have positive proof that the Ten Commandments, called the ministration of condemnation and death, have been fulfilled and done away for the believer.

The Ordinances and Judgments

The ordinances, which regulated the religious life of Israel were abolished by the death of Christ on the cross. This is plainly taught in Col. 2:13-14.

And you, being dead in your sins and the un-circumcision of your flesh hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Then he goes on to say in the 16th verse: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath." (The word "days" in this verse is in italics, and is not found in the Greek in this verse, so I did not quote it.)

From this we see that the believer is set free from the law concerning the eating of certain kinds of meats, and the observance of holy days, or of a Sabbath. In Lev. 11:1-8 we find that Israel was forbidden to eat the flesh of any animal which did not split the hoof and chew the cud. Thus they could not eat swine meat. If we are under this part of the law then we break it if we eat bacon or ham meat. In Lev. 11:9-12 we find that the law forbade Israel to eat of any fish unless it had both fins and scales. The catfish does not have scales. Are we under this part of the law? If so, then we are not permitted to eat catfish.

The law commanded Israel to let the land rest on the seventh year. See Lev. 25:1-4. Do we do this? According to the law no Israelite could sell his land forever. See Lev. 25:23. He could only sell it until the next jubilee year came, which was every fifty years. See Lev. 25:24-28. Do we practice this? God made this law for Israel only. Israel was commanded to circumcise their male children in their flesh. See Gen. 17:12 and Lev. 12:1-3. Do we practice fleshly circumcision? Israel was commanded to bring certain animals as offerings for their sins. See Lev. 1:1 to 7:38. If we are under the law we should do the same. All this talk about the ceremonial part of the law being done away, and the other part being binding on the believer today has no scriptural foundation at all. If any part is binding on us, then the whole law is binding on us. Paul said to the Galatians, "I testify again to every man that is circumcised, that he is a debtor to do the whole law," Gal. 5:3. To obligate ourselves to keep one part of the law means to obligate ourselves to keep all the law, fleshly circumcision, animal sacrifices, the seventh day of the week and all the rest.

The Believer is Free from the Law

That the believer is free from the law and all its demands is made plain by the New Testament. Not only is he free from part of the law, but all of the law. None of its demands are binding on him, and over and over he is admonished to recognize this fact and act accordingly.

"Christ is the end of the law for righteousness to every one that believeth," Rom. 10:3. "Ye are not under the law, but under grace," Rom. 6:14. "If ye be led of the Spirit, ye are not under the law," Gal. 5:18. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made," Gal. 3:19. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster," Gal. 3:24-25. "The woman which hath an husband is bound by the law to her husband so long as her husband liveth; but if the husband be dead, she is loosed from the law of her husband. . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God," Rom. 7:2-4.

In the above passages we learn that the believer is no longer under the law, and he is not to serve the law. It was added because of transgressions UNTIL the seed should come to whom the promise was made. That seed is Christ. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal. 3:16. Therefore to seek to serve the law and to follow its demands is to take the position that Christ has not yet come, which is the spirit of the anti-christ. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the anti-christ," I John 4:3.

Paul compared the law to a woman's first husband. As long as that husband lives she is bound by the law to him. But if he dies she is made free from the law of that husband and is free to marry another. By the death of Christ we were made free from the LAW, the first husband. To seek to serve the law, while professing to follow Christ is like a woman trying to live with two husbands at the same time.

The Law Was Not Made For the Righteous Person

"Now the end of the commandment (Law) is charity (love) of a pure heart, and of a good conscience, and of faith unfeigned from which some having swerved have turned aside to jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law was not made for the righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, whore mongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any thing that is contrary to sound doctrine," I Tim. 5:10.

From the above we see that when one seeks to place himself the law, that he is classing himself with murderers, liars, whoremongers, the unholy and profane, and those who themselves with mankind. We also see that such persons understand what they teach or affirm, and are only vain and are unsound in the faith.

Why Look To The Law?

The law can tell us what we ought to be, but it can not enable us to be that. It can tell us "Thou shalt not kill," (Ex. 20:13), but it has no power to keep a man from hating. The New Testament teaches us that "whosoever hateth his brother is a murderer," I John 3:15. While the law might restrain a person from committing the act of murder, it can never remove the disposition to kill. On the other hand the Spirit of God takes away this evil disposition and replaces it with LOVE.

The law says "Thou shalt not commit adultery," (Ex. 20:14), but it cannot keep a person from lusting. And Jesus said "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," Matt. 5:28. The law may restrain a person from the outward act of adultery, but it can never remove the lustful desire from his heart. On the

other hand when we have been made free from the law and are under the power of God's grace and Spirit that takes care of that evil lustful disposition. Our freedom in Christ does not give us liberty to do those things the law forbids, but it takes away the desire to do those evil things, something the law is powerless to do. The law can forbid us doing those evil things, but it can never place in our hearts that new principle which alone can give us victory over the desire to do those evil things. So victory can never come by listening to the law and its demands. It can only come through yielding ourselves to the Spirit to follow His desires. Never until one sees this truth and follows it can he have victory over the flesh.

There was nothing wrong with the law. Paul tells us "The law is holy, just and good," Rom. 7:12. But at the same time he said, "I am carnal, sold under sin," Rom. 7:14. The trouble is in man himself. Because of man's sinful disposition the law was weak through the flesh. Therefore it can never bring forth in man that which it demands. "For what the law COULD NOT DO, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, BUT AFTER THE SPIRIT," Rom. 8:3-4.

From the above we learn that the law was weak through the flesh. It is still weak through the flesh. That is why Paul said in another place, "By the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin," Rom. 3:20. That is why he also said, "But now the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," Rom. 3:21-22. This is why, when contrasting the ministration of the law and the ministration of the Spirit in II Cor. 3:6-11, he called the law (that which was written in tables of stone) the ministration of DEATH and CONDEMNATION, while he called the ministration of the Spirit the ministration of RIGHTEOUSNESS. The righteousness of God has to be through faith apart from any deeds of the

law because the law is weak through the flesh. The law is right in what it demands. But it is weak and ineffectual in that it is unable to enable sinful man to keep its precepts. There is no provision made in the law whereby man may receive the Spirit, and only through the Spirit can the righteous acts which the law demands be performed.

In Gal. 3:2 Paul asked the Galatians, "This only would I learn of you, Received ye the Spirit by the works of the LAW, or by THE HEARING OF FAITH?" This makes it evident that the Spirit is not received through the ministration of the law, but by faith in the crucified and risen Son of God. We cannot be under both the ministration of death and the ministration of life at the same time. That which kills does not give life. A man might take a gun and with it shoot another to death. In this case the gun becomes the ministration of death. But he can never take that same gun and give life to the dead man by continually pumping lead into his lifeless body. Only the power of God can bring the man back to life. So the law can bring death, but it can never give life. Paul said, "The Spirit giveth life," II Cor. 3:6. The Spirit does not make us alive to put us back under the law that brought death.

Paul also said, "Where the Spirit of the Lord is, there is liberty," II Cor. 3:17. On the other hand he calls the law the yoke of bondage in Gal. 5:1. Surely the ministration of the Spirit does not make us free only to put us under the yoke of bondage again. We are justified through the righteousness of faith. See Rom. 3:24. Would God justify us through His grace to put us back under the law which is the ministration of condemnation? We cannot be free from sin and under bondage to sin at the same time. We cannot be dead in sins and alive through the Spirit at the same

In Gal. 4:21-31 Paul brings in the allegory of Abraham's two sons, the one who was born of Agar, the bondwoman, and the other who was born of Sarah the freewoman. He shows that Agar and her son represent the law which was given at Mount Sinai. On the other hand, Isaac represents the children of promise. "Now brethren, ye as Isaac was, are the children of

promise," Gal. 4:28. If we are under the law as well as under grace, then why was the bondwoman and her son cast out? Ishmael should have been equally heir with Isaac. But "what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman," v. 30. This makes it plain that the one who has been made free from the law of sin and death by the law of the Spirit of life in Christ Jesus (Rom. 8:2) is free forever from any and all demands the law might make. He is to listen no longer to its demands.

Love is the Fulfilling of The Law

"He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," Rom. 13:8-10.

It is through the Spirit of God, not through the demands of the law, that we are enabled to love one another. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:5. We do not acquire this love by seeking to observe a Sabbath day, by observance of any rituals, or by giving any or all of our means to feed the poor, or to support the work of the gospel. We can only acquire this love by the direct operation of the Spirit of God in our hearts. Paul makes it plain that nothing which we might do which is not motivated by love will profit anything. He said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (Greek, Love) it profiteth me nothing," I Cor. 13:3.

The Law Does Not Bring Salvation—Neither Can It Promote Spiritual Growth

In writing to the Galatians Paul said, "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect (mature) by the flesh," Gal. 3:2-3. If we had to turn away from the law and its works in order to obtain salvation by grace, then after being saved by this grace, apart from any works, why should we turn to the law again to promote our growth, or for a standard of service? One of the most foolish of all things is to try to mix law and grace, either for salvation, or to promote our spiritual growth or to render acceptable service unto the Lord. "As ye have received Christ, so walk ye in him." We received Christ by faith, not by the deeds of the law. Even so must our walk be by faith. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but FAITH which worketh by LOVE," Gal. 5:6.

In the opinion of this writer, one of the main reasons for the lack of spiritual power in our churches is that there is too much legalistic preaching by our preachers, and too much substitution of man-made organizations in the hope of creating spiritual power. There can be no real substitute for the preaching and teaching of the truth and for the work of the Spirit among us. We have a lot of Methodist Baptist among us today. The word "Methodist" came from the word "method" and that people were called by that name because of the methods they introduced into their churches. Today, through fear of losing their young people to these other churches, Baptists are following their example and bringing in like innovations into the churches. Years ago I was with a preacher friend in a meeting. The church was having its church parties. I knew that he did not believe in such as that, and I told him so. His reply was "No, I do not like it in the church, but we must do something or these other churches will get all our young people." We may as well try to fatten a hog on sawdust as to grow a spiritual church on entertainment.

A few years ago I was teaching a few nights in a certain Baptist church in California. My part of the service was to be followed by a business

meeting and the election of officers. The church had between thirty and forty members. I was given 25 minutes to speak on a Bible subject. They used almost two hours in electing about 80 officers for the multiplicity of organizations. Some were elected to three or four positions. They had enough organizations for a church of a thousand members. The emphasis was put on those organizations, rather than learning the word of God. Today the preaching of the word must take a back seat, while organizations occupy the prominent place. I frequently go to a place to preach. After all the announcements are made, and a number of special songs are rendered, about 25 minutes of time is left for the reading of the scriptures and the preaching of the word. Then we wonder why people do not come to church. If we did not have so many organizations the preaching of the word would not be crowded out by the time consumed in making announcements about the same. Most of the people go to church for Worship and to hear a message from the word of God, not to hear announcements for twenty minutes.

When this writer began his ministry, the preacher was ready take over by the 11 o'clock hour. After about ten minutes of Congregational singing, in which most of the people took part, and opening prayer, the preacher read the scripture lesson and preach until the 12 o'clock hour. In those days, people filled the house worship. The complaint today is that people do not like long sermons. The truth of the matter is that they are worn out with many preliminaries and are bored to death with so many announcements before the preacher has an opportunity to begin his message. If this preacher knows how to read his Bible, it puts the emphasis on the preaching of the word, not on organizations. Today this is reversed. All other things have the preeminence over preaching of the word. Let us put the emphasis where the Bible puts it. It says, "It pleased God by the foolishness of preaching not by the multiplicity of organizations) to save them that believe," Cor. 1:21.

Let us get back to the old way of preaching the grace that makes us free from the law and all its demands, and put the emphasis on the preaching of the word, and not on organizations which men have forced upon us, and we will see a difference. I have known of people walking from three to five miles, and travelling ten miles in wagons to hear sermons which were from an hour to an hour and a half long. I have seen them stand that long on the outside by the windows with their hands cupped to their ears to hear the word preached. There was not room in the buildings for all the people. Do you think they would have done that to hear 30 minutes of announcements and a 20 minute message from the word of God? People who were very faithful in church work move to the towns and cities. Many of them after being in the services a few times cease to come. The preacher wonders why. They do not get what they have been accustomed to in rural sections. You can call up a bunch of hogs and throw a basket full of corn to them and they will come every time they are called. But throw them a basket full of shucks and shavings and soon they will pay no attention to your call. So when we call upon people to come to church and everything else is given the preeminence over preaching, soon church attendance drops off.

A Disannuling of the Commandment Going Before

"For there is verily a disannuling of the commandment going before for the weakness and unprofitableness thereof," Heb. 7:18. As Paul wrote in Rom. 8:3 the law was weak through the flesh. He did not say that certain parts of the law were weak through the flesh, and other parts were not, and some things were unprofitable, and others were profitable. He meant that the whole law, as a system, was weak through the flesh, and was unprofitable, and was disannulled. In James 2:10 we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This definitely shows that the law stands or passes as a whole so far as the believer in Christ is concerned. To have some parts disannulled and other parts remaining is to put a child of God in a position where he can and will

break one point and thus become guilty of the whole. Not until men see that a child of God is entirely free from the whole law, and thus free from the law of condemnation and death, can they understand the Bible doctrine of the eternal security of the one who has trusted Christ for salvation. The preaching and teaching of so many preachers and teachers have confused the minds of so many people until they do not see and understand where they stand or what is their position before God.

God's grace not only operated in saving us, but it also operates in promoting our spiritual growth, and empowering us for service. But, if we put ourselves back under the law we cut ourselves off, not from the grace that saved us, for that has already been done, and "What God doeth, it shall be forever," Eccl. 3:14, but we cut ourselves off from that grace which promotes our spiritual growth and power. (Gal. 3:2-3).

We are to Serve in Newness of Spirit—Not in Oldness of the Letter

"But now we are delivered FROM THE LAW, that being dead wherein we were held; that we should serve in NEWNESS of spirit, and not in the OLDNESS of the letter," Rom. 7:7. In contrasting the ministration of the law and the ministration of the Spirit in II Cor. 3:3-18 Paul said "The letter killeth, but the Spirit giveth life," v. 6: This certainly makes it plain that no part of the law is to be the basis or standard of service for the child of God.

He has not only been made dead to some parts of the law, but to all the law. If a woman's husband is dead, she is not just made free from the law of that husband in some respects, but in every respect. Even so has the child of God been delivered from the law in every respect. He no longer owes obedience to that law in any way. The law of the spirit of life in Christ Jesus has lifted him out of all bondage to the law, and has placed him on a higher plane. It fulfills for him, and in him, all that the law demanded of him. Moreover it has given to him an inward and an abiding principle which the

law could never give. Then why should he seek to serve any part of the law. It brought failure and bondage in the first place, and it can never bring anything but failure now. Any service we might seek to render from the standpoint of what the law might demand is not unto Christ, but unto ourselves. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," II Cor. 5:14-15. Then Paul went on to say, "Therefore if any man be in Christ, he is a new creature: OLD THINGS ARE PASSED AWAY; behold, ALL THINGS NARE BECOME NEW," II Cor. 5:17. The old demands made of him by the law are passed away. The old methods of service, whether it be the observance of certain feast days, the circumcision of the flesh, the abstaining from certain meats, or the keeping certain holy days, or the law standard of giving are all PASSED AWAY. He is not partly, but altogether under something that is and better. He no longer needs the commandment "Thou shalt NOT kill." He is now controlled by the law of LOVE, and God's word tells us "Love worketh no ill to his neighbor: therefore LOVE is the fulfilling of the law." We can never fulfill the law's demands by giving heed to and trying to follow its precepts. We can only do so through being born again, and receiving the Holy Spirit, and yielding ourselves to His leadership. He will keep us looking to Christ, and not to the law. Paul tells us that the righteousness of law is fulfilled in us, "Who walk not after the flesh (or law), but AFTER THE SPIRIT." See Rom. 8:4. "Wherefore then serveth the law? It was added because of transgressions, TILL THE SEED SHOULD COME to whom the promise was made," Gal. 3:19.

Those to Whom The Law Was Given Did Not Keep It

Those to whom the law was given did not keep it. Paul said to the Galatians, "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." When some legalistic teachers desired to put the Gentile converts under the law Peter said, "Now therefore why tempt ye God, to put a yoke upon the neck

of the disciples, which neither our fathers nor we were able to bear," Acts 15:10. In Mal. 3:7 God said to Israel "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." In Rom. 3:19 we read, "What things soever the law saith, it saith to them who are UNDER THE LAW: that EVERY MOUTH may be stopped, and all the world may become guilty before God."

This does not mean that just some of the things the law says it says to them UNDER THE LAW, but whatsoever it might say, that is each and everything it says it says to those under the law, (Not those under grace) and for the purpose of pronouncing the whole world guilty before God. So then, why try to put the believer in Christ under any part of the law? To do so is to tempt God as Peter said in Acts 15:10. To seek to do so is to seek to place the child of God under a yoke of bondage again. Yet, this is just what many preachers are trying to do today. They are trying to drive God's children to service by the whip lash of fear. They are saying to them if you do this or that, or if you fail to do this or that God will curse you with a curse. I recently read where a prominent writer said that the passage in Malachi teaches that when a man refuses to tithe he is (1) guilty of robbing God; (2) is subjected to a CURSE (My caps.), and (3) is denied the right of the blessings of God."

I resent the application of such a passage to the children of God. This means to place God's children under the law, and to seek to drive them to service with the whip lash of fear. Paul said, "For as many as are of the works of the law are under the CURSE," Gal. 3:10. He also said, "Christ hath redeemed us from the curse of the LAW, being made a CURSE for us," Gal. 3:13. Such handling of the scriptures shows an ignorance between that which is of the LAW and that which is of GRACE. God does not CURSE His children. There is no such a word as "CURSE" in the dictionary of GRACE. It also ignores the fact that Christ has redeemed us from the curse of the law through the shedding of His blood on the cross. God's children are not galley slaves to be driven with a whip lash of fear. They are freeborn. In Rom. 8:15

we read, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Paul did not say a fear of the curse constraineth us, but "The LOVE OF CHRIST CONSTRAINETH US," II Cor. 5:14. When Malachi said, "For ye are cursed with a curse: for ye have robbed me, EVEN THIS WHOLE NATION," he was not writing to those whom Christ has redeemed from the curse of the LAW, but to the nation of Israel which was under the LAW. It is a gross misapplication of the word of God to take that which was written to the nation of Israel, which was under the law, and apply the same to those under GRACE who have been redeemed from the curse of the law. More shall be said about this passage in Mal. 3:6-10 at another time. We shall see that this passage sounds the death knell to the teaching of tithing as a New Testament system of worship and service.

Tithing, or Giving a Tenth, as Not a New Testament System of Giving

I am aware of the fact that it is getting to be an unpopular thing among Baptists, the NABA and ABA, the Convention Baptists, and also some Independent Baptists, for one to raise his voice against tithing (the giving of a tenth) as a New Testament system of doctrine and practice. I am also aware of the fact that I have already brought criticism and discrimination on myself by refusing to stand for this kind of preaching and teaching. But I cannot and will not advocate that which I firmly believe to be legalism. I object to the movement among us to bring those whom Christ has made free from the law back under the yoke of bondage again. When I was in the Convention ranks I was persecuted and discrimination was made against me when I ceased to preach tithing. It was a matter of conviction with me when I ceased to preach it then. It is still a matter of conviction with me, and, regardless of the cost to me, I am raising my voice against it again. I ask the reader to bear with me until we have made a close scriptural examination of this subject. There are many things involved in this question which tithing preachers have never considered. Too many are prone to

accept a thing because some of the leading men say it is right. I learned years ago to study the word of God for myself, and not to take a thing because it is popular, or because some of our leading men say it is right.

Another reason why I am speaking out against the modern day preaching and teaching among us is that I am tired of hearing the motives of those who cannot agree with the tithing preachers impugned. I have seen the feelings of older people grievously wounded because they will not swallow everything the tithing preachers want to feed to them. I have seen old people, people with scarcely enough income to feed and clothe themselves severely criticized and their feelings wounded because they would not give a tenth of their relief check to the church. In the New Testament times the churches were taught to support the poor. Today the tithing preachers would reverse this and have the poor supporting the church. A good example may be found in Big Creek Valley Church near Jonesboro, Ark. I was one time pastor of that church and the members were liberal and spiritual and humble. They did not come behind in giving to missions, or in supporting me, or in giving to various other things in the Lord's work. I did not preach to them that they were under obligation to give a tenth of their income. When I went to that church it was small in number, and had only been having half time preaching. I suggested that we go to full time preaching. They said "We are not able to support full time preaching." I told them that I had not said anything about what they were to pay me, and did not intend to say anything about it. If they wanted to go to full time preaching they could just take up a freewill offering every Sunday morning and whatever it might be I would accept it, and all they would ever hear about it from me would be "I thank you."

This church took me up on my offer, and we went to full time preaching. In just a short time the offerings had gone up to three times what they had been before. Interest began to grow, the lost were saved, and God's people would be on the mountain top. They worked and gave and gave and worked and soon added some Sunday School rooms to the building

voluntarily, and without any high pressure methods. At that time I was teaching in the Jonesboro Bible School for preachers. During my second year as pastor I had a severe heart attack, and came near dying. The doctor told me I was going to have to slow down in my work. So we soon closed out the school at Jonesboro, and when my year as pastor was finished I told them not to recall me. And my wife and I moved back to our home in Morrilton. But, some years after I left, that church called some preachers who seemingly wanted to do nothing but drill tithing into the minds of those people.

In that church there are two old couples who draw a small welfare check. In one of the families neither the man nor his wife are able to do any work to earn a cent. They have a large drug bill every month. Because they would not consent to give a tenth of their welfare check to the church the preacher would get up in the pulpit and wound their feelings. In the other family the man's hands are so drawn with arthritis that he is unable to work. His wife is past 70 years old, and has to wear a large bandage around her body because of some severe operations which left her in a bad shape. But in spite of her infirmities she gets out in the cotton patch and picks cotton to add to their meager funds. The preacher went to her and tried to make her believe that she was under obligation to give to the church a tenth of what she got in the relief check and what she made in the cotton patch. Then he would get up in the pulpit and say, "Tell me how much you give to the church, and I will tell you how much you love the Lord." His abusive preaching not only drove these old people from the church, but many others. I feel compelled to lift my voice in the defense of those good old people, who were doing all they could for the church. The tithing preachers were trying to drive them as though they were slaves to the law.

It is assumed by the tithing preachers, or by most of them, that those who will not submit to the doctrine of tithing are stingy, closefisted and tight wads. And they do not hesitate to say as much from the pulpit. They ignore the fact that many of those people have studied the Bible on the question of

tithing much longer than they have, and that they are motivated by principle, and not by greed and stinginess. We could, if we were so unkind as they, say that they are also motivated by greed, and a desire for more money in their preaching tithing for today. Peter admonished the elders "To feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for FILTHY LUCRE (money), but of a ready mind," I Pet. 5:1-2. Personally I think that the motive which prompts some to preach tithing is that they might raise more money for themselves, or to give to various things sponsored by the denomination, and thus raise their standing in the eyes of men. However I do not think this is the motive which prompts all. It was not my motive when I preached tithing. Had it been so I would not have ceased to preach it. I shall have more to say about this later on.

Once an Advocate of Tithing

As I have already implied there was a time in my life when I preached tithing. I was a young preacher at that time, and was working with the Convention brethren. Why did I preach it? Because the leading preachers in Convention ranks advocated it, and the passages which they used to sustain their contention seemed (I SAY SEEMED) to support their contention. So I went ahead and preached tithing without studying the Bible closely to see if they were using rightly the scriptures they quoted. And in blindly following the leaders I, like them, was guilty of misleading the people, and of planting in their minds false hopes. And many today are doing the same thing. They have taken some things for granted and have not really gone into a scriptural study of the question.

But there came a time when I got a severe jolt which caused me to stop and consider and go to the Bible and study this question for myself. When I did I found out that I had been preaching legalism, and not the truth in Christ as is revealed in the New Testament. In 1919 the Convention people put on a drive to get \$75,000,000 in pledges, which was to be paid in

five years. Somehow I had a feeling that there was something wrong about the whole thing. But since I was not able to formulate a reason for that feeling, I went ahead and took part in that campaign. Along with the campaign the country was sown down with preaching on tithing. Mal. 3:8-10 was quoted over and over and the people were told they would only give a tenth that God would open the windows heaven and pour out on them a blessing which would be so great there would not be room enough to receive it. They would be prospered financially and spiritually. Not knowing that this passage of scripture had its application to the nation of Israel only, and that under the law, I followed in line and preached the same.

Not only did they receive pledges for \$75,000,000 to be paid in five years, but the pledges went over \$90,000,000. They had adopted a World War term of "Going over the Top." There was great jubilee in their ranks, and the papers were filled with great cries about going over the top, and of a great victory. They had great plans for expensive buildings, more, larger and better equipped schools, hospitals and things like that. The churches I pastored went above what they had been assessed, or the leaders had figured they should give. I myself pledged a tenth, and so did many other of my church members. Most of us paid our pledge at once. And the Convention launched out to do big things for the Lord. But the whole thing turned out to be one big bubble that bursted the next year.

When those pledges were made everything was prosperous. There were bumper crops of cotton and corn. Cotton was bringing 46 cents per pound, and corn was selling for \$2.00 a bushel and up. But one year later a depression was on. Cotton was selling for 8 cents a pound. People were going broke all over the country. Farmers were unable to pay their taxes, and no one scarcely had any money. When I made my pledge I was drawing \$700 from two country churches, and that year I had received \$500 from a farm which two of my brothers and I had bought, borrowing money to buy the same. This money was borrowed by mortgaging some land our father had left to us. That year I gave at least \$200 to the church work. I pledged

and paid \$100 a year to the big drive. I helped on associational missions, other local expense, and made my contribution to the preacher who held our meeting that next summer. After one year I was receiving about \$200 from the churches, and I never received another penny from the farm. We lost the farm, and also the other land we had mortgaged. That next winter my wife and I almost lived off of canned blackberries I had picked the year before and rabbits the boys would kill and bring to us, along with some milk we got from a cow. It is true the church members brought us some corn and hay and cotton seed for feed. But no one scarcely had any money.

Right then and there I stopped and began to think. Had I not been preaching and practicing tithing? Had not the preachers all over the country been doing the same, and had not many, many people paid a tenth of their income in 1919? Didn't Mal. 3:10 say if we would bring all the tithes into God's storehouse that He would open the windows of heaven and pour out a great blessing. Why then had my income dropped from about \$1200 to \$200 in one year's time? Why were other people so broke that they could not pay their taxes, and some of them were also losing their farms? Had God forgotten to keep his promise, or had we made a wrong application of Mal. 3:10? I could not believe that God would fail to keep a promise. Then we must have made a wrong application of the scripture. Some would come to me with the question as to why our tithing had not worked. I had to have an answer. I went back, not only to Mal. 3:8-10, but I also read from Mal. 3:7-12. The tithers had only been quoting the part of that passage which they thought they could apply to us today. I read and studied the whole passage. Let us read it all and we will see the application, and that the promise was only to the nation of Israel, a people under the LAW.

The Whole Passage

"Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith THE LORD OF HOSTS. But ye said, wherein shall we return? Will a

man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are CURSED WITH A CURSE: for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith THE LORD OF HOSTS, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith THE LORD OF HOSTS. And all nations shall call you blessed: for ye shall be a delightful land, saith THE LORD OF HOSTS," Mal. 3:7-12.

Anyone should see that the LORD OF HOSTS was speaking directly to the nation of Israel, and to them only. The command to bring in all the tithes into the storehouse was made to A NATION. The promise to open the windows of heaven and pour out a blessing on them was made to the nation of Israel. That it was a material blessing which was promised is seen by reading the verses which follow the 10th verse, which so many preachers try to quote and miss it. God promised to rebuke the devourer, and their land should be a delightsome land, and all NATIONS should call them blessed.

Then I noticed that God had CURSED with A CURSE. "Ye are CURSED with a CURSE; for ye have robbed me, even this whole NATION." What nation? The nation of Israel. Here we see a CURSE connected with the tithe. Israel was cursed because she had failed in the matter of tithes. Then I found in Gal. 3:10 where Paul said, "For as many as are of the works of the LAW are under THE CURSE: for it is written, CURSED is every one that continueth NOT in ALL THE THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW to do them." Right there, when I brought Mal. 3:9 and Gal. 3:10 together I could see that tithing was a part of the law. Israel had failed to keep that part of the LAW, and because they had failed to keep the part of the LAW which commanded tithing they were CURSED. Then I asked myself does God curse those whom Christ has redeemed? I got my answer in Gal.

3:13. "Christ hath redeemed us from THE CURSE OF THE LAW." If Christ has redeemed us from the CURSE OF THE LAW then He has redeemed us from any and all parts of the LAW which bring a CURSE. The command concerning the tithe brought a CURSE on Israel. If Christ has redeemed us from the CURSE of the LAW, then we are not under the LAW OF TITHING.

To preach the law of tithing as binding on the children of God today is to preach LEGALISM. It is to seek to put those whom Christ has redeemed from the CURSE of the law, back in bondage to the LAW again. It is to go behind the redemptive work of Christ and place every redeemed child of God on the ground of the nation of Israel which was under the law. When I saw this my sermon on tithing went into the waste basket to be preached no more. Not for the pleasure of any man, or any set of men, will I ever preach legalism any more. And may God forgive me because I one time in my ignorance followed those who were supposed to be leaders. But I did it ignorantly. Preachers blunder by following other men and not studying the matter out for themselves.

I said that almost all tithing preachers do not rightly quote Mal. 3:10. I have paid close attention when this passage is quoted. They almost always quote it "And prove me now herewith saith the Lord." But the passage reads, "And prove me now herewith saith the LORD OF HOSTS." I did not know when I was preaching tithing that the term "LORD OF HOSTS" is the Lord's title as the GOD OF ISRAEL, or GOD OF JACOB, and that such a title is nowhere found in connection with anything said to the churches. The tithing preachers would do well to look up on this title "LORD OF HOSTS" and see how it is used, and how and when it is never used. It would save them from many a blunder. At another time I shall bring proof that the words "LORD OF HOSTS" are only used in connection with God's dealing with Israel.

In that same passage in Malachi we read, "Even from the days of your fathers ye have gone away from mine ORDINANCES and have not kept them," Mal. 3:7. Then we read in Col. 2:13-14, "And you, being dead in your

sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting OF ORDINANCES that was against us, which was contrary to us, AND TOOK IT OUT OF THE WAY, nailing it to his cross." So the ORDINANCES from which Israel had gone away from the days of their fathers, and which had brought a CURSE on that whole nation, Christ took OUT OF THE WAY, and nailed them to His cross. Why do you tithing preachers try to pull the nails out of those old ORDINANCES which Christ nailed to the cross, and bring them back and place them on the redeemed children of God? Christ nailed them to the cross and why not leave them there? Why try to undo what Christ has done?

Tithing Before the Law

But someone says tithing antedated the law. So did animal sacrifices, the observance of the seventh day of the week, and circumcision in the flesh. They point to the fact that Abraham gave a tenth to Melchisedec. Yes, he gave him a tenth of the spoils of war, not a tenth of the increase of his flocks and herds. Abraham also practiced fleshly circumcision, and offered animal sacrifices. Are we therefore under obligation to offer animal sacrifices, or to practice circumcision in the flesh? The offering of animal sacrifices, circumcision in the flesh, and the observance of the seventh day of the week were all brought over and embodied into the law, and made a part of the LAW. But the question is not were animal sacrifices offered before the law, and under the law, but it is are we under obligation to offer animal sacrifices today? The question is not did Abraham practice circumcision in the flesh, and was it observed under the law, but the question is are we to practice circumcision in the flesh today? The question is not did they keep the seventh day of the week before the law (Ex. 16:22-26), and under the law, but the question is are we to observe it today. Neither is the question as to whether tithing was practiced before the law, and under the law, but it is are we under obligation to observe tithing today?

I shall bring proof that Jesus nowhere commanded His disciples to observe tithing, nor did He command them to teach their converts to observe it, and there is not one shred of evidence that they taught the churches to observe the law of the TENTH, nor is there any evidence that the churches ever made a practice of observing the law of the tenth, but there is plenty of evidence that they did not observe it.

Matthew 23:23 Considered

The advocates of tithing nearly always use Matt. 23:23 to prove that we should practice tithing today. This passage is against them, and proves that it is legalism.

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have neglected the WEIGHTIER MATTERS OF THE LAW, judgment, mercy, and faith: these ye ought to have done, and not to leave the others undone." This very passage puts tithing as a matter of the LAW, but not one of the weightier matters of the law. If tithing is a matter of the LAW, and we try to make it binding on the believer then we are trying to tie that much of the LAW on the believer. This is LEGALISM, unadulterated, and is not pleasing to God.

But the tithers lay stress on the words "These ought ye to have done." But we would ask to whom was Jesus speaking in this place, to His disciples, or to the Pharisees who were under the law? Certainly the Pharisees, since they were under the LAW, and were endeavoring to keep the law, should have observed that part of the law which commanded tithing. The Pharisees were unbelievers, and hypocrites, and rejected Christ. Should we apply what Jesus said to a class of unbelievers and Christ rejecters to those whom Christ has redeemed? One recognized law of interpretation is to always notice to whom certain words are addressed. Is it right to take what Jesus spoke to unbelieving Pharisees, and who were under the law, and seek to apply the same to those who are under grace? The tithers are certainly in a

bad way for scriptural proof when they have to bring up a scripture which applied only to a bunch of unbelieving and hypocritical Pharisees who were under the law, and try to apply the same to those whom Christ has redeemed from the law. The law only speaks to those who are under the law. "Now we know that what things soever the LAW saith, it saith to THEM WHO ARE UNDER THE LAW: (not to the one under GRACE,) that every mouth may be stopped and all the world may become guilty before God," Rom. 3:19. Then why try to apply words spoken to those under the LAW to those who are NOT under the LAW? Paul said, "For ye are NOT UNDER THE LAW, but under GRACE," Rom. 6:14.

I shall show that Jesus never used the word TITHE except when talking to the unbelieving Pharisees. He never said one word about tithing when speaking to His disciples. So He never said to any believer or saved person "These ought ye to have done," speaking of paying tithes. He spoke those words only to them who were under the LAW, and to people who were unsaved. It cannot be found where He ever said one word to saved people about paying tithes. This shall be proven in due time. Now isn't that the strangest kind of logic? Jesus never told the saved they should have paid tithes, but He told only unsaved people (The Pharisees) that they should have paid tithes. Therefore we should teach the saved, not the unsaved to pay tithes. Jesus taught only them who were under the law (The Pharisees) that they should have paid tithes. Therefore this proves that we should teach them under GRACE that they should tithe. Christ never said a thing about tithing but to the Pharisees, who had not been redeemed from the law. Therefore that proves that we should teach those whom Christ has redeemed from the law that they should tithe.

This is the logic of those who use Matt. 23:23 to try to prove that God's redeemed children of today are under obligation to pay tithes. The man who would call this logic certainly has a warped sense of reasoning. But this is the force of their logic when they use Matt. 23:23 to prove that we should observe tithing today.

Will Tithing Preachers Follow the Example of Jesus?

It can be shown where Jesus said to the hypocritical unbelieving Pharisees that they should have paid tithes. Who will say that those unbelieving Pharisees were saved people? So Jesus taught unsaved people that they should have paid tithes. Where is the Baptist preacher today who will follow the example of Jesus and preach to the lost who hear them that they are under obligation to practice tithing? I have never yet heard a Baptist preacher preach this. The Catholics and others have taught it and have enforced it by the law of the state. I shall bring proof of this. But I never heard of a Baptist preacher preaching that the unsaved should observe tithing. But, to follow the example of Jesus, they must teach tithing to unsaved people. Why did Jesus teach those unsaved Pharisees that they should have practiced tithing? Because they were under the LAW, and the law demanded it.

On the other hand Jesus, so far as the Bible record is concerned, refrained from teaching His disciples, saved people, that they were under obligation to observe tithing. Unlike Jesus, the tithing preachers teach the saved that they are under obligation to observe tithing. If they think they can find where Jesus ever said one word to His disciples about tithing then let them produce the passage which shows that He did. They cannot find that passage. We only find 3 places in which Jesus ever used the word TITHE. Those three places are in Matt. 23:23; Luke 11:42 and Luke 18:9-13. In each of these places Jesus was speaking directly to the Pharisees. So Jesus refrained from teaching tithing to His disciples. But, unlike Jesus, the tithing preachers teach the saved that they should practice tithing. In this they have departed from the example of Jesus.

Is there a reason why Jesus never said a word to His disciples about tithing? There is, and it is a good reason. Tithing is a matter the LAW, and the Lord's people are not under the law. "Ye are not under the LAW, but under GRACE," Rom. 6:14. "Christ redeemed us from the CURSE OF THE

LAW," Gal. 3:13. The law of tithing brought a CURSE on the nation of Israel. "But say, wherein have we robbed thee? In tithes and in offerings. Ye are CURSED with a CURSE, even this whole nation," Mal. 3-9. If Christ has redeemed us from THE CURSE OF THE LAW, he has also redeemed us from that which brought the CURSE. To go back to the law of tithing is to go back of the redemptive of Christ. It means to cease to follow Christ and go back to follow Moses. "But even unto this day, when Moses is read, the veil is upon their heart," II Cor. 3:15.

The tither can find no proof where Christ, during His personal ministry, ever taught His disciples (saved people) that they were to observe tithing. Therefore the tithing preachers are not following the pattern of teaching laid down by Jesus Christ. They have departed from His way of teaching in this respect. We are not to infer that Christ taught His disciples to practice tithing any more than we are to infer He taught infant baptism. We must not infer it. We must find the proof. We can find where He commended the unsaved Pharisees for tithing, and blamed them for neglecting the WEIGHTIER MATTERS OF THE LAW. The words "Ye pay tithe of mint and anise and cummin, and have omitted the WEIGHTIER MATTERS OF THE LAW," shows definitely that TITHING was a matter of THE LAW. This can by no means be used as a proof text to prove that the one under GRACE, the one who has been redeemed from the CURSE OF THE LAW, is under obligation to observe tithing. The Pharisees were under the old system of things. The redeemed children of God are under a new system of things.

"If any man be in Christ, he is a new creature: old things are passed away; behold ALL THINGS ARE BECOME NEW." The old system of service, worship, and giving, has passed away. He is under a new system of worship and service. Christianity is not just a piece of patchwork to patch up the old LAW. Jesus said, "No man putteth a piece of new cloth on an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse," Matt. 9:16. The tithers are trying to patch up the law with the new system which Jesus brought in.

Proof That Tithing Belongs to the Law

When Jesus said to those tithing Pharisees that they had omitted the weightier matters of the LAW He was showing that TITHING is a matter of the LAW. Another passage which teaches that TITHING is a matter of the LAW is Heb. 7:5. "And verily they that are of the sons of Levi, who received the office of the priesthood, have a command to take TITHES of the people, ACCORDING TO THE LAW, that is, of their own brethren." Still another passage which shows that tithing is a commandment of the LAW and belongs to the LAW is Lev. 27:30-34. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord, and if any man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof. And concerning the tithes of the herd, or of the flock, even whatsoever passeth under the rod, the TENTH shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall ye change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses FOR THE CHILDREN OF ISRAEL IN SINAI."

This last passage states that God gave these commandments FOR THE CHILDREN OF ISRAEL, and that He gave them in Sinai. We find that Sinai is inseparably connected with the LAW and with BONDAGE:" Tell me, ye that desire to be under the LAW, do ye not hear the LAW. For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these ARE the two COVENANTS; the one from mount Sinai, which gendereth to BONDAGE, which is Agar (or Hagar), Gal. 4:21-24.

The last passage quoted shows that Agar, called Hagar in the Old Testament, represents the old covenant which was given at mount Sinai. We are also told that this covenant, given at Sinai, gendereth to BONDAGE. We have also learned that it was at Sinai that God gave to Israel the command

about tithing. This connects tithing with the law, the old covenant, and connects it with BONDAGE. Thus those who would put God's children under the command to pay tithes would put them under the old covenant, and bring them under BONDAGE to the Law. Surely, as Paul said in I Tim. 1:5-7, those who would put us under the LAW, have "Turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." See I Tim. 1:5-7. Since tithing is a matter of the LAW, and I have proved it was with three different passages of scripture, then, to preach tithing for today is to preach LEGALISM.

To Place One under One Point of the Law is to Place Him under ALL THE LAW

The word of God teaches that when one obligates himself to keep one part of the LAW he obligates himself to keep all the LAW. "I once more protest and testify to every man who receives circumcision that he is under obligation and bound to practice the whole of the Law and its ordinances," Gal. 5:3. *Amplified New Testament*. "For as many as are of the works of the LAW are Under THE CURSE: for it is written, CURSED is every one that continueth not in ALL THINGS which are written in the book of the LAW to do them," Gal. 3:10. Since tithing is a matter of the "LAW, then the one who obligates himself to keep the law concerning the tithe has obligated himself to keep all that is written in the law. That means he is under obligation to practice circumcision in the flesh, to observe the old law of the seventh day of the week, to offer animal sacrifices, and the laws which forbid the eating of pork and catfish. There is nothing to justify the idea that we can pick and cull over the law, and take out this part and say we will keep that, and will leave out other parts. Neither can we find any justification for bringing any part of the old covenant over and incorporating it into the new system which we have after the reformation.

"Then verily the first covenant had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was

the candlestick and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was a pot of manna, and Aaron's rod that budded, and the tables of the covenant (the old covenant); and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing: which were figures for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and CARNAL ORDINANCES, imposed on them UNTIL THE TIME OF REFORMATION," Heb. 9:1-10.

From this passage we find that the carnal ordinances of the old covenant were only imposed UNTIL THE TIME OF THE REFORMATION, and not beyond that time. In Heb. 10:9 we read, "He taketh away the first, that he may establish the second." Now Jesus did not just take away part of the old COVENANT, and bring another part over into the NEW SYSTEM OF THINGS, but He took it all away, bringing no part of the LAW over into the new system of worship and service. "But now we are discharged from the Law and have terminated ALL INTERCOURSE (My capitals) with it, having died to what once restrained and held us captive. So now we serve not under (obedience to) the old code of written regulations, but (under obedience to the promptings) of the Spirit in newness (of life)," Rom. 7:6. *The Amplified New Testament Translation*. The words in the brackets with the exception of "My capitals" are not mine, but found in the translation.

This is in keeping with Gal. 5:18. "But if ye be led of the Spirit, ye are not under the LAW." This means that if we are led of the Spirit we are not under any part of the law. The passage quoted above tells us that "We are discharged from the LAW and have terminated ALL INTERCOURSE WITH it." This word ALL takes in ALL that was embodied in the law of Moses. Since it has been proven that tithing was a part of the LAW, if we have been discharged from the LAW and ALL INTERCOURSE with it has been terminated then all intercourse with tithing has ceased. That law of tithing was given to Israel at Sinai, as I have shown, with Lev. 27:30-34, and belongs to the old covenant, symbolized by Hagar (Gal. 3:21-24), and as Paul says, it "Gendereth unto bondage." The law of tithing passed away with the law concerning keeping the old Sabbath, which was the seventh day of the week (Ex. 20:8-10), with the offering of animal sacrifices, the observance of certain feasts, fleshly circumcision, and the laws concerning the eating of certain kinds of meats.

Tithing and the Bible Numbers

I have given proof with Matt. 23:23; Heb. 7:5 and Lev. 27: 30-34 that tithing, or the giving of the TENTH, belonged to the LAW. Now I shall prove the same by the use of Bible numbers. The number TEN is the number which stands for the LAW. There were Ten Commandments which were written in tables of stone. In Gal. 4:21-24 Paul makes it plain that Agar, called Hagar in the old scriptures, represents the LAW. When we read Gen. 16:3 we find that Sarai gave Hagar to Abram to be his wife after they had dwelt TEN years in Canaan. In this same verse the name of Sarai occurs for the TENTH time in the Bible. There are TEN references to tithing in the New Testament. I list below the places where it is mentioned:

1. Matt. 23:23

2. Luke 11:42

3. Luke 18:12

4. Heb. 7:2

6. Heb. 7:5

7. Heb. 7:6

8. Heb. 7:8

9. Heb. 7:9

5. Heb. 7:4

10. Heb. 7:9

In Heb. 7:2 and 7:4 the word "Tenth" is used, but in the other places the word "Tithe" is used. In Heb. 7:1-2 it says that Abraham gave a tenth to Melchisedec. In Heb. 7:6 it says that he (Melchisedec) received tithes of Abraham. This makes just 10 references to the giving of tithes, or the TENTH, in the New Testament scriptures. This is the number for the LAW.

Tithing Was Not Included In the Great Commission

I have already shown that Jesus only used the word "Tithe" times, and in every case He was talking directly to the Pharisees, and in no case was He speaking to His disciples. Those 3 places are Matt. 23:23; Luke 11:42 and Luke 18:12. When Jesus gave the great commission He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU," Matt. 28:19-20. Since no proof can be brought that Jesus taught His disciples they were to OBSERVE TITHING, then they were not commanded to teach others to OBSERVE TITHING. Baptist preachers will condemn others for changing the great commission with reference to baptism, and rightly so. Then some of those same preachers will turn around and add tithing to that commission, and will teach their church members that they should OBSERVE TITHING.

Do they have any more right to add to the commission than others have to take away from it? When they condemn those who take baptism away from the commission, they, at the same time, condemn themselves for adding the teaching of tithing to that same commission. Let them get themselves straight before they sit in judgment on the other man.

The use of Bible numbers prove that the law concerning tithing was only for Israel. In Lev. 27:30-34 we read where God gave the

commandments concerning tithes to the children of Israel in Mount Sinai. In Gal. 4:24-25 we find that Abraham's bondmaid Agar, or "Hagar," represents the law and the children of Israel who were in BONDAGE. "These are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." The numerical value of the Greek letters which spell Sinai and Agar is 63, which is the exact numerical value of the Greek letters which spell Israel, to whom the law was given.

SINAI (4 Greek letters)

AGAR

Sigma 18th Greek letter

Alpha 1st letter

Iota 9th Greek letter

Gamma 3d letter

Nu . . 13th Greek letter

Alpha 1st letter

Alpha 1st Greek letter

Rho 17th letter

Sum 41, Sinai

Sum 22, Agar, or Hagar

Numerical value of the letters which spell Sinai 41

Numerical value of the letters which spell Agar 22

Sum 63

ISRAEL

Iota 9th letter

Sigma 18th letter

Rho 17th letter

Alpha 1st letter

Eta 7th letter

Lambda 11th letter

Sum 63, ISRAEL

The same as the sum of the numbers found in Sinai and Agar, which shows that the law of tithing was given only to Israel.

Inferring and Adding to the Commission

When it comes to inferring one man has as much right to infer as the other man. He has as much right to build doctrine on inference as the other man. The Methodists infer that Jesus taught infant baptism, which they cannot prove. Some Missionary Baptists infer that Jesus taught His disciples to practice tithing, but they can find no more proof that He did so than the Methodists can for infant baptism. Because the Methodists infer that Jesus taught infant baptism they have added that to the great commission. Because some Missionary Baptists infer that Jesus taught His disciples to tithe they add that to the great commission. In this they are as guilty of distorting the word of God as the Methodists are. If these tithing Missionary preachers are going to claim the right of inferring that Jesus taught His disciples to tithe, and add the same to the great commission, then they should concede the Methodists the right to infer that Jesus taught infant baptism and add that to the commission also.

Then why do not these tithing Baptist preachers and the Methodists get together and preach tithing together and baptize babies together? "A little leaven leaveneth the whole lump," Gal. 5:9. These are the exact words of Paul in writing to the Galatians about wanting to get back under the LAW. So these tithing preachers who have gone back to the law by trying to teach tithing, which I have proved is legalism, are putting leaven into the lump.

Unless it is purged out, and these Missionary Baptists cease preaching tithing for today, then many of the Baptists will be leavened with other errors and drift into unionization with anything and everything which claims to be Christian.

In fact the ideas of New Testament doctrine of tithing and of infant baptism came from the same source. Both are outpourings of the philosophical catechetical school at Alexandria, Egypt. In a book which I now have before me which a certain man wrote on tithing he has this to say, "The first man we wish to note on this subject is Clement who presided over the catechetical school in Alexandria Egypt . . . This was one of the influential schools of the early Christian era. He taught that the Mosiac law concerning tithing was binding upon Christians."

Here he conceded that tithing was part of the Mosiac law. What does the word of God say about the Mosiac law? Hear the word of God. "Even unto this day, when Moses is read, the vail upon their heart." "Wherefore then serveth the law? It was added because of transgressions, TILL THE SEED SHOULD COME to whom the promise was given," Gal. 3:18. So to try to serve the law is to say that Christ, the seed has never come. This is taking the same stand as the unbelieving Jews.

After giving Clement as one of the early fathers who taught tithing the writer went on to quote Origen, who was head of that same catechetical school at Alexandria, Egypt at a later date. He quotes Origen as teaching tithing. But let us listen at what Dr. Newman in his church history says about Origen. "Origen (third century) held it easy to justify INFANT BAPTISM, since he recognized something sinful in the bodily birth itself.—The oldest attempt to justify infant baptism, accordingly, goes back to a philosophical doctrine." See *Dr. Newman's History*, Vol. 1, page 136.

The opposition to the 1000 years reign of Christ on this earth came from this same catechetical philosophical school in Alexander Egypt. See

Ency. Britt. V. 15. The origin of the doctrine of baptismal salvation also has its beginning in the teachings of Origen. On page 285 of Vol. 1 in his History Dr. Newman has this to say, "Believing, as he did, that children are born into the world polluted by sin, hence that little children need remission of sins, and believing as he did in the efficacy and necessity of baptism for the remission of sins, Origen spoke approvingly of the baptism of little children," See *Newman's History* Vol. 1, page 285.

From this we see that the doctrine of tithing for the Churches, infant baptism and baptismal regeneration and opposition to the 1000 years reign of Christ all had a common origin. This finally developed the vast religious-political hierarchy. How do you tithing preachers like your bedfellows?

Most Convention Baptists have been strong for tithing for a long time. Look where they are going. Recently Dr. Elliott, one of their seminary teachers in Kansas City wrote a book which practically denied the inspiration of Genesis. And that same modernistic preacher held a meeting in The First Baptist Church at Conway, Ark., this year. A few years ago there was such a complaint made by some of the students about the modernistic teaching of some seminary teachers in Louisville that Dr. Lee of Memphis, Dr. Criswell of Dallas, and some other sound men in the Convention had 13 seminary teachers dismissed for their unsound teaching. Yet such teachers are supported by the tithing money which pastors wheedle out of church members who blindly follow their leaders.

The few who dare to have convictions of their own, and refuse to sign tithing cards, are humiliated, and discriminated against. Only today I heard of such a thing taking place, and one who was humiliated, and discriminated against I know to be about the most devoted, consecrated and spiritual member in that church. It is a burning shame. Some of the tithers go to football games in Little Rock and pay \$5 for a seat at the game. But not this person. What little she has she spends it for the glory of God. But she

reserves the right to give it as she feels led of the Spirit and the word, and not as the preacher may try to dictate.

Inconsistence of Tithing Preachers

I have shown that the only ones to whom Jesus said a word about tithing were hypocritical, unbelieving Pharisees, who were hell-bound sinners. Jesus said to them, "Ye serpents, ye generation of vipers how shall ye escape the damnation of hell," Matt. 23:33. Jesus told them they should have paid tithes, but said they had neglected the weightier matters of the LAW. Being under the LAW, they should have paid tithes, because the law commanded it.

These unsaved Pharisees were the only ones to whom Jesus ever said a word about tithing. No place can be found where He ever used the word "Tithe" when He was speaking to His disciples. Now if you tithing preachers are going to use such passages as Matt. 23:23 to establish your tithing doctrine, then, if you follow the example of Jesus you will have to quit preaching tithing to the SAVED and go to preaching it to the UNSAVED. Do you dare to follow the example of Jesus in this matter? Jesus was within His rights when He told the unsaved Pharisees that they should have paid tithes, because the Law of Moses enjoined tithing on all that nation, saved and unsaved alike. He was also within His rights when He refrained from teaching His disciples to tithe, because what He taught them they were to teach others. The Bible is plain when it says, "Christ is the end of the law for righteousness to everyone that believeth," Rom. 10:4. It is plain where it says, "He taketh away the first (Covenant), that he might establish the second," Heb. 10:9.

Let the preacher who thinks that Jesus ever said a thing about tithing to a SAVED person, one of His disciples, please find that book, chapter and verse. If he cannot find it, then in all consistency, and faithfulness to the Lord why don't he quit telling SAVED people they are obligated to tithe?

The Drowning Man's Straw, Matt. 23:2

Like a drowning man grabbing at a straw tithing preachers will quote Matt. 23:2-3. "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works: for they say and do not."

The tithers are welcome to all the comfort they might get out of this passage. When Jesus spoke these words He had not yet died and nailed the law to the cross. The Pharisees do not now sit in Moses' seat, for the Mosaic system was abolished with the death of Christ. The Pharisees would have told them to offer animal sacrifices for their sin, to observe the old Sabbath day, the 7th day of the week, and to keep all the old feast days, and not to eat with Gentiles, and to refrain from eating any swine meat or catfish. But you can be sure of one thing those Pharisees would never have told them to give a tenth to the church of the Lord Jesus Christ, for they hated the church and tried to get the Apostles not to speak any more in the name of Christ. "Did we not straitly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God, rather than men," Acts 5:28-29. If the Pharisees who sat in Moses seat had commanded them to pay of their tithes they would not have commanded them to pay them into the church, but into the old Jewish economy.

So if the tithing preachers want to follow the advice they would have received from the Pharisees on the tithing question, then let them quit telling the saved to give their tithes to the church, but to hunt up some Jewish synagogue and give their tenth to it.

I ask again are you tithing preachers willing to follow Jesus in His teaching on tithing? Then, since He never told a saved man that he ought to observe tithing, then you quit telling saved people that they are under

obligation to observe tithing. Since the unsaved, legalistic, hypocritical Pharisees were the only people Jesus ever said a word to about tithing, then see that you never say anything about tithing but to unsaved hypocritical hell-bound sinners, who are trying to keep the law. You tithing preachers do not have an inch of solid ground on which to stand. You have just been following a line of Convention Baptist propaganda, which they in turn borrowed from the Adventists and Methodists. When I lined up with Association Baptists if they had one preacher among them who preached tithing I never heard of it. This infiltration from that source is drifting Associational Baptists far off from our original moorings. I lift my voice in solemn protest against this heresy of legalism which has crept into our ranks. It forebodes nothing but evil.

Abraham and the Tithes

In the case of Abraham giving a tenth to Melchisedec the tithers think they have an unanswerable argument. But neither does this prove their contention, but, when rightly examined it proves that tithing was only for those who came out of the LOINS of Abraham, or for his fleshly descendants.

In studying any subject we must know something about whom a thing was written to, and to whom it applies. It is in the book of HEBREWS where we read about Abraham giving a tenth. Who were the Hebrews? They were people who were descended from Abraham through the flesh. Why is it that we find no mention of Abraham giving a tenth in the letters written to the churches? Is it without significance that the Holy Spirit waited until He was ready to have the book to the Hebrew people penned to say a word in the New Testament about Abraham giving a tenth? Surely not. The very name of the book, "HEBREWS," shows that this epistle was not written to the churches, but to people of the stock of Abraham. The people of Israel, the people for whom Moses received the command concerning tithing, were

Hebrew people. They were flesh and blood descendants of Abraham. The Gentile people are not.

In Lev. 27:30-34 we read, "And all the tithes of the LAND, whether the seed of the LAND, or the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—These are the commandments, which the Lord commanded for THE CHILDREN OF ISRAEL IN MOUNT SINAI."

This plainly states that the commands which Moses gave concerning the giving of tithes were FOR THE CHILDREN OF ISRAEL. Moses was not giving commands to the churches of the Lord Jesus Christ. These commands were given to the children of Israel at MOUNT SINAI. Mount Sinai is where Moses gave the LAW to Israel. "The LAW was given by Moses, but grace and truth came by Jesus Christ," John 1:17. The tithers say Moses commanded tithing. Sure he commanded tithing, but Lev. 27:30-34 states plainly that he gave those commandments to the children of Israel. It shows that this was part of the LAW that came by Moses. That in no wise makes it binding on the churches. But it most certainly shows that TITHING IS PART OF THE LAW. But the churches of Christ are not under any part of the LAW. "If ye be led of the Spirit, ye are not under the LAW," Gal. 5:18. Anyone who tries to put a child of God under the law today is not being led by the Spirit.

Now we are ready to study the passage about Abraham giving tenth. As we read the passage in Heb. 7:1-10 let us keep in mind that the people of Israel, to whom Moses gave the commandments concerning tithes were Hebrew people. They were flesh and blood descendants of Abraham who gave a tenth to Melchisedec. They came out of the LOINS of Abraham. This fact is mentioned twice in Heb. 7:1-10. This means that they were the natural descendants of Abraham. In giving a tenth Abraham was a pattern

the Hebrew people who came out OF HIS LOINS, and not for any Gentile, saved or unsaved. Now let us read the passage.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the TENTH OF THE SPOILS. And verily they that are of the sons of Levi (Hebrew people), who receive the office of the priesthood, have a commandment to take tithes of the people ACCORDING TO THE LAW, that is, of their own brethren (Israelites or Hebrew people), though they came out of the LOINS OF ABRAHAM: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had THE PROMISES. And without all contradiction the less is blessed of the better. And HERE men that die receive tithes; but THERE he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes IN ABRAHAM. For he was yet in the LOINS of his father, when Melchisedec met him," Heb. 7:1-10.

Several things in this passage are worthy of our notice. The 5th verse states positively that the Levites who received tithes of their brethren received those tithes ACCORDING TO THE LAW. This is positive proof that the commandment concerning tithing belongs to the LAW, and not to grace, for "The Law came by Moses, but grace and truth came by Jesus Christ." It also says they received tithes according to the law from those who came out of the LOINS of Abraham. So tithing was for the people who came out of the LOINS of Abraham, that is, the flesh and blood descendants of Abraham. Since the Gentile people did not come out of the LOINS of Abraham the command concerning tithing cannot be applied to them. This command to pay tithes was given to the children of Israel, flesh and blood descendants of

Abraham, whether they were saved or unsaved, whether they loved God, or did not love Him, whether they could give through love or not. To apply this to the Gentile people it will have to be applied to the saved and unsaved Gentiles alike, whether they love God or not.

It is said that Melchisedec blessed him that had the promises. What promises did Abraham have? First he had the promise that God would make of him and his seed (Hebrew people) a great nation. See Gen. 12:1-2. Next God gave to him and those who should come out of his LOINS the land of Canaan for a possession. See Gen. 13:14-17. It was of this LAND the children of Israel, who were Hebrew people, and who coming out of the loins of Abraham, also had a promise of Canaan land, were to bring their tithes. So tithing is directly connected with Canaan, the Land of Promise, and with those who came out of the LOINS OF ABRAHAM, or his flesh and blood descendants. No one can produce one verse of scripture where anyone who did not come out of the LOINS of Abraham were ever commanded to observe tithing.

Then we notice that it is said, "HERE (in this time) men that die receive tithes, but THERE (In that time) he receiveth them of whom it is witnessed that he liveth." The word "HERE" refers to the present time, the time the writer of Hebrews was penning those words. Israel's temple was yet standing, and being ignorant of the fact that the law had been fulfilled and abolished in Christ, the Levites were still receiving tithes. When it says "But THERE he receiveth them of whom it is said he liveth" it was pointing to a time in the past when Melchisedec received them. Please notice it does not say "HERE" (in the present time) he receives tithes who LIVES, but HERE he received them who die, having reference to the Levites.

In this same chapter the writer says, "For the priesthood being changed, there is made of necessity A CHANGE ALSO OF THE LAW," Heb. 7:12. Then in Heb. 7:18 it is said, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof."

The LAW with all its commandments, the offering of animal sacrifices, the keeping of the 7th day of the week, the keeping of certain holy days, tithing, and all that was connected with the law was disannulled.

Tithing Preachers Badly Confused

One writer on the tithing question says Abraham gave tithes 100 years before the giving of the law. Another tithing writer says he gave it 600 years before the law. Still another says he gave a tithe 800 years before the law. Where did they get all this information? Certainly they did not get it from the Bible, for the Bible would not contradict itself like these tithing writers contradict each other. I have heard it preached that Abraham gave tenth 800 years before the law. None of these are correct. They show ignorance of the Bible record as to the dates in Abraham's life. It could not have been more than 515 years from his birth to the law, if we are going to accept the written Bible record concerning Abraham.

The Bible emphatically states that there were 430 years before the covenant made with Abraham and the law covenant. Now to Abraham and to his seed were the promises made. And saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the LAW, which was four hundred and thirty (430) years after, cannot disannul, that it should make the promise of none effect," Gal. 3:16-17. Thus the inspired word tells us that there was 430 years between the covenant made with Abraham, and the giving of the LAW.

In Gen. 12:4-5 we read, "And Abram was seventy and five years old (75 years) when he departed out of Haran . . . and they went forth to go into Canaan." In Gen. 14:18-20 we find that he gave a tenth to Melchisedec. In Gen. 16:3 we read, "And Sarai, Abram's wife took Hagar . . . , after Abram had dwelt ten (10) years in Canaan, and gave her to her husband Abram to be his wife." In Gen. 16:16 we read, "And Abram was fourscore and six (86)

years old when Hagar bare Ishmael to Abram." In Gen. 15:1 to 18 we find that God made a covenant with Abram. The first verse shows that this was after he had defeated the kings of the east and had given a tenth to Melchisedec. Thus according to the Bible record Abraham was somewhere between 75 and 85 years old when he gave a tenth to Melchisedec, and also somewhere between 75 and 85 years old when God made the covenant with him.

Since there were just 430 years between the covenant made with Abraham and the giving of the law, if Abraham was 85 years old when he gave a tenth to Melchisedec, that would have Abraham being born 515 years (85 plus 430) before the law. To have him giving a tenth 800 years before the law would have him giving a tenth 285 (800 minus 515 is 285) years before he was ever born. If he gave a tenth 700 years before the law as I find in another tithing book, then he gave a tenth 185 years before he was born. If he paid a tenth 600 years before the law then he gave a tenth about 85 years before he was born. The very idea of Abraham leading an army in battle and giving a tenth of the spoils 285 years, or 185 years or even 85 years before he was ever born.

This shows how confused these tithing preachers are on the dates connected with Abraham's life. Yet they put these things out as the truth and expect people to believe what they say. All of them are out of harmony with the inspired record about Abraham.

Here is another statement a tithing preacher quotes from Bishop McCabe. "Nothing of Judaism is abrogated except the types and shadows that found their fulfillment in the sufferings and death of Jesus Christ. The Ten Commandments stand, the Sabbath stands, the tithe stands, and these are eternally binding on the conscience of the believer." This tithing writer had better get an authority who is more informed on Bible truth than Bishop McCabe.

Let us read about the Sabbath day. "The seventh day is the SABBATH of the Lord," Ex. 20:10. I wonder if the good Bishop and that tithing writer keep the 7th day of the week. This is one of the 10 commandments, and he said the 10 commandments stand. Then he will have to go back and keep the 7th day of the week as Sabbath. No other day is ever called the Sabbath in the Bible (I mean the weekly Sabbath) but the 7th day. There is no such term found in the Bible as the Christian Sabbath. But the supposed learned Bishop needs to study II Cor. 3:7-11 where Paul calls the ministration (10 commandments) written in tables of stone the ministration of death (v.7), and the ministration of condemnation (v.8) and says in the 11th verse that it has been done away.

I do not believe these supposed learned men have ever closely read the book of Galatians. In Gal. 4:9-10 Paul asked, "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labour on you in vain." Paul admonished the Colossians to let no man judge them in respect of a holyday, or of the new moon, or of the Sabbath. See Col. 2:16. I repeat what I have said before that at least four preachers out of five are still entangled in the law. Paul bitterly opposed all this.

Reader, do you not think these tithing preachers should study their Bibles a little closer and see if the wild statements put out in books on stewardship are true. There are many sitting in their congregations who know that those wild claims about when Abraham gave a tenth are contradictory to the word of God. Just a little reading of the Bible record about Abraham and some simple arithmetic will show them their error. But error cannot be consistent with the word of God, or with itself. Those who teach the practice of tithing for today are teaching the observance of the law for today. In I Tim. 1:6-7 we read that some "Have turned aside unto vain jangling; DESIRING TO BE teachers of the LAW; understanding neither what they say, nor whereof they affirm."

But some ask do you not think that tithing would be a good system to follow today? NO, a thousand times no. One who does so places himself under LAW again, and cheats himself out of any reward for his giving. The believer needs to know that Christ has made him free from the law and all its claims. He is not to measure his giving or any of his services by law standards. He is dead to the law through the body of Christ. See Rom. 7:4. He is no longer to listen to anything the law demands. He is to give himself completely to the Spirit to do His bidding. As Moses said to Pharaoh, "We know not with what we must serve the Lord until we come thither," Ex. 10:20. We know not beforehand what demands may arise. If we have given a tenth or more to the church on Sunday, and the next day a great calamity befalls one or more families which makes it necessary that they must have instant and great relief, then what? The Spirit knows all things ahead of time, and knowing all things He alone is able to lead us in what we should give at any particular time. He alone is able to give us understanding as to what is a worthy cause, and what is of the Lord, and what is of men. For one thing His word shows us that the building of gymnasiums and football stadiums is of men, and is not of the Lord. No one can produce a single scriptural argument for such, and it is an outrage to call upon the Lord's people to donate to such.

Because other religious schools have these things is no sign we have to have them. Some of them teach dancing. If we pattern after them we will have to teach dancing also. It was when Israel wanted to be like the nations about them that they got into trouble.

Time for Confessing Their Sins

It is high time that tithing preachers confess their sins in misleading the people and get right with the Lord. I publicly confessed my error in preaching tithing. The church did not require it, but my conscience did, and I did so. Isn't it about time you tithing preachers are confessing you have been teaching the people wrong? If you would do this you might have more

success when you call on your members to come forward and confess their sins.

Isn't it time you are apologizing to some for your abusive way of preaching? You have called non-tithers tight-wads, closefisted, stingy, spiritual hitchhikers, and every other ugly thing you could think of, because they will not take your LEGALISTIC preaching. I have heard you do so more than one time. How do you know what your members give in secret to the poor and needy, and to other worthy causes never brought up in the church? Do you know how much they are giving to some needy widow, or disabled preacher, whom the churches forget, and who would indeed suffer if some of us did not think of them and consider their lot? We consider it more needful to do deeds of charity like that, than we do to construct elaborate, expensive buildings to attract the world. I know some of you would have to swallow your pride, and revise your theology to make this confession, but that is what I did when I found out I had been in the wrong. But one thing I never did do when in my ignorance I preached tithing—I never used abusive language in preaching it, nor accused the other party of being stingy because he did not tithe.

Non-Tithers Abused

I made the statement that tithing preachers are often abusive in their preaching. I have heard it done. I have been told by others that it is being done. It has been done in the Big Creek Valley Church, near Jonesboro. Many in that church who are not in the least stingy, but do not believe tithing is a New Testament doctrine, have had their feelings wounded by tithing preachers. I feel duty bound to speak in behalf of these people, and of others abused by some who have gone all out for tithing.

Years ago I preached some for the Quitman church, which, at that time had both Convention and Associational Baptists in it. I was with the Convention people then. I would go home with some Convention people by

the name of B—. They were continually telling me about the Woolly family who did not tithe, and how stingy they were. But every time I went there that Woolly family gave to me personally a liberal offering. The tithing B-- family never gave me one cent in four or five trips, neither did any of the other members. That tithing (so-called) family of B—for a time created a false impression in my mind about the Woolly family. When I found out that they were not stingy, but liberal in contributing to that which they believed to be scriptural, I apologized for ever allowing tithing people to create a wrong impression in my mind. The B— family could give a tenth if it went through denominational channels where they could get praise and honor for it. The Woolly family could be liberal without getting any credit for it in the eyes of men.

I recently copied from a book which was written by a tithing preacher. In that book he said, "I have a question mark in my mind about that person who goes to the extreme to prove that we are not under tithing. What is his motive?" I say let him get the beam out of his own eye before trying to get a mote out of another's eye. Why does he go to the extreme to try to prove tithing is for today? The same writer went on to say, "Failure to tithe is incontrovertible evidence that the guilty party is more interested in himself than in the work of the Lord." I reply in the words of Paul, "Who art thou that judgest another man's servant: to his own master he standeth or faileth. Yea, he shall be made to stand: for God is able to make him stand," Rom. 14:4 R. V. His motive for preaching tithing could be called in question by others. Paul said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts: and then shall every man have praise of God," I Cor. 4:5.

Such statements by tithing preachers ignore the fact that some have studied this question as much, if not longer than they have, and that they have some convictions which are based upon a close investigation of the word of God. I have studied this question for 43 years. I had to undergo

criticism and persecution from the Convention leaders when I ceased to preach tithing. In this book I AM putting out I am opposing the position of some of my best friends. If my motives were selfish I would not put out this book. I expect to realize little, if any, gain from the book. No one hates to oppose his friends more than I. But my love for the truth and the cause of God means more to me than human friendship. I ask with Paul, "Am I therefore become your enemy, because I tell you the truth," Gal. 4:16. I have made enemies in the past because I ceased to preach tithing. I shall probably do so again but that is not my desire. But, be that as it may, the Lord has been putting in my mind for about a year to write this book. I have told some about it, and they have told others, and they are earnestly desiring and waiting for the book, because tithing preachers have them confused.

Tithing preachers often refer to this one and that one who has prospered financially because, as they think, they paid tithes. Well, I know of many who practiced tithing in 1919-1920 and went broke. This is a question that must be settled, not by which man has prospered and which has not, but by "What sayeth the word of God"? I shall bring New Testament examples of churches which did not prosper financially.

New Testament Churches Did Not Observe Tithing

I have shown that there is no evidence that Jesus ever taught His disciples to observe tithing. I have shown that since this is true that He did not command them to teach others to observe tithing. Now I propose to show that there is no evidence of the churches practicing it, but all the evidence shows that they did not practice the same.

The Example of the Judaeans Brethren

"In these days came prophets from Jerusalem to Antioch, and there stood up one of them named Agabus, and signified by the Spirit that there

should be a great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which they also did, and sent it by the hands of Barnabas and Saul," Acts 11:27-30.

Here we find brethren in Judaea poverty stricken. Why did they become so poverty stricken? Do you say it was because of a great drought? I ask is it not God who sends the rain, and who withholds it. Let us take the scripture tithers quote so often and see how it will apply to those brethren in Judaea. We shall see that it does not work. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith THE LORD OF HOSTS. And all nations shall call you (Israel) blessed: for ye shall be a delightful land, saith THE LORD OF HOSTS," Mal. 3:10-12.

In the above passage THE LORD OF HOSTS commands certain ones to bring in all the tithes into the storehouse. Along with the command He promises those who will do so that He would pour out on them a great material blessing. He would open the heaven and send rain which would bring great material blessings. But instead of the rain we find that He sent a great drought. Was it not God who withheld the rain and brought on a great dearth? This did not bring a great material blessing, but brought the Judaeans into great poverty.

Here some pertinent questions are in order. Let the tithers answer them if they can. Was the command and promise in Mal. 3:10-12 made to those Judaeans? Were they practicing tithing? If so, why did not God keep His promise and send rain instead of the dearth? One of three things is

so. First, either those churches in Judaea were not tithing; or, second, the command and promise of Mal. 3:10-12 was not made to them; or, third, God went back on His promise in Mal. 3:10-12 and did not keep it. Which will the tithers say? If they say those Judaeen churches were not tithing, then they admit that here were churches in those times which did not observe tithing. If they claim they were tithing, and the command and promise in Mal. 3:10-12 did not apply to them, then they condemn themselves for quoting this passage so often and applying it to us. If they claim those churches were tithing and that Mal. 3:10-12 applied to them, and also to us, then they will have to say that God broke the promise of Mal. 3:10-12. Let them take either horn of this trilemma and they are gored to death by it.

The Church at Smyrna

Here we find another church in poverty. Jesus said to them, "I know thy works, and tribulation, and POVERTY." Why was this church in poverty? Was this church observing tithing? If so, and the command and promise of Mal. 3:10-12 applied to them, why did not the Lord bless them financially? If you say they were not tithing then you admit there here was another church that did not observe giving a tenth. If you say they did tithe, but Mal. 3:10-12 did not apply to them, then again you condemn yourselves in trying to apply that passage today. If you say that passage does not apply today, and that the church at Smyrna was tithing, then you accuse God of going back on His promise. Which position will take? If you move one way you are caught. If you move another way you are likewise caught.

What is the only logical conclusion? It is that the command and promise of Mal. 3:10-12 were only given to the nation of Israel, and to a people who were under the law, and not to the churches of Christ? Thus the tithers are proven wrong in trying use Mal. 3:10-12 to prove their tithing doctrine for today. Thus one of their favorite proof passages forever sounds the death knell to their tithing doctrine. They cannot meet this and stay with

their position. Let them consider this and know that some they abuse for not believing their doctrine of tithing have studied this proposition and have convictions based upon the word of God. Is there a one of them who would debate this proposition?

The Experience of Paul and His Companions

The experience of Paul and his companions in the ministry proves that the churches did not observe tithing. "To this hour we gone both hungry and thirsty; we habitually wear but one undergarment (and shiver in the cold); we are roughly knocked about and wander around homeless. And we still TOIL UNTO WEARINESS (For our own living) working hard with our own hands." See I Cor. 4:11-12, *Amplified New Testament*.

This certainly does not sound like Paul and his companions were supported with tithes from the churches. They worked unto weariness with their own hands for their living. Since he mentions Apollos in the 6th verse it would seem that he was one of his companions who worked with his own hands. The tithers certainly can get no comfort out of this passage.

I wonder how many of this modern day generation of soft handed preachers know anything from experience about what Paul was writing. I would not dare to class myself with the Apostle Paul in his afflictions. But I know what it is to labor unto weariness with my own hands working for a living. I know what it is to shiver and freeze in the cold. I know what it is to go with scant clothing. I have crossed swollen streams when the water would come up in the buggy bed. I have traveled in a buggy in zero weather. I have gone on preaching trips through the rain, the sleet, snow, and mud until my fingers would be numb from cold, my face, ears, and feet would be frozen. I have been so cold I could not get the icy harness off my horse, and others would have to do that for me. I have baptized in the open water in winter when the water was frozen. I have picked cotton in the day time, and held revival meetings in the nights of the same.

I not only won the respect of the church, but of those on the outside. In one such meeting there were 31 baptized at the close of the meeting. And the church and the people paid me more in that meeting than I had ever received in a meeting. In addition to the more than \$100 they gave me they made up about \$40 for an aged preacher, and I then got \$50 for the mission cause. But I did not preach tithing to get it. I just preached the gospel of Christ to them in the power of the Spirit, and God blessed, and gave the results, and the money came in freely and gladly.

Some preachers think it is a disgrace to the ministry to work with their hands. Was Paul a disgrace to the ministry? Are they better than he? Some say they do not have time to work with their hands. Is their time more valuable than was the time of the Apostle Paul? They might have more time if they did not waste so much of it watching the television, and running here and there to attend so many extra social and church activities, which they were not called of God to do. I do not believe that Paul had to meet with this brotherhood, and that brotherhood, and with this committee and that committee. Preachers have burdened themselves down with organizations the early churches did not have. They have about organized all the power out of the churches, and have burdened themselves to death with a lot of formal activities which they have thought up. These hinder instead of helping.

I have not tried to farm since 1930. But at spare times I worked in the cotton fields until past 60 years of age. While teacher in our Bible school for preachers at Jonesboro I taught four hours in the morning, and helped the boys pick their cotton crops in the afternoon. We made this agreement with some of the preacher boys that if they would come to school in the morning we would help them pick their cotton in the afternoons. This we did for about two months, and every afternoon I was out there picking with the others. Of course the owners of the cotton crops paid us our wages for our work. We did this four days every week through the fall. I am willing to leave it with those who have read my books and have heard me teach as to whether or

not I have acquired as much Bible knowledge as the tithing preachers, who are unwilling to work with their hands.

In revival meetings I have talked and prayed with the lost until the midnight hour, and then go home with someone in a wagon, who lived five miles from the church. Maybe the rest of the night would be spent contending with bed bugs. I have contended with fleas, ticks, chiggers, ants and flies, until I scarcely had any sleep day or night. I have had to eat in homes where the flies swarmed over the food on the table by the hundreds. Many a time I have had to dip the flies out of my food with a spoon. But I was expected to visit in those homes, and I did it for Christ's sake. I often wonder how many of our present day preachers would be willing to do the same. Many of them would quit the ministry before they would do that.

I sometimes think that the churches are trying to make things too appealing for the good of the ministry. A big fat salary from \$4,000 to \$20,000 a year, an expensive car to drive around, a fine parsonage in which to live with all expenses paid looks fine to many a young man. Here in Morrilton, not long ago a young man was heard to say he was thinking about going into the ministry, as that seemed like a good way to make a living. In many places the ministry is just another racket. Young man, the ministry is no place for you until you can say with Paul, "Woe is me, if I do not preach the gospel."

More of Paul's Experiences

In his farewell talk to the elders of the church of Ephesus as recorded in Acts 20:17-28 Paul said, "I have not shunned to declare unto you all the counsel of God," v. 27. In the 20th verse he said, "I have kept back NOTHING WHICH WAS PROFITABLE unto you, but have shewed you and taught you publicly, and from house to house with tears." He also said, "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that

were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive," Vs. 33-35.

Paul was talking to the elders of the church of Ephesus (Acts 20:17-35) when he said, "I have showed you all things, how that so LABORING ye ought to support the weak." Not only did Paul work with his own hands for his support while at Ephesus, but he taught the other preachers, both by words and example, they also should work with their own hands. What for? To build big fine buildings, and support athletics in Christian schools? No, but to support the weak. How we have drifted from the New Testament Christianity! Today the common idea is that preachers should be dandies, living in ease and luxury. Is he not also to endure hardness? Is he not also to live a sacrificial life?

If Paul taught the church at Ephesus to pay in a tenth of their income, then what went with the money? Paul did not receive it for he said his own hands had ministered to his necessities and to those with him. It did not go to build expensive church buildings. On page 142 in Vol. I of his Church History, Dr. Newman said, "Not until the middle of the third century did the Christians build houses of worship." They had no big schools to support in that time. Then, if Paul taught the Ephesian church to tithe, let the tithers tell us what went with the money. If they say it went for the support of the weak, then let them tell us how much of their tithing money today goes for the support of the weak? Today it goes to erect splendid cathedral-like church buildings to make an impression on the world. How often the pictures of their fine buildings are shown in the papers, and how they are praised for being great builders. They have no New Testament example or command for building such expensive buildings, and saddling the churches with a huge debt of from \$50,000 to \$300,000.

Here I wish to quote from two distinguished writers and preachers of the past century. Dr. J. R. Graves, one of the greatest Baptists of the last

century said in his book on Seven Dispensations, "Cathedral-like temples of worship, costing from \$50,000 to hundreds of thousands, are seen in our larger cities and more prosperous towns. These are monuments to our PRIDE rather than our Piety; for in them is buried, as in the earth, the talents the Lord committed to his disciples to put into active employment for the conversion of the heathen, . . . It was not until the churches became corrupted, not until Piety lapsed into PRIDE, that costly houses were built," end of the quotation.

I quote next from Dr. C. H. Machintosh, a prominent preacher in Great Britain, a man who wrote such valuable and widely known notes on the Pentateuch. This quotation is taken from pages 154-155 of his second volume of Deuteronomy.

"We have seen in all ages, the strong tendency to return to the conditions of things under the Mosaic economy. Hence the desire for GREAT BUILDINGS (My capitals), imposing rituals, sacerdotal orders, choral services, all of which are in direct opposition to the mind of Christ and to the plainest teachings of the New Testament. The professing church has entirely departed from the Spirit and authority of the Lord in all these things; and, yet, strange to say, these very things are continually appealed to as proofs of the wonderful progress of Christianity. We are told by some of our public teachers and guides that the blessed Apostle Paul had little idea of the grandeur to which the church was to attain; but if he could see one of our venerable cathedrals, with its lofty aisles and painted windows, and listen to the peals of the organ and the voices of the choristers, he would see what an advance had been made on the upper room in Jerusalem. Ah! reader, be assured, it is a most thorough delusion. It is true indeed that the Church has made progress, but it is in the wrong direction; it is not upward, but downward. It is away from Christ, away from the Father, and away from the Spirit, and away from the word." End of the quotation.

These quotations show what such men of God as Dr. Graves and Dr. Macintosh thought about the erection of fine expensive church buildings. They wrote back in the 19th century. They could see the downward trend. It is reported that in England today not more than two per cent of the people are regular attendants at religious services. Just how few of these really know the saving grace of God the Lord alone knows. The falling off of church attendance among us today, the indifference, and our great destitution in spiritual power, are glaring testimonies to the soundness and the opinions of these two great men of God. I say Amen, and Amen to what they wrote. In spite of all our fine buildings, and preaching on tithing which goes hand in hand with these great buildings, in spite of our multiplied organizations in the hope of regaining our spiritual power, and in spite of our air-conditioned buildings and advertisements the progress is still downward. There is a cause.

Has all this brought back our spiritual power? No, it has drifted us further and further into formalism, and into the preaching of LEGALISM (tithing) to get money for the erection of splendid church plants to rival in appearance churches of other denominations. Our need is to get back to New Testament simplicity, quit preaching LEGALISM (tithing) which dries up our spiritual power. Quit our extravagant ways of living. Renounce our love for worldly pleasures, and live plainly and humbly. Quit trying to fleece poor people for money to build extravagant buildings to attract the men of social, financial and political standing and prestige.

Get down on a level with the poor as did Jesus. Quit depending on fine buildings and our many new organizations and go to living humble and separated lives, and surrender to the fullness of the Spirit. Get and keep our minds on heavenly things, and not on earthly things. Junk all our home moving picture shows. I am talking about the television sets.

I have preached for certain tithing men, and have gone home with them after church. At once they would turn on the television and sit for two

hours and watch boxing and wrestling matches, advertised by beer companies. All the while their small children, as well as other children were sitting around watching and listening to it all. Try to get in a conversation on God's word if you could. The television set would drown it all out. Besides no one would listen at the Bible conversation, but to the television. Who is to blame? The parents who buy these things for their own entertainment and set this corrupting influence before their own children. I shudder to think of the awful harvest which is to be reaped from these things. Mark out your tithing preachers and go to their homes, and 19 chances out of 20 you will find a television set in their homes which cost from \$150 to \$300. They want the people, rich and poor, even poverty stricken members, to pay in a tenth of their money to the church, so they can buy these expensive machines of the Devil to put in their homes. They are too blind to see that they are putting worldly attractions and temptations before their own children.

The word of God tells us to "Love not the world, neither the things in the world." It also tells us to "Shun the very appearance of evil." In my travels from place to place I notice the effect of the television. In many places the parents cannot get the teenage children to go to a Bible School or prayer service. They have to stay home and watch the television. The family will be called to the dinner table. Instead of sitting around the table and having fellowship with the family, the children will fill their plates with food and rush back to the television. What is this but idolatry? Then we wonder where our spiritual power has gone. Oh, you say, there is a dial on the thing and you can turn off the objectionable things. Yes, and your children and grandchildren can use the same dial and turn on the objectionable things, and they will do it.

What a contrast to the years gone by. Many a night after the service was over at the church I would go home with some of the members. We would sit around the old fireside and talk on the word of God. I would tell of the wonderful conversions I had witnessed in place after place, and how the Lord had given me great victories in meetings here and there. Others would

tell of their Christian experiences and joys. Sometimes someone would play the organ and we would sing hymns of praise to the name of the Lord, and tears of joy would wet our cheeks. But not so now. The television has done away with that. The preachers who have not had those old experiences are all the poorer because of it.

Don't blame the kids. Blame the parents and the preachers. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, the priests bear rule by their means, and my people love to have it so: and what will you do in the end thereof," Jer. 5:30-31. Instead of crying out against this idolatry the preachers are taking part in it by buying television sets for themselves and children. Then after spending \$250 for a television set they come before the people and call on them to dedicate their lives. Let the preachers lead the way by dedicating themselves first, and throw away their idols. I would not give one thin dime for a television set, and I do not appreciate a preacher preaching tithing to me to help him buy a set. Tithing is legalism anyway.

A Question Answered

Many fine people move from the rural sections to the large towns and cities. Back at home they have been devoted members. The city preacher tries to enlist them. They go a few times and quit. Then they are berated by the preachers. I have talked with many of them. I can tell you why they quit. They go to your churches with their souls hungry for spiritual food. About all they hear is tithing, more money, and more money and finer buildings, and organizations. They go home hungrier than ever. They go a few more times and still they do not get what their souls call for.

They tell me they never feel the Spirit's presence. They say they can get more by staying home and reading some good religious book. Put a warm brooder in a baby chick house and a block of ice in another part of the

house, and see to which place the chicks will go. Well, God's redeemed children have as much sense as baby chickens.

Let a preacher preach a good sermon that lifts people up, and right on the end of his sermon he will throw ice water on the whole thing by bringing in his LEGALISTIC preaching about tithing. And you wonder what is wrong. If some of the young preachers did not think themselves too wise to listen to older and more experienced preachers, they might learn something which would do them good.

When I came to Morrilton in 1930 there were a lot of good country Baptists in town. Very few of them went to church at all in town? Everything was different to what they had been used to in the country. And the Convention church attendance had dwindled to almost nothing. I have never seen souls so hungry for real spiritual meat. I began to preach doctrine, and prophecy, and Christian experience and the work of the Spirit, and the security of the believer. The people flocked to the preaching in droves. They would weep and shout, and laugh for joy. Soon I was preaching to two thirds of the Convention preacher's members. Some of them really knew what it is to be saved, and they too, were hungry for that kind of preaching.

Some today say we have to have our air-conditioned buildings to get the people to come to church. Our appeals today are to the physical comforts of men. Let us make our appeals to their spiritual needs. Let us separate ourselves from the world and depend on the Spirit of God. Let us go after the lost, and weep over them, and rejoice and praise God when they are saved. Then the people will come. "When it was noised that he (Jesus) was in the house . . . Straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them," Mark 2:1. I have seen good old revival meetings in which there would not be room enough to receive them in the building, nor in the door, nor about the windows on the outside. If we

see this again we will have to get away from our new-fangled ways, and get back to the old time way of living and worship.

Let me ask you preachers a question. Where did most of you find the Lord, in some big fashionable, costly house of worship, or in some simple plain church building? Where have you witnessed the greatest outpouring of spiritual power, in your costly church buildings, or in simple plain buildings, unattractive to the wealthy, but where the common people could come without any fine clothes and feel at home? Then why do you want to build away from all that has been so fruitful in the past? For years I have noticed that when a plain simple church which has enjoyed great spiritual blessings gets in mind that they must have a building as nice as this other denomination in town, or across town, then straightway their spiritual power begins to dwindle, and soon church squabbles and divisions arise. Unless we keep ourselves humble God withholds His blessings. No, I am not getting foggy because I am old. I have been seeing these things for many years.

In those old simple buildings it was not out of order for people to get down on their knees for prayer. They were not ashamed to be seen weeping over the lost, nor tears of joy, when sinners were saved. They were not ashamed to shout when God's Spirit moved them to do so. People did not have to shut their eyes when the preacher called on the sinners to lift their hands for prayer, nor to come forward for prayer. In fact, in those days many of the church members would go back in the congregation after their lost friends and bring them to the altar, and come with them and kneel beside them. But that is all out of fashion with our modern day preachers. Neither were the church members shut out of the altar service as though the pastor alone is able to lead them to Christ. This, in itself, is drying up the interest of the church members in the services. Preachers seem to think that Christian service consists of going through a cut and dried program. Others feel like it consists in leading a lost person to Christ, or having some part in doing so. In other days the whole congregation of the saints gathered

around to give the hand of fellowship to the saved. Today the services are dismissed before they have an opportunity to do so.

It seems like the preachers are afraid someone will get happy enough to shout. Well, let them shout when the Spirit moves upon them. The Pharisees were offended when the disciples of Jesus began to shout, and asked Jesus to rebuke them. Jesus said, "If these should hold their peace, the stones would immediately cry out." We are getting too much dignity. It is not dignified preachers the Lord wants, but humble preachers and people. Read Luke 19:37-40.

In 1930 I was holding a meeting in a plain Baptist church at Birdtown. One Monday morning the services began at 10:30. I only spoke about 30 minutes. But the Spirit of God came on us in a mighty way. For about two hours we wept, we shouted, we laughed for joy, we walked the floor and shook hands with each other. One wave of joy would sweep the congregation for 15 or 20 minutes. Then everything would get as quiet as death. Then another wave of joy would come over us and for about 15 or 20 minutes we would again shout, and laugh, and weep for joy, and shake hands. Then everything would be quiet again for 5 or 10 minutes. Then again a wave of joy would sweep the house and we would rejoice as before. It went on and on in this way for about two hours. I guess I must have shouted a dozen times that day, and so did others. A Negro woman nearby came out in the yard to draw water. The power of the Spirit rested on her and she shouted all over the back yard.

If something like this would happen in some of these fine expensive churches the people would be scared half to death. Well, brother, if you can't take shouting, you had better be getting ready to where you can take it. Someday our Lord shall split the heaven with a SHOUT. He will begin it, and immediately He shall be joined by the shouting millions of saints whose graves have busted open, and by the living saints who shall be translated. The very heavens will ring with the shouts of angels and the redeemed with Christ.

"Let all those that put their trust in thee rejoice: them ever SHOUT FOR JOY," Ps. 5:11. Many yet tell me the service we had that Monday morning at Birdtown was the best they were ever in. Take your fine church buildings if you want them. I will take a great spiritual service like this every time.

One Sunday morning in a service at the old Mt. Pleasant Church, near Plumerville, Ark., about 40 lost people came for prayer. I called on the saved to gather at the front to pray for them. They packed the front of that building. For about 10 minutes we knelt and wept. We were too full for anyone to word a prayer. After a while Bro. Trafford, who is now with the Lord, became able to control his feelings enough to word a prayer. As he prayed in fervor and with a choking voice, the sinners began to come out of the altar shouting. They were saved so fast we lost count. Would you like to see such as this again? Well, God has not changed. It is the churches and preachers who have changed. If we will get back to old time ways of preaching, living and holding services then we can see such again. The introducing of new methods, new organizations, and the preaching of tithing will never bring such as this.

Sometimes I am made to cry out as did the Prophet Jeremiah, "O the hope of Israel the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night," Jer. 14:6. Instead of enjoying a constant outpouring of His blessings as in other days the Lord has become as a stranger and a wayfaring man to us, whose stays are short, and far between. Legalistic preachers do not enjoy such power and joy as that which I mentioned above. When I held that great meeting at Birdtown it had not been long since I had quit the Convention people because of their persecution against me because I would no longer preach tithing. They persecuted me, but the Lord greatly blessed me. At that time a great depression, and also a great drouth (sic) was on. We forgot all about that. We had something far better than money. I was in a great financial difficulty, and was in danger of losing my home. But I turned that all over to the Lord, and put my all into His

hands and into that meeting. He worked it all out for me in a way I least expected.

After closing that meeting at Birdtown I came to Morrilton and we finally got a place in which to hold a meeting. The Lord was with us from the start. We had a good meeting and I organized Bethel Church with 12 charter members and six for baptism. I baptized them in water where there was ice. They came out of that cold water and shouted all over the creek bank. You do not see things like that in a baptismal service in a baptistery. For several years we worshipped in an old rude tabernacle building which the proud of the town called the barn. Those were the six best years in my ministry. Everytime I went into the pulpit the power of the Spirit was upon me and the people. Often there would scarcely be a dry eye in the house. I preached on prophecy, Christian Experience, blood redemption, the work of the Spirit, the church, our rewards, our freedom from the law, and the coming of Christ and our resurrection. Church members went into the homes after the lost and brought them to church and helped lead them to Christ. Sinners were saved almost every Sunday, and God's people wept and shouted for joy.

I had rather preach in that old tabernacle under the same circumstances than to have the finest church house in the land. It mattered little to us that the town called our place of worship the barn. To us it was the very gate of heaven, and the house of God. In that church two of my children were saved, and one of them is now with the Lord, awaiting our coming. In about two years we had over 200 members and a large part had been received by experience and baptism. We had very little money as the great depression was on. But the first year we paid \$135 to missions. My children and I worked hard in the cotton patch in burning hot weather picking cotton for from 35 cents to 50 cents per hundred. Other church members did the same. But in the cotton field we taught the word of God, and told about what Christ can do for a person.

The reader may think I am against church buildings. I am not, but I am against preaching tithing to get money for them. I am against elaborate, expensive buildings, and putting a huge debt on the people to build such a house. Not long since a Convention preacher friend of mine told me they had put millions of dollars in fine church buildings and school buildings and hospitals in China, and now the Communists have taken over all those costly buildings. Who knows but that in a short time the Communists or Catholics will take over in this country, and we will lose all our fine buildings, and have to go to worshipping in secret in out of the way places? I guess then our tithing preachers will quit preaching tithing, and the faithful few will really love one another.

We are to preach and build and live, and witness, as though Christ will come for us tomorrow, not as though His coming is a long ways off. When churches put hundreds of thousands of dollars into a church building you may be sure they are not looking for Christ to come soon.

Neither am I against a preacher being paid for his services, when and where it is possible. But I am against him preaching LEGALISM to get his pay. I am not for him putting a price tag on his services, nor for putting a great burden on the church so he can live like a prince in a mansion. For the past 25 years I have preached for freewill offerings. Years ago some of the churches, not I, set a salary. Usually they got behind and had a hard time making up the deficit. Sometimes they paid me off by calling another man, and forgetting what they promised me. I found it better all-around just to preach for the freewill offerings. I find that I get more. I accept calls to hold meetings and Bible Schools for churches either small or large. Most of the time the small church takes the most interest and pays the most. I held one Bible school for a big church with a fine building and about 230 members, and they paid me \$75. I held another for Big Creek Valley church when h was just a mission church with about 20 or 30 members. Their missionary pastor was as hard against tithing as I am. That church worshipped in a small frame building in the edge of a clearing. That little house was packed

every night, and the presence of the Spirit was manifested in every service. That church paid me \$125 for the school. The big church had had tithing preached to it. The little church had not had tithing preached to it at that time, and even today they are not for it. But the little non-tithing church with about 20 or 30 members paid me \$50 more than the big church with a fine building with about 230 members. Where was the difference? That little church was interested in learning the truth. The other was in love with a fine building. The little church was building inwardly. The other was building outwardly. Do not tell me you have to preach tithing to get pay for God's work. When people love the truth, and love the Lord, and the word is preached in love, faith and power all the money will come in that is needed for the work WHICH GOD WANTS done.

Neither am I against religious schools. I think we need Christian schools of the right kind, that is, schools where the emphasis is put on the truth of God's word without compromise, on separation from the world, dedicated lives, and a wholesome moral life. But I am against preaching LEGALISM to get money for them. I believe in the schools standing on their own merits, and I am against the preaching of tithing and missions to raise money to be used for schools. Let all money be used for the purpose for which it is given. Many Baptists believe in missions who have little confidence in Christian schools. They should not be made to pay to the schools through the tithing and budget systems in order to pay to missions. I know this has been done in the Convention system.

Many religious schools go modernist. To force people to support those modernistic schools by appealing for missions, and by using the tithing and budget systems to get support for the same is unfair to the people. It is downright dishonesty on the part of the leaders. It has hurt the contribution to missions. If we come before the people in the name of missions, then the money they pay for missions should go to missions, and not a penny for anything else. Let the modernistic schools go before the people and tell them plainly what they teach and make their own appeals for money. The

denominational leaders know if they do that the modernistic schools would not get financial support. Therefore they studied out the tithing and budget plans to get money for such schools.

I am also against our religious schools being governed by any standardizational plans set up by ungodly and designing men. The standardization of all schools was a scheme hatched out by such modernists as Shalier Mathews and Walter Rausenbuch to capture all schools for modernism. Not many people know this, but I found it out 40 years ago. The scheme has succeeded too well for the good of our country and our people. From such schools come the radicals, the modernists, the Socialists and Communists and the enemies of the Bible and our nation. Our people need to turn a deaf ear to all demands of standardization set up for them by the world, and form our own standards from the word of God.

Do the text books in these standardized schools ever have a discourse on the Abrahamic covenant, the restoration of Israel, and the 1000 years reign of Christ and His saints? Do they teach that the Devil is the god who rules this present world system? Do they teach that the work and wisdom of this present world is evil, and that it is coming to nought? Do they teach that the wisdom of man will finally bring into existence an evil world-wide government over which the Devil and the beast will have absolute control? All this they keep out of their text books. I am for our own people teaching from the Bible and our own books.

I know that this would not bring the plaudits of men or words of praise from this world's sophisticated educators. But which is the most important, to win the praise and financial support of an ungodly world, or to instill in the minds of our young people that which will fortify them against all the attacks of, atheists and agnostics? Which is the better, to send them out in the world to make a better living financially, or to send them out trained in every way with what the Bible has to teach? Which is the better, to have a lot of high sounding degrees, or minds and hearts well-grounded in the word

of God? When Jesus commissioned His people to go into all the world and make disciples of all nations, baptize the same, and teach them to observe all things which He had commanded, He was not giving to us a commission to teach the philosophies of men, psychology, or comparative religions, but to teach them the WORD OF GOD.

Neither am I for building gymnasiums and football stadiums for our religious schools. No scripture can be found to justify such. It is just an effort to keep step with worldly institutions. To insist on poor people giving a tenth of their meager income, and taking part of that money to support such things is an outrage against poor church members. This shows the unfairness and injustice of the tithing and budget systems? Neither can be justified in the light of the New Testament. We can find no hint in the New Testament that the churches had either the tithing or budget system. We have become so progressive today we have progressed ourselves away from the New Testament way of doing things. We try to improve on the Bible way.

Love Must Prompt Giving and All Our Service

A few years ago I was talking with three preachers who teach tithing. I said, "Under grace LOVE must be the impelling motive all our service." These preachers replied "LOVE WON'T GET THE JOB DONE." Eld. Tom Walker who sees things as I do was standing by and was a witness to what was said. What does word of God say on this line? "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh BY LOVE," Gal. 5:6. In the 13th chapter of First Corinthians shows that nothing which we do or give will profit us anything unless it is done through LOVE. Thus to teach the people to give through any other motive than LOVE is to rob them of any reward for their giving. Like the Pharisees they may have their rewards before men, but they will receive none from God, either here or hereafter. Nor will any teacher who leads them to give for any cause except LOVE receive any reward for his teaching.

GRACE makes us free from the law of compulsion, and sets us at liberty to give as our own hearts and the Spirit of God may move upon us to give. We have no certain amount set forth in the New Testament which we are under obligation to give. To set a certain amount which a child of God is under obligation to give is to take him out from under GRACE and put him under the law. If his life is dedicated to the service of the Lord he is going to give anyway. The preaching of LEGALISM is not going to help things in any way. I do not know how many people I have heard say lately that all this preaching on tithing is killing the spiritual life of the churches. I can say Amen to the same. I hear a preacher preach a sermon which lifts us up, and at the close he will throw in his tithing ideas, and all at once a coldness comes over the congregation. And it is not because the people are opposed to giving. It is because the preacher has left the ground of GRACE, and has gone back to LEGALISM. The preaching of LEGALISM never has, and never will promote spiritual growth. I did not preach LEGALISM to the old Bethel church, but preached against it, and I have never seen a church grow any faster in spiritual power, and in the knowledge of God's word, nor in their zeal to win the lost for Christ.

If I wanted to hear legalism preached I would go and join a Seventh Day Adventist church, or the Mormons. They are more consistent in that line than Missionary Baptist preachers who preach tithing. I do not want to appear to boast, but lest any should think I am writing from a selfish motive I will say that in the past six months I have given over \$200 for the support of the needy. It has not all gone through the church, because if it had been given that way, it would not all have gone as it was needed. It would have gone through a budget, and the needy would not have received much. Now, how much have you tithers given to the needy in the past six months? Last year I gave equally as much to the needy. How much did you tithers give to the needy? At different times I have walked up to a missionary and have given him \$5 privately, and no one knew about it but the one who received the money and the Lord. You tithers have given into a budget and the

money has gone into elaborate, gorgeous buildings, and you have forgotten the needy. Go back and study your Bibles and see where it puts the emphasis. Churches, in their desire to build fancy buildings have left it up to the welfare agency to care for the poor and needy.

Preachers make a tearful appeal for missions and preach tithing. When the tithes come in most of the money goes to support the preachers in luxury, and build big buildings, and the mission work gets about 4 or 5% of the money, and the poor and needy get almost nothing. That is another reason I am against the tithing and budget systems. I know of a great tither trying to take everything a widow had after the death of her husband. Yet I, who do not believe in tithing gave \$75 to help out this same widow in the time of her great need. Tithers are mainly interested in more money to promote fine buildings and institutionalism, and not to relieve the poor and needy. They must keep up a fair show before the world, if the poor and needy go in want. Go study their budgets and see where the money goes.

Unfair Methods

Here is something I feel compelled to say. The preachers can hang me, or ostracise me if they will, but it is in my system and I must say it. It shows the unfair and unscriptural matter of present day tithing and the budget system. I mentioned that old sister over 70 years of age who, in spite of her infirmities picked cotton to help supplement her meager income. She does not care one thing about a football stadium, or a gymnasium, and would not voluntarily give a dime to help build such. At one time she belonged to a Convention church, and most of their schools have their football stadiums and gymnasiums. Today some of our people are already talking of building a gymnasium. Her pastor insists on her giving a dime out of every hard earned dollar she makes in the cotton patch. If she does, her money goes into the church treasury. The church adopts a budget, and part of her hard earned money goes to a school, and some of it is spend to build playhouses. If she were asked for a voluntary offering to build a gymnasium

or football stadium she would not give a dime. But by means of tithing and budget system she is made to pay to that which she does not believe will honor God in any way. If you want to know what I think, I will tell you. I think it is a downright shame and disgrace to the cause of the Lord, and a gross infringement on unsuspecting old person's right and privilege to give to the Lord's use as she sees best, and as the Spirit may lead. Does her pastor tell her "Now a part of the tenth you give is going to be used to build a gymnasium, and a football stadium, and to pay athletic coaches." No, he never makes any appeal for such as that.

Do they tell the church members on whom they call to tithe, support a budget that part of her money will go to pay modernistic teachers who deny the virgin birth of Christ, and make light of blood redemption. All this is kept back from the unsuspecting people. They suppose their money will be used to support the truth. But by means of the tithing and budget systems many earnest Christians are made to support ungodliness and modernistic teaching. Let some preacher who knows point out all these things, many are ready to crucify him.

An Example of True Giving

Today I received an unsolicited gift of \$10.00. Words cannot the feeling which came into my heart when I received it and the letter with it. This offering is to be applied on this book I am now writing. I have good reason to believe that the good woman who sent this offering is a woman of modest circumstances. She lives with, and takes care of an aged mother, who draws a small welfare check. Even though I have never seen her in person I have had a lot of correspondence with her through my book sales. I sometimes give her help on certain scriptural subjects where she is perplexed. In answering a recent letter I simply made mention of this book I am now writing, and the nature of the same. And today she sent me \$10.00 she had made picking cotton.

It was not the amount of money that moved my heart. It was the willing sacrifice of one in such meager circumstances. Her gift was not motivated by any feeling that it is her duty to tithe. It was given because of her love for the truth of God's word, and out of a heart overflowing with gratitude, and as an appreciation for the little I have done for her, and her love for the truth I put out in my books. She reads, she studies, and fills her mind and heart, not on worldly things, but with the things of God.

You tithing preachers may receive a great sum from the tithe of some well-to-do person, but you can never know or experience the blessing which came to my heart because of this willing gift from one who has to work so hard with her own hands to make the gift. Not until you receive a gift which comes from the same motive, and under the same circumstances, can you know the blessedness of real New Testament giving. That \$10.00 means more to me than \$1000 would from the tithes of a wealthy person. This good woman shall receive her reward, both here and hereafter. I make mention of this in this book because I believe it will bless the hearts, and stir the souls of many who shall read this book. Though I am withholding the name, wherever this book is read this will be a tribute and a memorial to the sacrificial gift of this good woman. It will also show that it is LOVE, and not a mere sense of duty, that will get the job done.

I Corinthians 9:13-14

This is a passage which tithers use to prove their position. We shall read it in *The Amplified New Testament*. "Do ye not know that those men who are employed in the temple get their food from the temple? And those who tend at the ALTAR share with the altar (in the offerings brought)? (On the same principle) the Lord directed that those who publish the good news (the Gospel) live (get their maintenance) by the Gospel."

It was the PRIESTS, the sons of Aaron, and not the whole tribe of Levi, who officiated at the ALTAR, and ate of the things of the altar. In Lev. 2:10

we read, "And that which is left of the meat offering shall be Aaron's and his sons." In Lev. 6:16 we read, "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place." In Lev. 6:25 we read, "This is the law of the sin offering: . . . The priests that offereth it for sin shall eat it." In Lev. 7:6, in speaking of the trespass offering God said, "Every male among the PRIESTS shall eat of it." In speaking of the peace offerings in Lev. 7:34 God said, "For the wave breast and the heave shoulder have I taken of the children of Israel from off their peace offerings, and have given them unto Aaron and his sons by a statute for ever."

These passages show us what Paul had in mind when he said, "They which wait at the altar are partakers with the ALTAR." He was not speaking of the tithes which went to the whole tribe of Levi, but of the PRIESTS who offered the sacrifices at the ALTAR eating certain portions of those animal offerings. These tithing preachers should study these things and not be so quick to jump to conclusions. This passage fails to prove their doctrine of New Testament tithing.

I Corinthians 16:1-2

This is another passage which is thought by some to justify tithing. Usually the tithers only quote the second verse. We shall read the two verses from the *Amplified New Testament*. "Now concerning the money contributed for (the relief of) the saints, (God's people) you are to do the same that I directed the churches of Galatia to do. On the first (day) of each week, let everyone of you put aside something and save it up as he prospers—in proportion to what he is given—so that there be no collections when I come."

First, we notice that this was not a collection for the building of a costly church building, or for a school, or for building football stadiums, or for anything and everything men might want to sponsor and call THE WORK

OF the Lord. It was a special offering for the saints who had been impoverished by the drouth found Acts 11:28. It was an emergency offering for the poor. Yet preachers will take advantage of the passage to wring tithes out the people to build colleges, football stadiums, gymnasiums, and pay a high salary to an athletic coach, and various other things they wish to sponsor. Baptists do a lot of things today for which they can find no justification in the Bible.

The word translated "To lay by," or "to put aside" is not the Greek word translated "Tithe," or "Tenth" in Matthew, Luke and Hebrews. The word for "TENTH" in Heb. 7:2 is "Dekatan." word for "tithes" (plural) is "Dekatas." The word for paying tithes is "Dedegatotai." But the word in 1 Cor. 16:2 is from the Greek verb "Tithmi." There is nothing in that word itself to indicate what is to be put aside, or how much. In John 11:34 Jesus, speaking of Lazarus, asked "Where have ye laid him"? The words Laid (him) are from the same Greek word "Tithmi." In John 13:4 we read of Jesus, "He riseth from supper, and LAID ASIDE his garments; and took a towel and girded himself." The words "LAID ASIDE" are from the same Greek verb "Tithmi."

There is nothing whatsoever in the passage which teaches that New Testament saints are obligated to pay a tenth. Speaking of this very same collection in II Cor. 9:7 Paul teaches that the giving should be according as every man should purpose in his own heart. "Every man according as he purposeth in his own heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." How did the Jew give under the law? It was not as each man might purpose in his heart. It was specified in plain unmistakable terms that he should give a tenth. Under GRACE there is no certain amount specified as to what a child of God must give. He is left free to give as he may purpose in his heart. Anything else would be LAW and not GRACE.

Giving Under Grace

"We want to tell you further brethren, about the GRACE (the favor and blessing) of God which was EVIDENT in the churches of Macedonia (AROUSING in them the desire to give alms); for in the midst of an ordeal of severe tribulation, their abundance of joy and their depth of POVERTY (together) have overflowed in a wealth of lavish giving generosity on their part. For I can hear them witness, (They gave) according to their ability, yes, and beyond their ability; and (they did it) voluntarily, begging us most insistently for the favor and fellowship of contributing in this ministrations for (the relief and support of) the saints (in Jerusalem). Nor (was this gift of theirs merely the contribution) that we had expected, but they first gave themselves to the Lord and to us (as His agents) by the will of God," II Cor. 8:1-5 *Amplified Translation*.

We notice that it was the great GRACE of God which had been poured out on these people which aroused within them the desire and willingness to make this great sacrificial gift. It was not that they had been taught the doctrine of tithing. Paul said they gave this gift VOLUNTARILY. They gave out of the abundance of great joy. They went far beyond Paul's expectation. Furthermore they gave out of their own poverty. So great was their gift that Paul received it very reluctantly. He felt like they were going beyond their means, and it was only after they begged him insistently that he would receive the gift and take upon himself the task of ministering the same.

The tithe was no standard for these churches. No doubt many went far beyond the tithe. There is nothing in the passage whatsoever which would lead us to believe they made this great gift because the doctrine of tithing had been preached unto them. The secret is found in the fact that they FIRST GAVE THEMSELVES TO THE LORD. Let the preachers quit preaching on tithing, and preach that the people first GIVE THEMSELVES TO THE LORD. That will not only take care of the financial side, but it will take care of all the worldliness which exists among God's people. It will take care of the petty jealousy which often comes up. It will take care of an inordinate desire to have all the luxuries and the finery of this world. It will make the

people humble. It will make God's people love each other devotedly. It will take care of vanity and pride. It will put into the hearts of people to know more and more about God's word. It will put into their hearts to meditate on the word of God day and night. It will bring a great revival in our churches.

Do you know what it is to REALLY GIVE YOURSELF to the Lord? I am not talking about for salvation. I am talking about giving ourselves to him to be used in His service. It is then that you shall know the peace of God which passeth all understanding. Many have peace with God, whose lives are not filled with the PEACE OF GOD.

Tithes and Offerings

These are the words the tithers like to use when calling for the people's contributions. They get these words out of Mal. 3:8. "But ye say, wherein have we robbed thee? In tithes and offerings." They quote this and talk as though the people were due to give a money offering, over and above the tenth. They would do well to read the whole book of Malachi. God was talking about the people robbing Him in animal offerings to be burned on His altar of sacrifice. He said to them in Mal. 1:8, "If ye offer the blind for SACRIFICE, is it not evil? And if ye offer the lame and the sick, is it not evil?"

In offering the lame, sick and blind animals for sacrifice on God's altar, instead of animals without blemish (Lev. 1:3) the people had robbed Him in their offerings. In withholding their tithes they had robbed Him in tithes. There is no thought of a money offering over and above the tenth, but of offering on an altar of sacrifice animals with blemishes. Tithing preachers need to study their Bible instead of just repeating what they have heard others say. They have been misled by others, and by books on stewardship, written for the purpose of getting more money out of the people for promotion of schemes of their own. I have several of those books on stewardship in my possession. If one knows his Bible it is easy to see where they miss the mark. They invariably test the scripture to put over their

point. Preachers buy these books and take what they say without ever comparing them closely with the word of God, because they are looking for some way to get more money to promote something they may think is good, whether they have scriptural proof or not.

Brethren let me beseech you to get off the ground of legalism, and come back to Bible truth on this matter. It was this legalistic preaching which caused me to leave the Convention people. And now our young preachers who are misled by stewardship books written by Convention preachers are going the same route. The Associational Baptists follow the same line of argument to prove their tithing doctrine today as did the Convention Baptists when I was with them. They are also following them in their methods of organization. In a few more decades there will be no more difference between them than there is between six and a half dozen.

Persecution from Tithing Preachers

I know from experience that tithing preachers will discriminate against, and persecute those who will not side in with them in their tithing programs. I worked with the Convention Baptists until 1929. These people were putting on their tithing campaigns and trying to get all church members to sign pledges to tithe. At that time, as previously stated, I had already convinced myself that tithing was never given to any people but the fleshly descendants of Abraham, and that it was never connected with any land, but the land given to Abraham and his descendants, and that it was a matter of the LAW. I sent the tithing literature back to denominational headquarters telling them that my convictions would no longer permit me to take part in such.

Right then I became a marked man. I was pastoring four part-time churches. They sent preachers behind my back to work against me. They would tell the churches that I was not a tither, and was not all out for the co-operative program, and that I was unprogressive. That word

PROGRESSIVE has been used to justify many unscriptural things, and to cover a multitude of sins. If I have to go against the word of God to be considered progressive then God forbid that I should ever be considered progressive. Many seem to think that revealed ways and methods of service can be improved on by the wisdom and ingenuity of men.

At the time the Convention preachers were stabbing me in the back I had a neighbor, Ether Holloway, who was an Associational Baptist. He asked me why my Convention brethren were working against me. This caused me to go to observing and thinking. I soon saw that there was a rat in the woodpile. Churches which had assured me I would be recalled, did not recall me. I could not get an appointment with pastorless churches. I would go to the 5th Sunday meetings and associations, and I would be practically ignored. I was never called on to preach or lead in prayer. Finally I went to the missionary in Faulkner County and told him what I had heard. He said, "Bro. Jones I do not know of anyone working against you. I am for you." I found out later that at the very time he was one of the main men who was working against me, and that he was telling me a bare-faced falsehood at that time.

While all this was going on I did not own a car. The association met one fall in Wooster church where my wife and I held membership. We had four small children. One was so small she had to be carried in our arms. We lived almost two miles from the Wooster Church and walked that distance to the service one night. Several preachers were there who had to go in a quarter of a mile of our house on their way home. After the service broke up I went to them and asked if any had room in their cars for me and my wife and children to ride. This same missionary spoke up and said he had plenty of room. He told us to wait in the front of the house as he had to go to the back of the building for a minute. While we waited for him where he told us to wait he slipped out of a door in the rear of the building, got in his car and left us to walk almost two miles with four small children, one of which was asleep, and over a quarter of a mile of that distance was up a long hill.

The next fall the church at Bee Branch invited me to come to that church and preach 12 days and nights on doctrines which we as Baptists believed. This very same missionary found out about it and he went ahead of me and tried to get the church to call off the services. When the church would not do so, then he canvassed the town and did his best to get people to boycott the meeting. He succeeded in getting some members to stay away from the meeting. I caught him red handed and made him admit to what he had been doing. I reminded him of what he had said to me a year or so before, and said "you were lying to me at that very time wasn't you?" I made him admit that he did not want me to preach there.

Let me ask is this the Spirit of Christ? What was his objection to me? I had ceased to preach tithing. He believed in it. I ask is doctrine which will cause men to persecute and to try to hinder the work of a brother in Christ a doctrine of the Bible, or is it the spirit of error? The spirit of persecution, and of lying, and underhand work does not come from the Holy Spirit, but from another spirit. I ask the reader, is this from the spirit of truth, or spirit of error. The reader can form his own conclusion. I reached mine a long time ago.

While I was in that meeting at Bee Branch several of the members told me that this same preacher had used his influence for three years in keeping the church at Bee Branch from calling for pastor. It had not been over a year and a half since he told that he did not know of any working against me, and that he was for me. Reader, don't you think he knew at that time he was lying to me. Now that was a big TITHING preacher.

At the time this was going on I was reading the papers and Sunday School literature of the Associational Baptists. I never read article in favor of tithing for today, but read much against it. I decided that I was with the wrong bunch of Baptists. I left the Convention ranks and lined up with Associational Baptists. I was gladly and royally received and work began to open up for me. I soon had all the calls I could fill, and I found the fellowship

much sweeter and more congenial than I had in the Convention ranks. I found their people much more spiritual, sounder in the faith, and they paid me more than the tithing Convention Baptists had paid me.

A prominent Convention layman and doctor, a long-time acquaintance, called me off to one side one day and had a long talk with me. He said I was going to ruin my ministry, and that the Landmark Baptists were non-missionary, and that they would starve me to death. I can truthfully say that that move did more in bringing me out as a preacher than any move I ever made. Soon after joining the non-progressive Landmark Baptists, as they were dubbed by the Convention people, I held three of the best meetings I ever had in my life, and I continued to have great spiritual meetings with many souls being saved.

In the fall of 1930 I came to Morrilton to start a mission work. That resulted in the organization and the building of the most spiritual, soul winning church I have ever seen in my more than 51 years in the ministry. I served in the ranks of the Associational Baptists as the writer of the Adult Sunday School quarterly for 12 years. The Lord has enabled me to put out 34 different books, some of which have been read in every continent in the world. One of my books was translated into the Portuguese language.

Had I stayed with the Convention people my ministry would have been almost completely blocked. Their papers would never print an article which I would write. On the other hand hundreds, if not thousands, of my articles have been printed in the papers of the Associational Baptists. Unless I had sacrificed my convictions, which I would not do, the Convention Baptist preachers would have had me completely blocked. It was bitter and trying while I was undergoing persecution from the Convention preachers. But now I can thank God for it all. God was allowing me to go through bitter trials, and great financial difficulties to prepare me for something better. It gave me a deeper appreciation of that good old song:

**"Must Jesus bear the cross alone
And all the world go free;
No, there's a cross for everyone,
And there's a cross for me."**

Those trials also brought me out of the Convention ranks where I could have more freedom, a more spiritual and fruitful and blessed ministry, and a sweeter fellowship than I had had before. In all fairness I must say that many of my Convention friends remained my friends unto the end. And two of them later invited me to hold meetings for them.

But most of the brethren who so gladly received me into the ranks of Associational Baptists are now gone to be with the Lord. And I am sorry to have to say there has arisen a new generation of preachers among us who are not walking in the footsteps of those old faithful brethren. They seem to think that they are the ones who have the wisdom, and many of them scorn the wisdom and teachings of those older preachers, and are patterning their ways and preaching after the Convention people. And I can see the same spirit of discrimination and persecution arising in our ranks against those who will not preach and accept the doctrine of tithing.

When I went to Jonesboro Association, which was constituted of over 40 churches there was not a preacher in that Association who advocated tithing. I went up to that association to teach in a Bible school for preachers for four years. I have never seen better fellowship, and we could always have a spiritual feast in our general gatherings. But several years later some tithing preachers began to come into that section. One of them said to Bro. Luther McCrackin, "Why don't you quit opposing tithing. You are sowing discord." Bro. McCrackin was only standing for what those older preachers had always stood. They were the ones who were sowing discord. It is causing dissatisfaction among many of the members. Let the tithing preachers get themselves straight and the discord will cease in that section.

In 1618 John Selden of England wrote a book against tithing. For this he was summoned before a privy council and forced to retract. His work was suppressed, and he himself was forbidden to reply to any controversialist who had come, or who might come forward to answer his work. See Encyclopedia Britt. Vol. 20, page 296 and Vol. 22, 253. In England at that time the payment of tithes was forced on the people by state laws, through ecclesiastical influence. The Church of England was the state church. The state law at that time forced the people to pay tithes for the support of the church, whether they believed in it or not, whether they wanted to do so or not. They had to pay this tithe whether they were saved or not, or even if they did not believe in the doctrines of the Church of England. This was tithing by coercion and shows the evil spirit behind tithing in this dispensation of GRACE.

The council of Trent (1545-1563), a Catholic ecumenical meeting, definitely enjoined the payment of tithes, and the excommunication of those who withheld them. See Ency. Britt. Vol. 22, page 253. Not long ago, according to one of our Missionary papers, a man in Brazil was refused burial in a Catholic cemetery because he had not paid his tithes. This shows the unchristian spirit behind modern day tithing, and the source from which the churches today took it up.

But there is coming a time of reckoning for those preachers who preach it today, and are abusive in their preaching to non-tithers, and who try to browbeat this error into the minds of the people. I travel about quite a lot in my preaching and teaching work. I find a spirit of discontentment among the membership of many of the churches because of the preaching of this LEGALISM. Many come to me and tell me how disgusted they are getting over this kind of preaching, and the spirit in which it is preached. I know at least three preachers who had to give up their churches because of the same.

The Lord of Hosts

It is needful to study the expression "The Lord of Hosts" to have a right understanding of Mal. 3:7-12. This expression is never used in the Bible except in connection with Israel, or Israel's victory over her enemies. The expression "THE LORD OF HOSTS" occurs about 300 times in the Old Testament. Its equivalent in the New Testament is "Lord of the Sabaoth," which occurs twice in the New Testament, and each time Israel is under consideration. In Rom. 9:29 we read, "And as Esaias said before, Except the Lord of the Sabaoth had left us a seed we had been as Sodoma, and had been made like unto Gomorrah." This is a quotation from Isa. 1:9. "Except THE LORD OF HOSTS had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." From this we see that in the New Testament the expression "Lord of the Sabaoth" is the same as "LORD OF HOSTS" in the Old Testament.

In Rom. 9:29 and Isa. 1:9 Israel is under consideration. The only other place the words "Lord of the Sabaoth" occur in the New Testament is in Jas. 5:4. By turning to Jas. 1:1 we find that he was writing to Israel. "James, a servant of Jesus Christ, TO THE TWELVE TRIBES SCATTERED ABROAD, greeting." Rom. 9:29 and Jas. 5.4 are the only two places found in the New Testament where the expression "Lord of the Sabaoth" is found. In neither place is a church under consideration, but Israel is under consideration. On the other hand under the OLD COVENANT the expression "THE LORD OF HOSTS" is found about 300 times.

In I Sam. 17:45 The Lord of Hosts is called "The God of the armies of Israel." In 2 Sam. 7:26 "THE LORD OF HOSTS" is called "The God over Israel." In 2 Sam. 7:27 He is called "God of Israel." In Ps. 46:7 we read, "THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB is our refuge." In Ps. 46:11 "The Lord of Hosts" is again called "THE GOD OF JACOB." In Isa. 1:24 "THE LORD OF HOSTS" is called "The MIGHTY ONE OF ISRAEL." In Isa. 44:6 we read, "Thus saith the Lord, the KING OF ISRAEL, and his redeemer THE LORD OF HOSTS." In Isa. 47:4 we read, "As for our redeemer, THE

LORD OF HOSTS IS HIS NAME, THE HOLY ONE OF ISRAEL." Jer. 48:1 we read, "Thus saith the Lord of hosts, the God of Israel."

The One Mighty In Battle

In Ps. 24:7-10 THE LORD OF HOSTS is called the One MIGHTY in battle, and THE KING OF GLORY. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord MIGHTY IN BATTLE. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? THE LORD OF HOSTS, he is the King of glory."

From this passage we see that THE LORD OF HOSTS is the King of glory, and the ONE MIGHTY IN BATTLE. As the One MIGHTY IN BATTLE, the God of Jacob, or Israel, He will return at the end of the tribulation period, called the TIME OF JACOB'S TROUBLE, to deliver Jacob or Israel from his enemies. "Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day (the time of Jacob's trouble), saith THE LORD OF HOSTS, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them," Jer. 30:7-9.

After He has come as THE LORD OF HOSTS, the One mighty in battle, the MIGHTY ONE OF ISRAEL, and has overthrown Israel's enemies in the battle of the great day of God Almighty (Rev. 16:13-16 and 19:11-21) He will establish His government upon the THRONE OF DAVID, and rule over the house of ISRAEL.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. 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. Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS," Isa. 9:5-7.

The zeal of the LORD OF HOSTS will perform what? It will perform the establishment of His government and kingdom upon THRONE OF DAVID after He has returned as THE MIGHTY ONE OF THE ARMIES of Israel, and as the King of glory, the King of Israel, and has destroyed Israel's enemies in the battle mentioned in Isa. 9:5. This is in keeping with what is said in Jer. 30:7-9 about THE LORD OF HOSTS bursting the bonds off Jacob's neck, and overthrowing his enemies in the time of Jacob's trouble. Isa. 9:5 says that battle will be with burning and a fuel of You well know you can find no justification in the word of God for building football stadiums, and gymnasiums, and bleeding the people of God of hard earned money by calling THIS THE WORK OF GOD, and preaching tithing to get the money for the same. Your own conscience should condemn you. Now do not condemn me for telling you the truth. Where in all the word of God can you find any justification for calling on God's people to give of their money to build places of worldly entertainment? You know you can't find it. I tell you why you think it must be done. Other schools are doing this and you think we have to keep step, and in order to do this you go against your own convictions, and ask the people for money to build that which you know will not honor God.

The Lord of Hosts Enabled Israel to Possess Their Land

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the

hosts (armies) of the Lord am come. And Joshua fell upon his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant? And the captain of the Lord's hosts (or armies) said unto Joshua, loose thy shoe from off thy foot: for the place whereon thou standest is holy," Josh. 5:13-15. Joshua was then standing on Canaan land, a land holy unto the Lord. It was a tithe of that holy land which was HOLY UNTO THE LORD. And it was the Lord of Hosts who commanded Israel in Mal. 3:10-12 to bring in the tithes of that land.

The land of Israel is called a HOLY LAND in Zech. 2:12. In Ex. 15:14-17 we learn that it is the mountain of the Lord's inheritance, His Sanctuary and a place He made in which for Him to dwell. In Jer. 10:16 we read. "Israel is the rod of his inheritance: THE LORD OF HOSTS IS HIS NAME." No other land is called HOLY. It was of the fruits of this land that THE LORD OF HOSTS commanded Israel to bring a tithe. Those tithes were HOLY unto the Lord, because that land was HOLY unto Him.

The event of Josh. 5:13-15 took place just before Israel captured Jericho, the first city they conquered after crossing Jordan. It was the Lord of hosts (or Lord of Israel's armies) who enabled them to conquer and take possession of that holy land. Because of this a tithe of this holy land was HOLY unto the LORD OF HOSTS.

You young preachers listen to me. You can go to colleges and seminaries all your life, and read textbooks on stewardship, and you will never get this information I have given you on THE LORD OF HOSTS. Why? They are not interested in this information, nor imparting it to others. Their educational systems and text books are designed to promote their programs and enterprises.

They are not interested in learning how to rightly divide the word of truth. The average college and seminary graduate is unable to distinguish between what belongs to law and what belongs to grace. They cannot

discern between what belongs to Israel, and what belongs to the churches. They are more interested in studying different schemes and plans for getting money, than they are in rightly dividing the word of truth.

I finished Ouachita College in Arkadelphia, Arkansas but what I know about Israel's restoration, and the millennial reign, and how to distinguish between law and grace I had to learn at home.

Israel's Future Possession of Their Land

It is as The Lord of Hosts that the Lord will enable Israel to again possess their land. "It shall come to pass in that day, saith THE LORD OF HOSTS, that I will break his yoke from off thy neck, and burst thy bonds," Jer. 30:8. "Thus saith THE LORD OF HOSTS; behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God," Zech. 8:7-8. "For thus saith THE LORD OF HOSTS; as I thought to punish you when your fathers provoked me to wrath, saith THE LORD OF HOSTS, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not," Zech. 8:14-15.

The Tabernacle Built With Voluntary Offerings

In the construction of the wilderness tabernacle we have an example of VOLUNTARY giving, giving that was prompted the people's own hearts. It shows what LOVE will do. It shows that voluntary offerings will get the job done. To many this may seem a haphazard way of doing things, but it got the job done anyway.

"Speak unto the children of Israel, that they bring me an offering: of every one that giveth it willingly with his own heart ye I take my offering," Ex. 25:2 . . . "And let them make me a sanctuary; that I may dwell among them," Ex. 25:8. God asked a willing offering, one that was prompted from

the heart. No other kind was asked for, and no other kind was wanted. Let us see if LOVE got the job done.

"And all the congregation of the children of Israel departed the presence of Moses. And they came every one whose spirit stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering for the work of the tabernacle of the congregation, and for his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord," Ex. 35:20-22. They brought more than was needed for the work.

"And all the wise men, that wrought all the work of the sanctuary, came every man from the work which they had made. And they spake unto Moses, saying, the people bring much more than enough for the service of the work, WHICH THE LORD COMMANDED TO MAKE," Ex. 36:4-5.

I call attention to the words "More than enough for the service of the work, WHICH THE LORD COMMANDED TO MAKE." Right here is found the secret of the whole matter. The work for which the Lord commands to be done does not require any high pressure methods, and voluntary offerings which are given willingly from the heart will take care of all THE LORD WANTS DONE. Often times the trouble comes in wanting money for work the Lord has not commanded to be done, nor wants done. That is when and how men run into financial difficulties. We should study every call for money in the light of the word of God, and what God wants done, and what will glorify Him, not in the light of what some preachers wish to do. One objection I have to the tithing and the budget system is that it often forces people to give to things in which they do not believe, and in which they can see no honor that will be brought to the Lord.

There is not a line of scripture to be found that even hints that God's children should give of their money to build football stadiums, gymnasiums nor for hiring athletic coaches. Yet most religious schools do this very thing. The people are called upon to bring a tenth of their money to the church, and the church adopts a budget. The religious college is included in the budget. The leaders in the work decide they must have a football stadium so they take some of the money which a church gives out of the budget and with it they build a place of entertainment. Here is a man who does not believe such as that is honoring to God. If he were asked to make a voluntary offering for such a project he would not give a dime. But through the tithing and budget system that many churches are adopting the man is made to give to that in which he does not believe. It robs him of the right to give intelligently, and individually. In order to give to that in which he does believe he is made to give to that in which he does not believe.

I give my wife's niece as an example. She belongs to a Methodist church in North Carolina. She told us that if they did not bring in their tithe on any Sunday, that the next morning the pastor would be around to see about it, and to get the tithe. Most of the Methodists contribute funds to the National Council of Churches, an atheistic, modernistic group. In this way the preachers wheedle money out of the people and send it where they want it to go.

Denominational leaders know that if modernistic schools had to stand on their merits they could not get the money on which to operate. Therefore they studied out the budget system to go along with the legalistic system of tithing, and through such means they secure money from good Christians to carry on work which is contrary to the word of God, and the will of God. The opening wedge was made in Baptist ranks when they adopted the unscriptural practice of tithing. Next the budget system wedge was introduced to further drift us off the right course. I believe that every Christian should do his own deciding as to how his money is spent, and that everything, pastor's salary, church buildings, religious schools should be

supported by voluntary freewill offerings. I recently read where a tithing preacher said that every child of God was under obligation to bring his tithes into the church, which HE SAID (but did not prove) was God's storehouse and turn it over without any reservations.

The matter of adopting a church budget is brought up. A majority of the members under the influence of the pastor and deacons vote to support a project in which some man does not believe. If he speaks out against it he is branded as a trouble maker. If he refuses to bring in a tenth of his money, part of which is used to support a thing in which he has no faith, then he is branded as a non-progressive member. The churches started down the wrong track when they quit teaching voluntary offerings, and went to teaching the tithing system. They went a step further when they got to adopting the budget system. All these things were studied out by men to get over unscriptural things they want done. The individual giver is no longer free to give as his heart stirs him up. He becomes just a cog in a machine. He is supposed to have no opinions of his own, and to do no individual thinking. He is to be docile and submit to the opinions of fallible religious leaders. In Isa. 9:16 we read, "The leaders of this people cause them to err."

The \$75,000,000 Campaign Again

Earlier in this work I mentioned the \$75,000,000 campaign the Convention leaders put over on the people. They thought that First World War had brought an end to wars, and the time was ripe to take the world for Christ. As I said, great stress was put on tithing, and flowery speeches were made on how this one and at one has prospered financially who had practiced tithing. As I said, there was over \$90,000,000 pledged. There was great jubilee in the Convention ranks. On the strength, (or was it the weakness?) of those pledges to pay \$90,000,000 in five years they sold a lot bonds. But when cotton dropped from 46 cents to 8 cents a pound the bottom fell out of all their nice plans and schemes. In many of the states not

more than a third of the borrowed money was ever repaid. Widows had bought bonds with insurance money left to them by their husbands. Much of it went down the drain in those unstable bonds. The Lord was not in the great drive. It was instigated by the wisdom of denominational leaders, and for the purpose of doing what they wanted to do, and not for WORK WHICH THE LORD COMMANDED. If the Lord had been in the movement it would not have failed. In the case of the tabernacle everything was put on the basis of voluntary offerings, which offerings were made as people's hearts stirred them up. They brought more than was needed for THE WORK WHICH THE LORD HAD commanded. In the case of the \$75,000,000 campaign more than that was pledged, not as God's Spirit stirred up the people, but as the denominational leaders and smooth speakers stirred them up. But in the end most of the money did not come in. Since that time I have not been one to rely on the wisdom and judgment and the decisions of denominational leaders. I believe in every man thinking for himself, deciding for himself how he shall give, and for what he shall give. When this privilege is denied him he loses his freedom and his individuality and he becomes a mere pawn in the hands of self-appointed leaders. He sinks into mere serfdom to do, not the will of the Lord, but the will of self-designing men.

The Catholic Church has taught that the individual is not capable of studying the Bible for himself, but must have the priest tell him what it means. Through this, and other means the minds of the people become enslaved to that system. Many Baptist preachers think that the ordinary church member is not capable of studying and deciding for himself how he shall give, and to what he shall give. I object to the tithing system and budget system because it promotes blind subjection to the will of a few men.

The people in making their contribution to the tabernacle, THE WORK WHICH THE LORD HAD COMMANDED, stripped themselves of all their finery and bodily ornaments, which only adorned the outward man, and came and laid it all at the feet of the men whom the Lord chose to do the work, and

whom he endowed with His Spirit with wisdom for the work. When the tabernacle was completed and dedicated the glory of the Lord came and rested on the tabernacle in the sight of all the people.

Let me challenge you tithing preachers to do this. Instead of beating your people over their heads with your tithing doctrine present to them the example of the giving for the tabernacle. Get the people to come with all their jewelry, their class rings, their lodge rings, their earrings, and other finery for the adornment of the outward man, and place it all into the collection plate to be sold and the money given to missions. I only have one piece of gold, a class ring which I have not worn for years. I have felt that God would be more glorified if I did not wear it so I laid it aside years ago. If the church where I am a member would put on a campaign like that I will try to be the first to toss in that gold ring.

I do not have a gold plated watch, but I have a good silver plated watch. I would be willing to toss that into the basket also, and would gladly do so. I have gotten along on a cheap watch and can do it again.

I tell you what you would see if the church members would just do this, or even half would do so, before the offering was over you would see more tears of joy, and more shouts of praise than you have for years. The lost would be convicted and a great revival would break out. This would place a financial burden on no one. It would only be a blow at the pride and vanity of the people, which does not honor God anyway.

These tithing preachers say, "Tell me how much you give and I will tell you how much you love the Lord." I say, "Tell me how much you are willing to do without, and I will tell you how much you love the Lord." Are you willing to do without that expensive television set which you keep mainly to enjoy worldly shows, which hinder family devotion, prayer and meditation? Are you willing to give up your cigarettes? I know tithing preachers who are confirmed smokers. Do they love the Lord enough to give up that wasteful

habit? Do they love the Lord enough to dispose of that TV set and remove the evil influence of the same from before their children? Not long ago my wife and I heard a three-year-old boy say "I can do the twist." He got out in the middle of the floor and began to act. I said to Mrs. Jones, "He got that from the television." Do not preach any more to those who do not believe in tithing and say "Tell me how much you give, and I will tell you how much you love the Lord" until you are willing to give up these things which set a wrong example before the world, and your children.

Yes, many are able and willing to give one tenth to the church, and then spend two tenths in adorning the outward man, and for pleasures of the world, which are questionable. Some ask do you not think tithing would be a good system. I answer emphatically, NO. It is a part of the old system which has been set aside because of the weakness and unprofitableness of the same. It gives many a salve for their conscience by giving a tenth, when they are able to give 30%, and still have a lot left to spend on self-indulgences.

The Tithe and the Land of Promise

The tithe and the land of promise are inseparably connected. It is not connected with any nation but the people to whom the Lord gave the land of Canaan. See Lev. 27:30-34; Deut. 4:8; 2 Sam. 7:23 and Rom. 2:14. God never gave laws to the other nations, nor promised them Canaan, nor demanded of them tithes. It was just after God promised to give Jacob and his seed Canaan land that Jacob vowed that he would give a tenth of everything to the Lord. "And he dreamed a dream, and beheld a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the God of Abraham, and the God of thy father Isaac: the LAND whereon thou liest, to thee will I give it and to thy seed." See Gen. 28:12-13. By reading Gen. 28:20-22 we see that just after God gave Jacob this promise concerning Canaan that he vowed to give to the Lord a tenth of

all He should give him. Jacob's vow to give the Lord a tenth was to be given when the Lord had brought him back to that land in peace. His promise was made to the ONE who promised to give Canaan to him.

Israel Was to Pay Tithes of Their Land When They Had Come into Canaan

It was only when God had brought Israel into the land of promise that they should give of their tithes unto Him, and not before that time. "And it shall be, WHEN THOU ART COME INTO THE LAND which thy God (Israel's God) giveth thee for an inheritance, . . . and shall DWELL THEREIN: that thou shalt take of the fruit of the earth, which thou shalt bring of THY LAND, that the Lord thy God giveth thee, . . . and shalt go unto the place where the Lord thy God shalt choose to set his name there, And thou shalt go unto the priest, . . . and shall say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give it us." "And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father (Jacob), and he went down into Egypt, and sojourned there with a few, and became there a mighty nation: . . . and the Egyptians evil entreated us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked upon our affliction, and our labour, and our oppression: and the Lord hath brought us into this land, even a land that floweth with milk and honey, and now, behold I have brought the firstfruits of the land, WHICH THOU, O LORD HAS GIVEN ME," Deut. 26:1-10. The passage goes on to say, "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given unto the Levite, the stranger, the fatherless, and the widow, . . . then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and have also given them to the Levite, and unto the stranger, to the fatherless and to the widow, . . .

look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us," Deut. 26:12-15.

From this we learn that it was when the Lord had brought Israel into the Promised Land that they should bring their first-fruits and tithes and ask the Lord to bless their people and their LAND. This is exactly what was promised them in Mal. 3:10-12 when they should bring their tithes into the Lord's storehouse. Nowhere can we find where a tithe was ever paid outside of that land. If so, will someone please bring the book, chapter and verse, where it says so. We are not to assume a thing. We must bring the scriptural proof, or else it is not profitable for doctrine. Men need to confine their teachings to what is written in the scripture. It, and it alone is profitable for doctrine. II Tim. 3:16-17. When we get off the ground of the written word we are headed in the wrong direction. In Isa. 8:20 the Lord said, "If they speak not according to this word, it is because there is no light in them." We are on safe ground only when we stay with the written word.

The Tithe Connected With Strong Drink

In Deut. 14:22-27 we find the TITHE and STRONG DRINK connected. "And thou shalt surely tithe all the increase of thy seed, that thy field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shalt choose to place his name there, the tithe of thy corn, of thy wine, and thy oil, and the firstlings of thy herds and of thy flocks, . . . and if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, . . . then thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, and for sheep, or for wine, or for STRONG DRINK, . . . and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates."

From this we see that those who lived at a great distance were permitted to sell the tithes, and take part of the money and buy STRONG DRINK if they so desired. If we are to take this passage (and preachers will quote a part of it), to teach that we are under obligation to give tithes, then let us use all of it, and not just a part of it. I have a book in which a preacher is trying to prove that the tithe is the minimum for us to give today. He quoted all of Deut. 14:22-27 but the words "For oxen, or for sheep, or for wine, or for STRONG DRINK." When he came to these words he skipped over them, and took up again on the other side of them. Why did he skip over the words which allowed Israel to buy STRONG DRINK with part of their tithing money? If part of that passage is applicable to us today, then it is all applicable to us. I challenge tithing preachers to read all the passage and try to apply it to us today.

If part of that passage is applicable to us today, then it all applies to us. Is it dealing honestly with the word to take a passage spoken to Israel about their tithes, and apply to us all of that passage but 12 words in the middle of the passage? What does the Lord say about adding to, and diminishing from His word? In this same book the Lord said, "Ye shall not add to the word which I command you, neither shall ye DIMINISH OUGHT from it," Deut. 4:2. Yet the tithing preacher will not hesitate to diminish from Deut. 14:22-27 to get over his unscriptural doctrine of tithing for our time. The truth does not require such tactics, and such disobedience to Deut. 4:2 to be established. This brands the tithing preacher as a teacher of a FALSE DOCTRINE. If we apply part of Deut. 14:22-27 to us today we will have to apply all of it to us. Where is the tithing preacher who will try to do this? They know that it will not do to try to apply the words "For wine, FOR STRONG DRINK" to us today. Then honesty demands that they do not try to apply the rest of the passage to us.

Christ set a higher standard of morals and of living for us than Moses set for Israel. That is readily seen by reading the Sermon on the Mount, and Matt. 19:3-9. The GRACE of God puts us on a higher plane than the law did

Israel. It is a sad mistake to take what Moses commanded of Israel and try to apply it to God's children today. The man who tries to do so is going to run into serious difficulty before long. The man who tries to apply Deut. 14:22-27 to us today runs into a difficulty when he comes to the words which allowed Israelites to take part of the tithing money to buy strong DRINK. Instead of skipping over these words and applying all the rest of the passage to us, why does he not see his mistake and acknowledge that the passage cannot be applied to us today?

Going Outside the Bible to Establish Tithing

This same tithing preacher who skipped over 12 words in Deut. 14:22-27 goes to pagan religions and customs to establish his doctrine of tithing. In his book on tithing he tells about the king of Assyria after a successful military campaign consecrating a tenth of the spoils to the god Asshur and the god Ramman. Then he tells about Nebuchadnezzar, and other sovereigns giving a tenth of their increase that their temples might be furnished, their priests supported, and their gods honored. I ask was Divine inspiration behind all this honoring of false gods? Was this pleasing to the God of Jacob? If the Hebrew people got the practice of tithing from this pagan custom, then they did not get it by divine inspiration. If the pagans were simply copying after what Israel did, then what does that prove as to tithing for us today? When a man has to leave the written word and go to pagan practices to prove his theory he is in a bad way for proof. Our doctrines and practices must stand or fall by what is written in God's word. Catholicism is a mixture of paganism, the law, and Christianity. Shall we follow them in this?

Now let us listen to Paul in Gal. 4:9. "Now however that you have come to be acquainted with and understand and know (the true) God, or rather to be understood and known by God, how can you turn back again to the weak and beggarly and worthless elementary things (of all religions

before Christ came) whose slaves you once more want to become," *Amplified New Testament Translation*.

Why try to set aside the New Testament teachings by resorting to the customs and practices of pagan rulers and their false gods? This only serves to show how weak is the argument for New Testament believers being obligated to tithe.

Another Papacy in the Making

The council of Trent, a council of Catholic bishops, enjoined the payment of tithes upon the people, and the excommunication of those who withheld them. See Encyclopedia Britt., Vol. 22, page 253. I have heard a lot of tithing preachers say that the church member who will not tithe is a robber, and say it was as bad to rob God as it is to rob a bank. Then why do they not go as far as the Catholics and exclude such from the church? They do not have the courage to try this. I wish they would. There would soon be a sifting. Those who preach legalism would soon be in a crowd to themselves, and those who do not believe in LEGALISM would not be bothered with them. They know better than to try this. If their practice was consistent with their preaching then they would exclude all who do not tithe. When I was pastor of Bethel Church we excluded a man for stealing from the man for whom he worked. If we, who do not adhere to the tithing doctrines are robbers, then we are as guilty as was this man. Then let them exclude us from the churches, or shut up on their legalistic tithings. Because Israel, under the law, robbed God in not bringing in their tithes, does not prove we are robbers today if we do not tithe. God did not put this obligation on us.

Israel, under the law were servants. But after Christ redeemed such as believe from the curse of the law, the believers have been taken out of the place of servants, and put in the place of SONSHIP. "Wherefore thou art no more a servant, BUT A SON," Several years ago a tithing preacher in Morrilton preached a sermon on "Hitchhiking church members." In this

sermon he compared the one who would not tithe to a hitchhiker. This drove some people from the church, and kept others from joining. This preacher is one of the three who said to me when we were talking on New Testament giving that "LOVE WON'T GET THE JOB DONE."

While in the Convention ranks I saw that they were out to oust all preachers who would not preach tithing. Yesterday a certain sister of another church phoned me by long distance and asked me concerning a certain preacher some in that church wanted to call. I said "He is a fine preacher." This party said the church liked his preaching but some had spread the word that he did not preach tithing. This shows the leaven that is now working in the ranks of Associational Baptists. This very thing in time would bring about another Catholic despotism, unless it is purged out of our ranks. Baptists wake up!

The Leadership of the Spirit

In Gal. 5:18 we read, "If ye be led of the Spirit, ye are not under the LAW." I have shown with Matt. 23:23; Heb. 7:5 and Lev. 27:30-34 that tithing is a matter of the law. It was part of the old covenant. In Heb. 7:12 we read, "For the priesthood being changed, there is made of necessity a change also of the law. Then six verses below this we read, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Since tithing was a part of the law it was disannulled when the law was changed. It was part of that system which was abolished because of the weakness and unprofitableness thereof. Why do Baptist preachers want to go back and take up again a system which has been abolished because of its weakness? Those who do so are not being led of the Spirit.

That old system was weak, and Israel failed under the same. "But ye say, wherein have we robbed thee? In tithes and in offerings," Mal. 3:8-9. When some were trying to put the Gentile believers under the law Peter

said, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10.

Why be so foolish as to think that more can be accomplished by following law standards than can by yielding ourselves to the Spirit and His leadership? The law can neither save, nor can it furnish that which promotes spiritual growth, nor give to us a good standard for service. Listen to this quotation from the *Amplified New Testament*. "But NOW we are discharged from the LAW and have terminated all intercourse with it, having died to what ONCE RESTRAINED us and held us captive. So NOW we serve not under (obedience to) the old code of written regulations, but (under obedience to the promptings) of the Spirit in newness (of life)," Rom. 7:6.

This plainly says that ALL INTERCOURSE with the law has been terminated. This means that ALL INTERCOURSE with the law has ended. It does not mean that a part of it has come to an end and part remains to be kept. I have shown that tithing was part of the law. Then if all intercourse with the law has been terminated, that means that the duty to tithe has passed away for the believer, the same as fleshly circumcision, the observance of Saturday, the 7th day of the week, the offering of animal sacrifices, along with all the law required of Israel. Today it is no longer what the law required, but what would the Spirit have us to do. To try to practice tithing is to go back to that which held Israel in bondage, and to seek to serve God according to the old code of written regulations. To turn a deaf ear to the law and yield ourselves to the Spirit is to serve God in the NEWNESS OF THE SPIRIT. There is nothing written which tells the sons of God how much they are to give. That is left up to each believer and the leadership of the Spirit. "Let every one (give) as he has made up his mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, II Cor. 9:7. *Amplified Translation*.

To adopt the written regulations concerning giving in the Old Testament as a standard for today, is to turn away from the leadership of

the Spirit, and go back to the written regulations of the law. It seems that some preachers are afraid to leave the matter of giving up to the leadership of the Spirit. They must help the Spirit out in His leadership by bringing in the LAW. Right there they leave the ground of GRACE. This confuses the minds of the people, and makes them think we have only been set free from some parts of the law, while we are held in bondage to other parts of the law. It is a common thing to hear people say the ceremonial part of the law has been done away, but the rest of it remains. There is not a line of scripture to justify such a statement. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. Did Christ fulfill all of the law for the believer, and set it aside? If not, then He did not fulfill any part of the law, and it all remains. If He fulfilled any part of the law and abolished it, then He fulfilled all of it and set it all aside for everyone who believes. "Christ is the end of the law for righteousness every one THAT BELIEVETH," Rom. 10:4. Christ is the end the law for our standard of service. The believer is under no part of the law. The sooner people find this out, the more power the Spirit we shall have upon us.

The leadership of the Spirit and law service just do not go together. To go back to the law decrees and demands and seek to observe them is to repudiate the redemptive work of Christ, and reject the leadership of the Spirit. This is no small matter to be ignored by us, or to be winked at, or to keep silent about. It dishonors Christ and grieves the Spirit. Knowing this I would dishonor Christ if I did not lift my voice against such.

By all means give to the Lord's cause. Give all you can. But in all our giving ignore the law, its terms, decrees and demands. They were nailed to the cross and completely wiped away by the death of Christ. "And you, who were dead in trespasses and in the uncircumcision of your flesh . . . God brought to life together with (Christ) having (freely) forgiven us ALL our trespasses; having cancelled and blotted out and wiped away the handwriting of the note (or bond) with its LEGAL decrees and demands, which was in force and stood against us — hostile to us," Col. 2:13-14.

Amplified New Testament. Let us no longer listen to the law or any of its decrees. Christ forever made us free from all that. But let us yield ourselves in humble submission to the Spirit of God, and He will lead us in all our giving, and in every thought and deed. There is no other way to have victory over the flesh with all its pride, its greed, its love for pleasure, its desire to satisfy self and all its longings. It is the only way to conquer all fleshly desires and habits. Victory can never come through listening to the law and its demands. It can only come through absolute surrender to the Spirit of God to let Him lead us in all our service, deeds, thoughts and actions. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh," Gal. 5:16.

We are to walk in Christ, and be built up in Him, in the same way in which we received Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and BUILT UP in him, and stablished in the faith," Col. 2:6-7. We did not receive Christ through the observance of any part of the law, but through faith brought about by the enabling power of the Spirit. Then we must walk in Christ and be BUILT UP IN HIM in the same way, not through observance of any part of the law, but through faith in the leadership of the Spirit.

"O you poor and silly and thoughtless and unreflecting and senseless Galatians: Who has fascinated or bewitched or cast a spell over you, unto whom . . . right before your very eyes . . . Jesus Christ, the Messiah, was openly and graphically set forth and portrayed as crucified? Let me ask you this one question: did you receive the (Holy) Spirit as the result of obeying the law and doing its works, or was it by hearing (the message of the Gospel) and believing (it)? Was it from the observance of the law or rituals or from the message of faith? Are ye so foolish and so senseless and silly? Having begun (your new life spiritually) with the (Holy) Spirit, are you now reaching perfection (by dependence) on the flesh"? Gal. 3:1-3 *Amplified New Testament.*

You may as well put a cold man in a deep freeze to warm him up as to try to create spiritual power and fervor by resorting to any part of the law. "But the LAW does not rest on faith, does not require faith, has nothing to do with faith," Gal. 3:1 *Amplified New Testament*. We received Christ by FAITH. We must walk in Him and be built up in the same way, that is FAITH, and not by the law. So quit saying anything about tithing or quoting the precepts of the law when you preach on giving. Do not ask what the law required, but what would the Spirit have to do. Be open to His promptings. Only He can enable us to give freely, willingly, and joyfully through LOVE. How can our churches be built up in a spiritual way? Is it not by their members being built up in the FAITH? If the law does not produce FAITH, if has nothing to do with faith, then how can the members be built up in the faith by preaching the law to them? This can only be do through the all sufficiency of God's grace through Christ Jesus (sic and the leadership of the Spirit.

Some people are old and decrepid (sic) and poor, and unable give a tenth. "If first there be a willing mind, it is accepted according to what a man hath, and not according to that he hath not," II Cor. 8:12. It is an imposition to insist on those who have a bare sustenance to give a tenth. This puts them under a yoke bondage, which Peter said in Acts 15:10 that neither they their fathers were able to bear. Christ is not a cruel taskmaster to place on His redeemed ones burdens grievous to be borne. To all who are under the heavy yoke of the law He says, "Come unto me, all ye that labour and are heavy laden, and I will give rest. Take MY yoke upon you, and learn of me: for I am meek lowly in heart: and ye shall find rest unto your souls. For MY yoke is EASY, and my burden is light," Matt. 11:28-30.

It is not Christ, but misguided preachers who would put a heavy yoke upon the poor and aged, by insisting that they are to pay a tenth of their meager income. There are some to whom it would not be a burden to give a tenth, or a third, or an half. If they are saved, and will yield themselves to the Spirit they will spend less on themselves, less for sinful, and wasteful

self-indulgences, and would give graciously and bountifully to the cause the Lord. They would not be running to Little Rock every two weeks to spend \$5 for a seat to watch a football game, as certain tithers have done. They would not spend \$250 to \$400 for a television set and sit by the hour watching boxing matches, wrestling matches, and other ungodly shows which cater to the flesh, and war against the spirit.

Preachers will not lift their voices against all this worldliness and ungodliness in their church members, because they themselves are guilty. Yet some of them would try to wheedle a tenth out of old women over 70 years of age, and in a pitiful condition physically, who works hard picking cotton to help provide for the necessities of life. And they would take part of that old woman's hard-earned money to buy cigarettes, to gratify their fleshly lust for tobacco, or to buy an expensive television set for themselves.

If preachers are going to preach to their members to live sacrificially then let them practice what they preach. I would not give a five cent piece for a television for my own home. I would not let one be put in free of charge. I do not want the thing to be disturbing my meditations, nor breaking in on a conversation I may be having with someone on the word of God. They are doing much to sap the spiritual life of our churches, and to corrupt the minds of the young people.

You may call me narrow, or bigoted, or a crank, or a fool, but the above exactly expresses my convictions and feelings, as well as the word of God on these matters. God's word tells us to "Abstain from all appearance of evil," I Thes. 5:22.

In a series of Bible messages delivered recently at the First Baptist Church in Little Rock, Ark., Dr. Vance Havner said that the TV is "Subtly sapping the spirituality of the Christians." He said, "The devil is brainwashing the Christians on television." He also said that he believes TV is part of the "Overall program of the Antichrist to turn the people from God and to

condition them for the rule of his lawlessness." He also said, "Television gets the Christian's mind off the Lord and His coming. There is no doubt it has caused lack of attention to spiritual things. There is MUCH ACTIVITY IN THE CHURCHES, BUT IT IS NOT SYNONYMOUS WITH SPIRITUALITY (My capitals)."

This is exactly what I have been trying to point out. Our multiplied church organizations have not promoted our spiritual growth, but they have only served to blind us to the real spiritual condition of our churches. I have seen this for years. That is why I cannot work up any enthusiasm over these things. That is why I have been trying to point out the fact that our leaders have us going down the wrong track. In trying to improve over the old ways we have lost our spiritual touch with God, and are just going through a lot of forms. We cannot correct these things by preaching legalism, building finer church buildings, and multiplying our church organizations.

Years ago I was pastoring a country church in Cleburne County. All we had was a simple plain building, preaching on one Sunday a month, Sunday School, and midweek prayer services. But our people were humble, separated from the world, and burdened for the salvation of the lost. A certain preacher dropped in during my absence and preached for them. He said to me, "They are dead in the hull." I said, "What do you mean? I have found them to be very spiritually minded." "Yes," he said, "They are spiritual, but they are not doing anything for the Lord." Because the church did not have a lot of modern organizations he thought they were dead in the hull. In a few days our revival meeting began. That church was in the Spirit from the first service. They went after their lost friends and won them to Christ. At the close of the meeting I baptized over 20 people. They were not engaged in a lot of outward activity, organizations men have thought up, which only make a show before men. But their hearts and lives were devoted to God, and God did something for them, and through them. I am more concerned in what God can do for us and through us, than I am about a lot of our ORGANIZED DOINGS FOR GOD. We get so busy doing things for

God (as we think), that we get in the way, and will not let Him do great things for us. Many think we owe God our best organizations, and our best buildings. I do not think He wants them. They only serve to blind us to our real spiritual condition before God.

Our fine expensive church buildings, and our many new organizations come to us through the wisdom of men, and not as a result of following the leadership of the Spirit, and in obedience to what He has commanded in His word. They may look good to us, and may make a great report before men, but like Dr. Havner, I do not think ALL THIS ACTIVITY IN OUR CHURCHES IS SYNONYMOUS WITH SPIRITUALITY. Jesus said, "That which is highly esteemed among men is abomination in the sight of God," Luke 16:15.

Expensive Church Plants

What I shall now say will not be popular, nor in keeping with the thinking of those who have not studied the New Testament, nor Baptist history, and Catholic history on this point. Tithing and the building of expensive gorgeous church buildings go together, as a rule. There is neither a command nor an example in the New Testament which gives us any authority to build expensive church houses, with all the things which go with them. Neither can there be found any example in Baptist history for the first 1800 years for the erection of vast expensive church buildings which appeal to the pride of men. According to Dr. Newman's Church History the Christians did not build any houses of worship until the third century. You can search the New Testament in vain to find any hint of the Christians building any houses of worship at all. If the churches in Apostolic times practiced tithing they did not do so to build church houses for they had none. They met in different people's homes, and in public halls, or school buildings, as in the case of Tyrannus. See Acts 19:9. See Acts 18:7; I Cor. 16; 19; Col. 4:15; Phil. 2; Acts 16:14 and 16:40; Rom. 16:23 and Acts 8:30 for examples of churches in the homes of people.

Many will point to the magnificent tabernacle of Israel, and Solomon's temple, as an argument for the erection of vast expensive houses of worship. But let us remember that they did not have a tabernacle in every city in Israel, nor a temple in every village. They only had one tabernacle for the whole nation, and one temple for the whole nation. If the reader will read Ex. 25:1-8; 5:20-29 and I Chron. 29:1 to 9 he will find that both were built with voluntary, or willing offerings, and neither was built with tithes. Neither did the erection of those buildings leave any debt on the nation. Those buildings were rallying places for the 12 tribes of Israel, to preserve the unity of the tribes.

Israel was not commissioned to take the gospel to all the world. On the other hand the churches of the Lord are commissioned to take the gospel to all the world. See Matt. 28:18-20. We are not to take the money which the Lord gives to us to bear the gospel to all the world and bury it in huge, expensive structures in every city, town, hamlet, and rural section. Dr. J. R. Graves said, "It was not until piety lapsed into Pride did we erect such costly structures." He also said, "In these expensive buildings lay buried the talents which the Lord gave us with which to evangelize the heathen."

With the rejection of Christ, the King of glory, the time had come for an end to all earthly glory to be attached to any house of worship, until He, the King of Glory, shall return to reign in glory and splendor in Jerusalem. Before His death Jesus pronounced judgment and destruction on the temple at Jerusalem. His disciples called His attention to the glory and splendor of the temple. Listen at His reply. "See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. He said to the Samaritan woman, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the TRUE worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him," John 4:21-23. In Matt. 18:20 He said, "Where

two or three are gathered together in my name, there am I in the midst of them."

We find the first magnificent houses of worship in this age after Constantine had declared Christianity to be the religion of the state and brought about the union of the church and state. On page 307 of Vol. 1 in his Church History, Dr. Newman said that Constantine legalized bequests to Christian churches. On the same page he said, "In 324 he is said to have promised to every convert to Christianity twenty pieces of gold and a white baptismal robe, and twelve thousand men, with women and children in proportion, are said to have been baptized in Rome in one year." On page 313 of the same book, Dr. Newman said, "Christianity was secularized. The doors of the church were thrown open so wide, that distinction between Christianity and the world was obliterated. CHRISTIAN CHURCHES ASSUMED THE MAGNIFICENCE OF HEATHEN TEMPLES. In imitating the POMP, Christians were sure to imitate the practices of heathenism, especially as the most influential Christians were now men that had been brought up as pagans, and had adopted Christianity chiefly because it was the fashion."

On the same page he also said, "Many Christian preachers rebuked this worldliness most vehemently: but the example of the imperial court was more influential with the rank and file."

This is the first record we find of magnificent houses of worship for people claiming to be Christians. This condition of things was brought about through the subsidy those churches received out of the state treasury, by the decree of the emperor, and by the bringing into those churches unregenerated pagans. History shows that this developed into the vast, wealthy, worldly, ungodly system of the Roman hierarchy.

But we search Baptist history in vain to find those magnificent houses of worship among those people who stayed with the faith, and kept themselves pure from all this worldly fashion and glory. No such fine houses

of worship were found among the Paulicians, Albigenses, the Waldenses, and the Anabaptists through whom present day Baptists trace their origin. They did not have the earthly means to build costly houses of worship. Because they would not recognize the state church, or would not receive their baptism, or preach the doctrines of infant baptism and baptismal salvation they were hated and persecuted and put to death by the state church. They had to flee from place to place, and hide away in the caves and mountains to worship. Had they built costly houses they would have been torn down by their enemies. This condition of things prevailed for centuries, and Baptists had neither the means nor opportunity to build costly houses of worship, even had they desired to do so. They were a poor, simple, and persecuted people who only wanted to be left alone to worship God in their plain way, and live their lives free from worldly splendor, pride and glory.

This condition of affairs continued for Baptists even after the colonies in America were settled. They were whipped, put in prison, forced to pay tithes to support the state churches, and had their property confiscated to collect the tithes and taxes put on them to support the other churches. It was not until the colonies had gained their freedom and the constitution of the United States was adopted that the Baptists had freedom to worship as they believed. We will have to come this side of that period of time to find costly houses of worship among the Baptists. The expensive houses of worship were found among those churches which had the endorsement of the states, and were supported with taxes legislated by the same.

In my lifetime I can remember when practically all Baptist Churches in the towns and rural sections were simple and plain houses of worship. What few expensive church buildings that were and were in the big cities, and found among the Convention people, and not among Associational Baptists. But today the Associational Baptists are trying to keep step with Convention Baptists, Methodists, Presbyterians, Episcopalians and others in the mad rush to build finer church houses. Along with this race to erect finer buildings they have fallen in line and are preaching tithing, and have adopted the

budget system. For none of these things can they find a command or example in the New Testament. They are trying to be like others. This is not a good thing. It is nothing uncommon for large fashionable churches to be in debt from \$50,000 to \$100,000, which cannot be justified by the word of God. The word of God says, "Owe no man anything, but to love one another," Rom. 13:8. The *Amplified New Testament* reads, "Keep OUT OF DEBT and owe no man anything." But today this admonition of the Apostle is ignored, and it has become the fashion for all churches to go deeply in debt in order to erect monuments to their PRIDE AND VAIN GLORY. Then the raising of money to pay these huge debts takes precedence over all else, missions, the care of the poor, and the indoctrination of the members. Many people get tired of hearing a call for money every time they enter the door, and many who are not financially able to keep up in this mad race just drop out and quit going to church. Style and pride replaces humility, and pastors wonder why their churches are so cold. They have been put on cold storage in these magnificent houses of worship, and they cannot help being cold. We are out of line with New Testament teaching and examples.

Call me unprogressive if you will, but I believe the word of God means exactly what it says when it tells us to "KEEP out of DEBT, and owe no man anything." When Israel tried to be like the nations about them they went astray and got into trouble. When we try to be like the world about us and follow the example of false churches we need not expect anything else but a lack of humility and spiritual power in our churches.

Who leads the way in all this? It is the pastors and leaders in the large city churches. They think that they must have all these things to hold their own with other religious bodies. That is a mistaken idea. All this only appeals to the fashionable and wealthy, and at the same time it drives away the common people, the kind who heard Jesus gladly.

The pastors of these fashionable churches, in many cases consider that they must line up with the ministerial alliances in the big towns and

cities. We are not to follow everything that comes along. See Rom. 16:17-18 and 11 John 9-10. Baptists can only find common ground with others in a social gospel not the gospel of Christ. About two years ago an old college friend of mine, a preacher who stayed with the Convention work until he retired, came to visit me. He told me that missionaries whom they had sent to China went over there and compromised with the pagans in that country. Instead of preaching Christ crucified and risen again as the only hope for men they spent their time trying to teach the Chinese the ways\of western civilization. As the result of this Communism took over, and took charge of their expensive church and school buildings, and the leaders in the Communist ranks were the men who had received their education in Baptist and other Christian schools in China.

If I read my Bible aright we are to live each day and each hour in the expectancy of our Lord's return. When we spend from \$50,000 to \$500,000 for an expensive church building does that look like that church is expecting Christ to come soon? Several years ago a prominent Convention preacher said that money put in Ouachita College would be doing work for Christ a million years after we are gone. That does not look like that preacher was expecting Christ to come for at least a million years. That is virtually saying, "My Lord delayeth his coming," Matt. 24:48. Jesus classed that kind of a servant as an evil servant. Isn't that virtually what a church does when it borrows great sums of money to be repaid over a long period of years? Who will repay that borrowed money if our Lord comes this year? I think that is one reason why the word of God says, "Keep out of debt and owe no man anything, but to love one another," Rom. 13:8, *Amplified New Testament*. World affairs will go on after Jesus takes His churches away. Shall we leave many unpaid debts behind which could have been avoided? It would not be so if we would heed Rom. 13:8 instead of following the wishes and desires of those who mislead us. Churches and Christians should pay their way as they go. If any can prove otherwise with the word of God I would like the proof. If we claim the word of God as our guide, then let us live and act accordingly.

Somebody sure has us on the wrong track. We cannot live up to Rom. 13:8 and follow their leadership. Let me ask you a fair question. Would you like for your church to leave behind a huge debt when Christ calls us away? Our leaders have us in a rut by trying to follow the example of the world and false churches. The Lord said in Isa. 3:12, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

No scriptural argument can be made against what I have said. All the argument that can be brought against it will be just human reasoning. Not one line of scripture can be brought to prove my position wrong. That is what causes us to go astray, the leaving of the word of God, and following human reasoning, which goes contrary to a plain Bible injunction. I ask is it sound teaching to stay with the word, and not go beyond that?

Baptisteries in the Church Buildings

The erection of fine fashionable church houses has led to the building of baptisteries in the church houses. The baptismal services which took place in New Testament times took place in rivers, creeks, and out in the open where the world could see. The main purpose of baptism is to set forth before the eyes of the world a picture of the death, burial and resurrection of Christ. But today we have brought this picture into the church buildings and have hidden it behind church walls, and often behind curtains built over the front of the baptismal fount. Many times I have seen people come out of a stream of water after being baptized shouting the praises of God. I have seen God's people shout up and down the creek bank. But I have yet to see one come out of a baptistery in a church house rejoicing and praising God. This may have happened in some place but I have never seen or heard of it. Elsewhere in this book I mentioned about baptizing six girls and women in a creek on a cold winter day. Those women and girls came out of that cold water and shouted all over that creek bank.

Our pastors are continually talking about the coldness in the churches, and icicles hanging from the pews. If they will only listen I am pointing out the cause of this and the only remedy. The preaching of tithing, or legalism, the unscriptural desire for elaborate church buildings, and up to date streamlined churches have brought about this condition of things.

I have noticed that there are two kinds of religious services to which many of the world will go, when they will not go to any other kind. One is a funeral service held in memory of the dead. The other is a baptismal service held on a creek bank, or a riverside, or at a lake. Many times I have preached to from 1500 to 3000 people at an outdoor service. Today the preachers have not only done away with the outdoor baptismal service, but they have done away with the sermons on the purpose, the significance of baptism, and the scriptural qualifications for the same. It is no wonder that churches have lost their spiritual power and icicles hang from the pews and the pulpits as well. It is seldom that we see a preacher shed a tear in the pulpit, or the congregation shedding tears. In the days when Bethel church worshipped in a rude tabernacle building which the town referred to in contempt as the barn, we scarcely ever had a service when tears were not shed all over the house, in the pulpit and in the seats. The people came to the services and many were gloriously saved. In those days we went to the creeks for our baptismal services.

Many say it is more convenient to have the baptismal services in a baptistery. That is the same argument which the sprinklers used to make for substituting sprinkling for baptism. Have we become so unconcerned that we are unwilling to suffer a little inconvenience for the sake of Christ and His cause? Many times people would get under conviction and be saved at an outdoor baptismal service. Several years ago a man got under conviction when he saw one of his personal friends baptized. He said to himself that he would never see another baptism unless he himself was ready to be baptized. For several years he stuck to this resolution. He would take his car and take his wife and others to the baptismal service. But when the time

came for the service he could not be seen. He had strolled off in the woods somewhere.

This went on for a few years until one day he was driving along a road in Faulkner County on a trip as a traveling salesman. The road was filled with people in cars, wagons, and on horseback, all going the same direction. He stopped where a man was fixing a flat. He recognized him as a country merchant, one of his customers. He asked "where are all the people going." His friend told him they were going to the creek to a baptismal service. About 50 people were to be baptized, and that country merchant and his wife were two of the number. He begged this traveling salesman to go and see him and his wife baptized. He finally prevailed on him to do so. That baptismal service broke the heart of this salesman. He turned back from his planned business trip and returned home under so deep conviction that he spent three days and nights with scarcely any sleep, and neither would he eat. On the Sunday night that followed he came to the altar crying out aloud, "I'm lost, I'm lost, I'm lost." After about an hour of deep mourning and prayer he sprang to his feet shouting the praises of God. When I hear a boy preacher, yet in his teens, who knows nothing about such as this, calling our expensive church buildings and our indoor baptisteries a great improvement over what we had in other days I say, "God have mercy on such ignorance and open that boy's eyes to the better way."

The tendency on the part of many to call all this emotionalism, and to discredit all feelings in Christian experience is a bad sign. It indicates we have come to the time Paul spoke about when he said in the last days they would have a form of godliness, but would deny the power thereof. See II Tim. 3:1-5. They wept and shouted in Bible days. When Jesus entered Jerusalem riding the ass's colt His disciples shouted aloud for joy. This same shouting was foretold by the prophet Zechariah. "Rejoice greatly, O daughter of Zion; SHOUT, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, riding upon an ass, and upon a colt the foal of an ass," Zech. 9.9. But the blinded, formalistic Pharisees

failed to see in all this the fulfillment of their prophecies, and asked Jesus to rebuke His disciples for shouting. Jesus replied, "If these should hold their peace, the stones would immediately cry out," Luke 19:35 to 40.

The Albigenses, as a body did not come out of the Catholics. But through their teaching they won over many whom the Catholics formerly had deluded. The Pope, in order to regain the people, sent a cardinal and three bishops with a creed which they demanded that all who were suspected of heresy should accept. One of its articles ran thus: "We believe that none are saved, except they be baptized; and that children are saved by baptism, and that baptism is to be performed by a priest IN A CHURCH." (My caps.) Many Albigenses, refusing the terms, were burned in different cities in the south of France. *Sec Orchard's History*, page 199.

The people called Albigenses in France, are the people called Baptists today. The above quotation shows that they did not baptize in a church building, but out in the open. It was the Catholics who had their baptism in church houses. They objected to baptism being performed out in the open where the people would gather to see, and be taught the truth. It was always performed out in the open in Bible times, and it should be the same today. If we go to holding back from scriptural practices for the sake of convenience on the baptism question, then soon we will be surrendering other principles for sake of convenience. I have read of people in foreign lands walking 100 miles or more to secure scriptural baptism. The matter of convenience did not concern them. It was a matter of being pleasing to the Lord. I prefer that baptism be administered in an open stream, or a lake or pond.

Many prefer to follow the new ways and practices, rather than the old ways. They prefer to follow the fashion and modern custom, rather than the scriptural way. This all goes along with expensive, elaborate, up to date church buildings, and the preaching of tithing.

What Have We Gained?

What have we gained by building expensive splendid houses of worship, and our indoor baptisteries, and by our tithing preaching and all our new organizations in our churches? I answer, "We have not gained, but we have lost in a great way." Only recently Bro. D. O. Silvey published an article in which he said for the past year the national average (based upon incomplete records) was 3.2 professions per church. I ask is this the great improvement on things in past years? Without trying to boast (for others have had as good or better success than I,) I wish to contrast this record given by Bro. Silvey with things in the past. I pastored Mt. Pleasant Church out of Plumerville for six years back in the time between 1920 and 1930. In that time I baptized 108 people, an average of 18 per year. We had no fancy building. We did not have the many organizations the churches now have. And I did not preach on tithing.

I pastored Mt. Olive Church in Cleburne County three years. We had a simple plain house of worship, and went to the river to do our baptizing. Neither did I preach tithing. In those three years I baptized 62 people, an average of more than 20 per year. I pastored Bethel Church in Morrilton from 1930 to the end of 1936, or for six years. The year of 1930 was about gone when I began my work there, and my service with the church as pastor ended in September in 1936. During that time I baptized over 150 people. This is an average of about 25 per year. We worshipped in a simple, plain, but large tabernacle building, which we rented. I did not preach on tithing, nor did we have any organizations in the church but Sunday School, and the women's organization, which was organized for Bible study and prayer. But our members went from house to house to bring people to church. There was no lack of prayer and zeal for the salvation of the lost. There were no icicles hanging off the pews when I went into the pulpit to preach.

And I did not preach tithing. But I preached on salvation by grace, the need of a definite experience of grace, heart-felt salvation, the office work of

the Spirit, the depravity of man, the crucifixion and resurrection of Christ, and His glorious return for His people, and also to reign for 1000 years. The church members, were built up in the faith and established in the doctrines of God's word. Our Wednesday night services would average an hundred or more to begin with. Many from other churches would come to attend our services.

I am sure that many of the old time pastors could show equally as good a record. But what do we have today? Instead of an average of 20 to 25 professions each year in each church the average is just above three professions per year. If we should take into consideration the kind of professions they have today, the comparison would be even worse. In those days the sinners did not come down the aisle chewing their gum, and shake the preacher's hand and let him make the profession for them. They came to the front seat with broken hearts and weeping eyes, and in humble repentance. When they came up from that front seat they came up rejoicing in God's saving grace. Today the professions in churches are formal, and with little evidence of the persons being saved. Today the preachers are too anxious to get them into the churches, and are not careful enough to make sure that they are really saved before joining the church.

In 1934 I held a meeting in one of our larger town churches. In that meeting there were 30 people saved. Fifteen of those were already members of the church. And still other church members got under conviction, and expressed a doubt of their salvation, but some older persons interfered and held them back, trying to assure them that they were all right. Today it is not uncommon to hear a preacher tell the seekers "You may be expecting too much of the Lord." It is not expecting too much of the Lord to want a definite positive assurance of one's soul salvation. The word of God speaks in no uncertain terms about the joy of salvation, the witness of the Spirit, and a definite assurance of being saved. Let the reader examine such passages as Rom. 8:16; I Cor. 2:415; II Cor. 1:22; I Thes. 1:5-6; I Pet. 1:8; I John 4:13 and I John 5:6 with I John 5:10.

So I ask again, What have we gained by all our preaching on tithing, through our splendid church buildings, our many new organizations, new methods to raise money, and our budget systems? Our professions of faith in our churches have dropped from an average of 25 per year to about 3 per year. Is this the kind of progress we want? This is progressing backwards. We are going in the wrong direction. Some of this present generation of preachers can discern that something is wrong. But they can neither diagnose the case, nor prescribe the remedy. They think the remedy is the preaching of legalism to the churches, more and more expensive church buildings, with everything fixed for the comforts and conveniences of the fleshly man, and multiplied church organizations. But the more they try to fix things up the worse they become. We need not try to lay the blame on the times in which we are living.

The veterans of the cross can point out the cause, and they can prescribe a remedy if the present generation of preachers will only condescend to listen to some of us, and are willing to admit their inexperience, and lack of knowledge. First let us get at the cause of our trouble.

First there is too much preaching of LEGALISM on the part of this generation of preachers, and not enough preaching of the GRACE which makes us free from the bondage of the LAW. Next, there is too much desire on the part of many pastors, and other preachers for having the finest car on the market, a fine house to live in, plenty of money to buy whatever their hearts may desire, with no thought of sacrifice on their part. They must have their expensive television sets, and their air-conditioned houses, and every luxury which money can provide. God's word says, "Godliness with contentment is great gain . . . and having food and raiment let us therewith be content." I Tim. 6:8. Paul told Timothy, a young preacher, to be "An example to believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:12. What kind of an example is a worldly minded preacher, one who takes in all the world's sports, or one who is continually

puffing on a cigarette? Yet most of the tithing preachers are guilty of these very things. We have too much organization in our churches as a substitute for Holy Spirit power. The average church member, as well as many preachers, frequent the places of worldly amusements as much as the man of the world does. The average church member is content to just go to church once a week, and live a moral life.

It takes more than living a moral life to lead a spiritual life. If we are going to live a spiritual life we must rise above a mere moral life. We must continually read and study the word of God, surrender ourselves to the filling of the Spirit, and pray, and live a life of charity, with a spirit of self-denial. Of what has the average church member and preacher denied themselves?

If the situation is made any better we are going to have to go back to the old time ways. There can be no improvement on God's revealed way of worship and service. The more man tries to improve on that the worse becomes the condition of things. If we want things to improve quit being in love with fine church buildings, and love the truth, and make use of every opportunity to learn more of God's word. Quit expecting our new organizations to bring improvement. I have watched such as this for 40 years, and have seen that they are more of a social get together, than gatherings to consecrate and devote our lives. Go back to the old time prayer meeting. Give the people of the church an opportunity to tell of their Christian experience. Quit asking them to bow their heads and close their eyes when a proposition is made to the lost.

Many of them are as concerned as the preacher in the lost. Give the devoted members of the church an opportunity to go to and speak to their lost friends about being saved. Invite them to come to the front when the sinners come forward, and show their interest in the salvation of the lost, pray for them and instruct them. Many of them have had much more experience in soul winning than the pastors, and some of them are better at informing the lost as how to be saved.

After all, we do not learn the art of soul winning by going to school and studying books, but by reading the Bible and personal experience. And we do not have to follow the methods of Billy Graham, or some other modern evangelists. The best qualifications for soul winning are a definite experience of grace, a workable knowledge of God's word and a burning compassion for the lost. Many souls were won to the Lord before we ever came on the scene of action. There have been many great soul winners who never took a course in some man-made school on evangelism nor have they read a text book on that line. Text books on soul winning are a modern thing. The art of soul winning is as old as the Bible. Most text books on evangelism deal mainly with organization. Real evangelistic zeal is not produced through organization. It comes through waiting on the Lord in prayer. I have learned this through experience as well as through reading God's word.

Tithers Have Their Minds Too Much on Money

One certain tithing preacher was holding a meeting in one of our churches. While there he stayed in a certain home. The woman in that home said about all he could talk about when around that home was his fine church building, tithing, and how he was going to get the money to pay off a huge debt. She said it looked like he just considers his church members as dollar marks. Since that time I have had an opportunity to talk with one of his lady members. She says he is planning to get the church deeper into debt by building an annex to his large house of worship. She says all he can preach on is money, money, money. This sister's eyes were filled with tears and her voice was choked with emotion as she said to me, "I am simply starving to death to hear some good old Bible sermons on the crucifixion, the resurrection of Christ, His second coming and Christian experience. She said many others felt the same way. She told me she wished she was back in the old country church where she enjoyed so many great spiritual blessings. I one time held a meeting in that country church and everyone seemed filled with the Spirit and a zeal to bring the lost to Christ. There

were 35 people saved in that meeting and people wept for joy, and shouted the praises of God.

The tithing preachers are giving the world a just cause to say the ministry is just another racket. Our main thought should be the winning of the lost to Christ everywhere, and the spiritual growth of our people in the knowledge of the word. Right here can be found the answer as to why city preachers are not able to enlist devout members who move from rural sections to the cities. They go a few times and do not get any real spiritual food, and they say to me, "I had rather stay home and read some good book on the Bible." So if city and town preachers want those country Baptists to keep coming back, then give them something to feed the inner man.

Wherefore Serve The Law?

In Gal. 3:19, after showing the inconsistency of the Galatians in wanting to go back to the LAW, he asked, "Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made." That seed was Christ. Then to try to serve the law is to take the position of the Jews that Christ has not come. Could there be anything more dishonoring to Christ? Well, this is the logic of the position of the tithers.

When the law was fulfilled and passed away, then the animal sacrifices were made null and void, so was the observance of the 7th day, circumcision and tithing with all the rest. Thus to seek to observe tithing is to seek to observe the law, and according to Paul that is not to be done after Christ has abolished the law. 11 Cor. 3:7-11; Rom. 7:6 and Col. 2:13-14. And in Gal. 4:4-5 he tells us that Christ redeemed from the law those who were under the LAW. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to REDEEM them that were under the LAW, that we might receive the adoption of sons."

To redeem means to buy and set free someone who has been in bondage to a former master. In Gal. 5:4 Paul calls the law a yoke of bondage. In Gal. 3:24 he said that "The LAW was our schoolmaster to bring us to Christ, that we might be justified by faith." Then he says, "After faith is come we are no longer under a schoolmaster," Gal. 3:25. Since tithing is a part of the law (Lev. 27:30-34 and Heb. 7:5) then to put a child of God back under tithing is to seek to put him in bondage again to his old master, which was the LAW. It would have him serving his old master from whom Christ has redeemed him. How can he serve Christ who has redeemed him and at the same time serve the law from which he has been redeemed? That would have him trying to serve TWO MASTERS at the same time. Jesus says that cannot be done.

In Matt. 6:24 Jesus said, "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one and despise the other." In Gal. 4:4-5 and 3:24-25 we find two masters, the LAW, and Christ, who redeemed us from the law, our former master. Which shall we serve, the LAW or Christ? We cannot serve both. Which will we LOVE, the Law or Christ? We cannot LOVE both. To which shall we hold, the Law or Christ? We cannot hold to both. We must choose to serve the one or the other. If we choose to practice tithing then we are choosing to serve the LAW, and hold to the LAW, and not to Christ who has redeemed us. If we choose to hold to, love, and serve Christ, then we cannot choose to hold on to the doctrine of tithing, for it is the LAW which commands tithing, and not Christ. All service done because of the law commandment to tithe will not profit us a thing, either now or hereafter. It will not promote our spiritual growth, nor develop our spiritual lives, nor will it gain a reward for us in the hereafter. No wonder Paul asked "Wherefore then serveth the law?"

Try Listening to Two Different Men at the Same Time

Try listening to two different men talking on two different subjects at the same time and see what you learn. One man is talking into one ear on

the science of farming. At the same time another man is talking in your other ear about the geography of the world, different nations, their rivers, cities and mountains. When they had talked to you for an hour how much would you know about what each had said? If you learned anything then you would not have been listening to one of the men. Your attention would have been concentrated on what one man was saying, and you would have been paying no attention to what the other was trying to get over to you. This illustrates the folly of trying to give heed to what the law says, and at the same time trying to give heed to what the Spirit of grace says. We must hear one or the other, and not both.

This is why people are so confused who have never seen their freedom from the law. With one ear they are trying to hear what the law says. With the other ear they are trying to hear what grace says. As the result they get all mixed up, and understand neither the things about the law or the things about grace. They confuse what one says with what the other says. No man can serve two masters at the same time.

The Law Cannot Provoke to Righteousness—But to Sin

The folly of trying to put God's children under the law, and having them to observe the law, or any part of it, is seen in that the word of God plainly teaches that the law does not provoke unto righteousness, but to sin. Paul said in Rom. 7:5, "For when we were in the flesh, the motions of sin which were by the LAW, did work in our members to bring forth fruit unto death. He also said, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence," Rom. 7:8. The *Amplified New Testament* reads, "But sin finding opportunity in the commandment (to express itself) got hold on me and AROUSED AND STIMULATED all kinds of forbidden desires (lust, covetousness). For without the law sin is dead—the sense of it is inactive and a lifeless thing. In Rom. 5:20 we read, "But then the LAW came in, (only) to expand and INCREASE the trespass (Making it more apparent and exciting opposition). *Amplified New Testament*.

From this we see that the LAW did not provoke to righteousness, but it only increased sin. It only served to stir up the rebellious nature of the flesh and arouse in it, and intensify in it, the disposition to sin. Then, in the name of all scripture and reason why go back to that which only provokes and arouses the fleshly nature to sin, in an effort to build up the spiritual life of a child of God? It can never give us a good standard for service, nor develop the inward life of a child of God. The LAW works on the old man with all his weaknesses and shortcomings. It appeals to the flesh and arouses the desires of the flesh. On the other hand the Spirit makes His appeal to the NEW MAN. Because of this we had to be made dead to the law and all its demands through the death of Christ that we might yield ourselves to the Spirit. The tithing preachers in their eagerness to raise more money by going back to the law and bringing back its doctrine of tithing have been made blind to this great spiritual truth. It is only as we see our freedom in Christ, and steer clear of the law and all its demands that we grow in the Spirit, and in the grace of God. The preaching of tithing, instead of doing away with covetousness, only provokes the old man to covetousness.

An Insult and a Slander

Every time a preacher preaches to the children of God that they are duty bound to observe tithing he is insulting them and slandering them. This I shall prove by the word of God. Let us read I Tim. 1:5-10. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling: desiring to be TEACHERS OF THE LAW; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it LAWFULLY (right); knowing this that THE LAW WAS NOT MADE FOR A RIGHTEOUS MAN, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

This passage states plainly that the LAW WAS NOT MADE FOR A RIGHTEOUS MAN. To refresh the readers' memories I shall again prove that TITHING is a matter of the LAW. Jesus said to the unholy, ungodly, unrighteous, sinning hypocritical Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, anise, cumin, and have omitted the weightier matters of THE LAW," Matt. 23:23. This plainly makes tithing a MATTER OF THE LAW. Being unrighteous, ungodly, unholy and sinners, the Pharisees should have paid tithes for they were the very kind of people for whom the law was made. But since our Lord's disciples were righteous men, and the law WAS NOT MADE FOR RIGHTEOUS MEN then Jesus nowhere said to them that they ought to tithe.

Heb. 7:5 also teaches tithing is a matter of THE LAW. "Verily they that are of the sons of Levi, who received the office of the priesthood, have a commandment to take TITHES of the people ACCORDING TO THE LAW," etc. Lev. 27:30-34 plainly tells us that the commandments concerning tithing were given to the children of Israel in MOUNT SINAI. Please read this passage. Mount SINAI is the place where the LAW was given. Read Ex. 19:23 to 20:17 and Gal. 4:21 to 25. So tithing is a part of the LAW.

Thus, when a preacher preaches to God's children that they are under duty to observe tithing, he is putting them under the law. Since Paul said the LAW WAS NOT MADE FOR A RIGHTEOUS MAN then the preacher is branding God's people, not as being righteous people, but unrighteous people. Is not this an insult and a slander of God's children?

Bro. Preacher, Paul said that the law was made for the lawless and disobedient. Are your members lawless and disobedient? If not, quit preaching tithing (which is law) unto them. Are your members murderers of fathers and mothers? Paul said the law was made for such as these. If you put your members under LAW by preaching tithing to them then you class them with murderers of fathers and mothers. Are your church members menslayers? Well, Paul said the law was made for manslayers. If you try to

place your members under the law by preaching tithing to them then you class them as manslayers. Are your members whoremongers? Paul said the law was made for such as these. If you try to place your members under the law by preaching tithing to them then you are classing them as whoremongers. Are your members menstealers and liars? Paul said the law was made for such as these. Then when you seek to place your church members under the law by preaching tithing to them you are classing them as menstealers and liars. If this is not an insult to God's children and a slander of their characters what is it?

Paul said the law is good if it be used lawfully. How is it to be used lawfully? By preaching it to the lawless and disobedient, to the unholy and profane, to the murderers of fathers and mothers, to the whoremongers, liars, and perjured persons. For what purpose is it to be preached to such an ungodly bunch? To show them that they stand guilty before God. Such as these are under the law, and "What things soever the LAW SAITH, it saith to them that are under the law, that every mouth might be stopped, and all the world may become guilty before God," Rom. 3:19.

Bro. Preacher, when you preach LAW to God's children you are preaching it to the wrong crowd. To whom are you to preach the LAW? To those who are under the law? Who are they? They are the ungodly and unholy and profane, murderers, thieves, liars and whoremongers. They are the ones for whom the law was made. We are to preach it to them to show that they all stand condemned by the law, and stand in need of salvation through faith in Christ. Even the law of tithing condemned Israel, "But ye say, wherein have we robbed thee? In tithes and in offerings. Ye are CURSED WITH A CURSE, for ye have robbed me, EVEN THIS WHOLE NATION," Mal. 3:8-9. In breaking God's law concerning the tithe the whole nation had condemned itself before God, and that LAW had brought a CURSE on them. "Cursed is every one that continueth not in ALL THINGS which are written in the book OF THE LAW TO DO THEM," Gal. 3:10.

"Moreover the law entered that offence might abound." By the law is the knowledge of sin," Rom. 3:20. The children of God have already been made free from the condemnation of the law. We became dead to the law by the body of Christ (Rom. 7:5), and have been delivered from the law to serve God, not in oldness of the letter, but in the newness of the Spirit, (Rom. 7:6). We are no longer under the law, but under GRACE (Rom. 6:14). Therefore to preach the law to God's children is to classify them as murderers, liars, thieves, whoremongers, unholy and profane. Could anything but a greater insult to the people of God?

Ignorance Gone To Seed

Here is an example of ignorance being gone to seed. On page 20 of a book put out by a tithing preacher he has the following: "In the council of Seville, held about A. D. 590, a canon was passed which reads, "If anyone does not tithe everything—let the curses which God inflicted on Cain FOR NOT RIGHTLY TITHING, be heaped upon him." God did not curse Cain because of the offering which he brought, but because he killed his brother Abel. See Gen. 4:8-12. What is it to which tithers will not resort to put over their unscriptural position?

Did Jesus Do What He Came to Do?

According to the tithing and legalistic preachers Jesus did not do that which He came to do. To try to prove that the law is still in force they will quote Matt. 5:17. "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill." But let us have the next verse. "For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law until all be fulfilled." Let me ask the question, since Jesus said He came to fulfill the law, did He fulfill it? If not, then He did not do that which He said He came to do? Let me also ask has any part of the law been abolished, and has any part of it passed? Have animal sacrifices been abolished and have they passed away? If so, then all

the law has been fulfilled, since one jot or tittle was not to pass until ALL HAD BEEN FULFILLED. Is fleshly circumcision in force today, or has it passed?

Is the law of the observance of the 7th day of the week (Saturday) still in force? That is part of the law. See Ex. 20:8-10. If that is still in force then why do not these legalistic preachers observe the 7th day? If they do not observe it, then why? Where is the scripture which says that the first day of the week has been made the Sabbath? Or where does it say that the first day of the week takes the place of the old Sabbath? I will give a man \$50 who will find that for me in the Bible. It is not there. Then why is it that we do not observe the 7th day of the week which Ex. 20:10 says is the Sabbath of the Lord? If all the law has not been fulfilled then the commandment to observe the 7th day of the week is still binding. If the observance of that 7th day is not still binding, then Jesus did what He said He came to do, which was to fulfill the law. If it is not binding today, then that part of the law has certainly passed, and Jesus has fulfilled the law which He said He came to do.

Is the part of the law which forbids the eating of any hog meat (Lev. 11:7-8) or catfish (Lev. 11:9-10) in force today, and binding on us today? If so do not the tithing preachers sin every time they eat ham or sausage, or bacon, or catfish? Has this part of the law passed? If so, then has not Jesus fulfilled all the law, since one jot or tittle was not to pass until all is fulfilled? If these tithing preachers are under the law, and it is still in force, then they must go and be circumcised in the flesh. They must quit observing Sunday as a Sabbath, and go back and observe the 7th day Sabbath. They must offer animal sacrifices. They must keep all the old feast days enjoined by the law, the Passover, the feast of unleavened bread. For 7 days they must have no (leaven), yeast, soda or baking powder in their houses. See Ex. 12:18-19 and Lev. 23:5-6. They must kill a Passover lamb every year on the Passover day. All that was part of the law. Have any of these things passed away for the believer? If so then Christ has fulfilled all the law.

If Christ has fulfilled the law for us, then why do we want to be trying to fulfill it for ourselves? To do so is virtually to say that Christ did not fulfill the law for us. I have never seen a tithing preacher yet who does not entangle himself with all the law, and preach contrary to what he practices. I claim that Christ did just what He said He came to do. He fulfilled all the law. I do not consider myself under any part of the old Mosaic law. I can eat catfish when I want it. I have the right to eat ham or bacon, or sausage if I want it. I do not have to observe the Passover. I can eat leavened bread any day in the year. I do not have to be circumcised in the flesh. I do not observe the 7th day. I do not observe all those feast days. I do not offer animal sacrifices. Why? Because I am not under any part of that old Mosaic law. I am under the new commandment which Jesus gave, the commandment of LOVE. The lives of these legalistic preachers are all out of harmony with what they preach. They preach that they are under the law, yet most of its precepts they openly violate. Why can't they see the inconsistency of their preaching and their practice? As Paul said, "They understand, neither what they say, nor whereof they affirm," I Tim. 1:7.

Salvation Earned by Paying Tithes

Here is the limit. In seeking to prove his tithing doctrine, Mr. 5-- quotes from Augustine and has him saying the following: "Whosoever, therefore, either desires to secure a reward for himself OR TO BE PROMISED REMISSION OF HIS SINS, LET HIM RENDER TITHES." If this is not teaching the paying of tithes in order to be saved, then I cannot understand language. This is a quotation from page 41 of a book I now have before me written by a tithing preacher. This is worse than Campbellism. I have heard them preach baptism in order to have their sins remitted, but I have never heard, or read of one of them teaching that one had to give tithes to receive remission of sins.

This is putting salvation on a commercial basis and having a man buy his way to heaven with his money. To what extent and extremes will tithers

go to prove their point? This doctrine developed into the Catholic hierarchy. It came into Protestant ranks by way of Catholicism. Baptists borrowed it from Protestantism. Bishop McCabe, who has already been mentioned, and one whom the tithing writer quoted to prove his tithing doctrine, is a Methodist Bishop. The man who quoted him is a Baptist. This is making merchandise out of our religious service.

Peter has warned us about the coming of these false teachers. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of, AND THROUGH COVETOUSNESS SHALL THEY WITH FEIGNED WORDS MAKE MERCHANDISE OF YOU," 2 Pet. 2:1-3.

If teaching that one must render tithes in order to be promised the remission of sin is not making merchandise of people, then what is it? Baptists wake up and purge yourselves of this LEGALISM and salvation by works doctrine.

Off of the Old Track

The younger generation of preachers among us, or most of them, are off of the old track which Associational Baptists have followed. I came to the Associational Baptists in 1929. If there was a man among them who advocated tithing at that time I did not know of it. Bro. Simms of Damascus did not teach it. Bro. Driskell did not teach it. Neither did such brethren as Dr. J. T. Moore, Bro. Crutchfield, T. L. Epton, Bro. J. W. Story, J. A. Cabiness, W. J. Burgess, R. L. Douglas, Terry Cole, W. E. Sherrill, and Dr. Ben M. Bogard. I have a pamphlet which Dr. Bogard wrote against tithing for New Testament times. I read a series of articles which R. L. Douglas wrote against it. If such men as Dr. J. E. Cobb, and C. C. Winters ever wrote an

article on it I never read it. Neither did I read where J. A. Scarboro ever wrote in favor of it.

I recently wrote to Sister Daly Ramage, who is the daughter of the late R. M. Byers, and a sister of Eld. Paul Byers. I asked her if her father and brother advocated tithing. Here is what she wrote to me:

"As to tithing my father and brother did not believe in tithing for the New Testament Church. They preached against it. Of course there was not so much said about it in my father's day. My brother fought it hard. (That was Eld. Paul Byers.)—Our preachers are trying to take up the Board Baptist practice. That is about all you hear out of young preachers today. Our preachers are almost as bad as the Board Baptists. You know you never heard of such a thing until the last 40 years. I believe I would be safe in saying all the old preachers did not believe in such things. I hope you make it strong in your book that it is unscriptural." The end of the quotation.

Paul's Ministry with the Church at Ephesus

By reading Paul's farewell talk to the elders of the church at Ephesus we learn that he did not teach that church to practice tithing. He said, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me," Acts 20:33-34. This makes it evident that the Ephesus church did not support Paul and his follow laborers with tithes. Yet he said unto them, "I have not shunned to declare unto you ALL THE COUNSEL OF GOD," Acts 20:27.

That church did not pay tithes to build expensive church houses for they had no church houses in that day. According to Dr. Newman's Church History the Christians did not build houses for worship until the third century. So the Ephesus church did not pay tithes to build church houses.

The Christians in that time had no school buildings, no Christian papers, no Sunday School literature, and no book stores. So the church at Ephesus paid no tithes to support such as these. Then if Paul taught that church to practice tithing, and they did so, will some of these tithing preachers tell us what became of those tithes, and for what purpose were they given. If that church did practice tithing it could only have been for one purpose, and that only, which would have been for the support of the weak, and for the care of the poor.

Let me ask the tithing preachers if they preach tithing, to get support for the aged and poor, or for about everything else they want to promote? If they preach tithing to get support for the aged and infirm, then why do some go into the homes of the aged and infirm and try to convince them they are under obligation to give a tenth of a welfare check to help to support everything the pastor, and some leaders desire to support? If tithing is scriptural for today, and the Ephesus church gave tithes, it seems to me, and to any thinking person, that tithing preachers have things all reversed today. Instead of supporting the poor with tithes, they try to get the poor to support everything else with tithes.

Now, if you tithing preachers think that church at Ephesus did pay tithes, and all of the money went to support the weak and poor (I have shown it could not have gone for anything else,) then you follow the example of that church and call on your members to bring in a tenth of all they make to be distributed among the poor, and for that cause only. None of it is to be used for any other purpose.

What I am trying to get the reader to see is that tithing was neither taught nor practiced in New Testament times. All their offerings were voluntary offerings, and not through the old system of tithing. I am not against a preacher being paid for his work, but against the preaching of tithing to get his pay, because tithing is legalism. Paul said to the Galatians, "Let him that is taught in the word communicate (or contribute) unto him

that teacheth in all good things," Gal. 6:6. Sometimes Paul was paid for his preaching, and sometimes he was not. He said to the Philippians, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only," Phil. 4:15. He also said to them, "I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and TO SUFFER NEED," Phil. 4:12. We should be willing to be the same.

Neither am I against having church buildings, but I am opposed to erecting great expensive structures, when the money put in those buildings is needed so much more in missions and in the broadcasting of the gospel. I am convinced that we fail to reach many people in the lower income bracket because they feel ill at ease in expensive buildings, and they go elsewhere to church, and become a prey to false doctrines which are preached in those places. We are not going to attract many people in the lower income brackets to fine expensive church buildings. Are we going to abandon these people to be caught by the preachers of modern heresies? That is exactly what we are doing in many places by constructing fancy buildings to attract the proud and wealthy. We often build away from a certain class of people. I have often wondered why a lot of our preachers have never seen this. There are many in these heretical movements today, who would not be there had we not driven them away from us, by constructing such expensive buildings.

Many of our people need to come down out of the clouds and get their feet on more solid ground, and ourselves in a humbler state of mind. If we can just see this, things will be different with us.

Neither am I against Christian schools where the truth of God's word is taught in its purity. Nor am I against having Christian book stores. I think we need them. But I am against the preaching of LEGALISM to raise money for any of these things, and I think everything should stand on its own merits and let everything be supported through voluntary offerings. In all of

our giving let us steer clear of the legalistic doctrine of tithing, and from all legal terms. There is no certain amount laid down in writing as to how much a child of God shall give. That is a matter between the individual and the Spirit. "According as he purposeth in his heart, so let him give, not grudgingly, nor of necessity: for God loveth a cheerful giver. If every child of God will yield himself to the Spirit enough money will come in for the work GOD WANTS DONE, even if it is not enough to do what man wants done.

A Word of Advice to Tithing Preachers

I wish to give a word of advice to all tithing preachers. Do not be abusive in your preaching. Quit making bold statements which cannot be backed up by a thorough study of the Bible. Do not preach in an egotistical spirit as though you had already made a thorough study of this subject, and know all there is to be known about it. Some of you have not yet cut your wisdom teeth. Others have studied this subject much longer, and have had as much or more experience than you, and they know all the scriptures you are going to bring. We have also learned how to rightly divide the word of truth which evidently you have not yet learned to do. We know how to distinguish between that which is of the law and that which belongs to GRACE. You need to learn the same. We have learned not to confuse the things which belong to Israel and the things which belong to the churches, and many have not yet learned that. We have also learned to keep up with you in your quotations, and know just what you leave out, which, if used, would upset what you are trying to establish. I have heard preachers who are just out of the cradle boast that they would preach tithing to their dying day. I preached it too when I was young and inexperienced and uninformed as are some of you. Do not be so boastful. Some day you may have to take back some things you say.

Make a close study of Galatians, which was written to refute LEGALISM, and as you read it be sure to compare Gal. 3:10 and 3:13 with Mal. 3:8-10. Paul was a better person to rightly divide the word than you

are. Notice the words "THE LORD OF HOSTS" in Mal. 3:10. Learn what that expression means, when and to whom it is applied, and when and to whom it is never applied. If you do not know the meaning and use of this expression in Mal. 3:10, how are you going to know how to rightly use that passage? Do not just quote the words "THOU shalt surely tithe" in Deut. 14:22 and stop there. If you will read far enough you will find that God was speaking to ISRAEL, not the churches, when He said "Thou shalt surely tithe." If you read to the 26th verse you will find that under some circumstances the "THOU", addressed in v. 22, was permitted to use part of their tithing money to buy strong DRINK. It could be somewhat embarrassing to you to apply all that passage to the churches. If you use part of it you must use all of it, for God plainly forbids in Deut. 4:2 any to DIMINISH from His word.

Be exceedingly careful in your preaching to the aged, the poor and the infirm. Do not be guilty of branding them as robbers, and of being stingy and tight because they will not give a tenth of their meager income. They are old and feeble, sick and infirm, and have lost their earning capacity. They cannot give as they once gave, nor as they would like to give. It deeply wounds their hearts to have to sit and hear you call them robbers and tight-wads because they cannot conform to your legalistic demands. Often they are sad in heart, and carrying some great weight of sorrow. They come to the house of God in need of comfort in the time of their sorrow, and something to help them in life's way. Instead of getting that comfort they have to sit and hear you call them robbers and stingy. You should blush with shame. They have come to you for bread and you have given them a stone. They have asked for an egg and you have given them a scorpion. You need to study the method of Jesus. His words of denunciation were only for the hypocritical, egotistical, money loving religious leaders of His day, who robbed widow's houses, and laid on the common people burdens grievous to be borne. For the wayward, downcast, the sorrowing, and weak and sinning He had only words of tenderness, comfort and forgiveness.

You will never learn to be the preacher you ought to be unless you learn how to comfort the weak, the aged and the sorrowing. What some of you preachers need is a broken heart. Never until you yourself have gone through the deep waters of sorrow and heartache will you really have the power to speak comfortably to God's people. Of course there will be times when church members are openly bringing shame on the name of Christ when you will need to rebuke. But do not do so in an arrogant and boastful manner, and to show people that you know how to lay on the lash. Do it with a broken heart. I had to do that one time in Bethel Church. But before I did so I wet my pillow with tears and prayed all the night before. It was because some in the church had engaged in mixed bathing, which I and the church strictly opposed.

This brings to mind a certain old sister, Grandma Bradshaw, a widow, who made her home with a widowed daughter. I think she was the greatest, most devoted Christian I ever knew. She was a member of old Bethel church. She loved our Lord, His church, and His service above all else. We could always count on Grandma to be in her place at church. She was generally the first one to get there and the last one to leave. Scarcely ever a service was held that Grandma did not shout the praises of God. During the time we were having our trouble in the church I would go to Grandma's room. We wept and prayed together.

Grandma scarcely ever had any money to give to the church. She was not able to earn a thing by working. She often went to homes and helped take care of the sick. But she would never take any pay for this. She felt that it was her Christian duty to do this, and she was moved to do so by a heart full of love and compassion. She drew no welfare check at that time. But grandma wanted to give. She loved the mission cause. It grieved her because she had no money to give to that cause, and she would talk to me about it and cry.

My wife and I had a little daughter nearly six years old. Grandma loved her dearly. The child developed a leakage of the heart and the Lord took her home to be with Him. Grandma heard of the passing of little Betty Ann about midnight. She got out of bed and walked several blocks at the midnight to come and be with us and comfort us. Grandma herself had been through the deep waters of sorrow. She could speak words of comfort as no one else could. That was because she lived in the secret of the Lord's presence every day and every hour. She would tenderly stroke that little silent face over and over, and while her tears flowed freely she kept saying, "Just asleep in Jesus, Just asleep in Jesus. Sleep on in peace until Jesus comes."

After we had laid little Betty Ann to rest and had paid all burial expenses we had \$15 left out of a small insurance policy. My wife and I both wanted Grandma Bradshaw to have that money. So I took it and gave it to her. Grandma had often grieved that she had nothing to put in the mission offering. The next Sunday morning she brought half of that money and put it in the mission offering. Grandma knew nothing about the modern doctrine of tithing. She had not heard it preached, and I never heard her mention such a thing. But she had a heart overflowing with love for the cause of Christ. There is a real example of what GRACE, and not the LAW, can, and will do for a person.

Do you think I could have gotten up in the pulpit in which I preached and branded grandma as a robber and stingy because she could not contribute more to the church. She never had a dollar only as some friend would give it to her. The next time she would be at church she would put half of that into the collection plate. I would have bitten my tongue out of my mouth before I would have spoken one word to wound the heart of that dear old soul. I tell this for the benefit of you tithing preachers. The Lord did not call you into the ministry just to go out and see how much money you can squeeze out of the people. Jesus said to Peter, "Feed my sheep." The Lord called you to preach the gospel, and to comfort the broken hearted. "The Spirit of the Lord is upon me, because he hath anointed me to preach

the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised," Luke 4:18.

In all of your preaching endeavor to show the kindness, the consideration, and compassion Jesus showed toward those in trouble, sorrow, and affliction. Do not be like the Pharisees who bound on the shoulders of men heavy burdens, grievous to be borne," Matt. 23:4. Preach in a way to edify your people and cause them to love the truth, and they will cheerfully give to support the same.

But I wish to speak another word about Grandma Bradshaw. Her devotion and example was an inspiration to the whole church. She always had her testimony for Christ. Her life of consecration and devotion was a living testimony for Him. Any time you would go to her room you would find her Bible open on her table. It was her constant companion and guide. She also loved to tell of her experience of grace, and her experience in grace. She was a poor ignorant mountain girl 14 years old when the Lord graciously saved her. She did not join any church at first, for there were so many different kinds of churches around where she lived, she wanted to be sure she joined the right one. Different kinds of preaching confused her. She finally decided she would search the scripture for herself asking the Lord to give her understanding of the right way to go. And she would say, "Thank God He led me in the right way and His leading brought me into the Baptist church, and now my feet are on solid ground and the truth has made me free from all fear, from all the vain doctrines of men, and I am safe forever in the grace that saved me, and will forever keep me." By this time the whole house would be in tears, and Grandma would usually wind up shouting. Brother, money cannot buy, nor give a thing like this.

There are things we need a lot more than we need a lot of money and a lot more than a lot of fine church buildings which will look good in the eyes of men. We need more of these old devoted children of God whom many of

you young preachers do not appreciate. They are experienced in the ways of the Lord. They have gone throughout the deep waters of sorrow. They have suffered for the cause of Christ. They have not been carried through on flowery beds of ease. They know what it is to toil and labor hard to gain the very necessities of life. When you get up in the pulpit and call them tight-wads and wound their feelings because they have little or no money to put into the offering you deeply wound their souls. Are you so greedy of filthy lucre that you would wound the hearts of these old saints of God? Just remember that the greatest contributors to the services of God often are not the ones who can write the largest check, but those old people like grandma whose very presence adds power and blessings to the services. You would be a greater preacher if you could share more in their great experiences.

Summary

1. I have found in Matt. 23:23; Heb. 7:5 and Lev. 27:30-34 that tithing belonged to the LAW, or old covenant.
2. I have found that that old covenant gendereth to bondage, Gal. 4:2-24.
3. I have found a CURSE connected with tithing, Mal. 3:8-9.
4. I have found that those who are of the works of THE LAW are under a CURSE, Gal. 3:10. Christ redeemed us from the CURSE of the LAW, Gal. 3:13.
5. I have found that when one obligates himself to keep one point of the law he obligates himself to keep all of it. Gal. 3:10; 5:3 and Jas. 2:10.
6. I have found that Jesus redeemed believing Jews from the CURSE OF THE LAW, and therefore from tithing, since it brings a curse, Gal. 3:13 and Mal. 3:8-9.
7. I have found that the believer has been discharged from the LAW, and that all intercourse with it has ceased for him. See Rom. 7:6 in the *Amplified New Testament*.

8. I have found that the Spirit of life in Christ Jesus has made us FREE from the law of sin and death, Rom. 8:2.
9. I have found that we are admonished to stand fast in the liberty wherewith Christ has made us FREE, Gal. 5:1.
10. I have found that the law is called the ministration of DEATH, II Cor. 3:7.
11. I have found that the law was the ministration of condemnation, II Cor. 3:9.
12. I have found that the law has been abolished, II Cor. 3:11.
13. I have found that the law was weak through the flesh, Rom. 8:3.
14. I have found that there was a disannulling of the commandment going before because of the weakness and unprofitable-ness of the same, Heb. 7:18.
15. I have found that those old commandments and ordinances were only imposed until the time of the reformation, Heb. 9:9-10.
16. I have found that the law was only to continue until the SEED, who is Christ, should come, Gal. 3:19.
17. I have found that we are not to serve the law after Christ has come, Gal. 3:18.
18. I have found that the believer is not under the LAW, but GRACE, Rom. 6:14.
19. I have found that those who are led by the Spirit are not under the LAW, Gal. 5:18.
20. I have found that those who desire to be teachers of the law are vain janglers, and neither understand what they say, neither whereof they affirm, 1 Tim. 1:5-7.
21. I have found that the law, was not made for the righteous man, I Tim. 1:9.
22. I have found that Jesus never used the word "Tithe" only when he was talking to the unrighteous Pharisees, Matt. 23:23; Luke 11:42 and Luke 18:12.

23. I have found that Jesus never used the word "Tithe" when He was speaking to His disciples, who were righteous men.

24. I have found that the ONE who gave the command and promise in Mal. 3:10-12 was THE LORD OF HOSTS, and that this expression is never used except in connection with ISRAEL. See 1 Sam. 19:45; Jer. 30:6-7; Isa. 9:5-7 and Mal. 3:10-12.

25. I have found that the teaching of tithing was not included in the great commission, Matt. 28:18-20.

26. I have found that Paul did not teach the churches to observe tithing, or giving a tenth, Acts 20:20-27 and 20:33-34, and also I Cor. 4:11-12.

27. I have found that Christ nailed the old ordinances to the cross, Col. 2:14.

28. I have found that the 7th day was observed before the law, and under the law, that fleshly circumcision and animal sacrifices were observed before the law and under the law, as well as tithing. See Ex. 16:22-26; Gen. 15:9-10 and Gen. 17:24-25.

29. I have found that all these things were brought over and incorporated in the law.

30. Therefore if the giving of a tenth before the law is proof that we are to do the same, then the observance of the 7th day, fleshly circumcision, and animal sacrifices before the law also proves that we are likewise to observe all these today.

31. I have shown that tithing was not given to anyone except the fleshly descendants of Abraham, Heb. 7:5-10 and Lev. 27:30-34.

32. I have shown that the giving of tithes was directly connected with Canaan, the land of promise. See Ex. 28:12-22 and Deut. 26:1-19.

33. I have shown that TEN is the Bible number for LAW, and that there are exactly 10 references to tithing in the New Testament, and in each of those 10 places Abraham's fleshly descendants are under consideration.

34. I have shown that the preaching of tithing brings persecution against non-tithers.

35. I have shown that the giving of tithes is not conducive to spiritual growth, Gal. 3:2-3.

36. I have shown that the law, of which tithing is a part, is neither the basis of salvation, nor a means to our spiritual growth, Col. 2:6.

37. I have shown that since we have been delivered from the law we are to serve in newness of the Spirit, and not in the oldness of the letter, Rom. 7:6.

38. I have shown that if any man is in Christ Jesus for him OLD things are passed away, and ALL THINGS HAVE BECOME NEW, II Cor. 5:17.

39. If old things are passed away, and ALL things are become NEW, then for him the OLD system of giving has passed away, and he is under a NEW system of giving.

40. I have shown that in the New Testament days every man is to give according as he purposes in his OWN HEART, II Cor. 9:7.

41. I have shown that Paul, in contrasting the work of grace in our hearts, with the ministration of the law said, "The letter killeth, but the SPIRIT GIVETH LIFE."

42. I have shown that the commandments concerning tithing were given to Moses in Mount Sinai to give to the children of Israel, who were the natural offspring of Abraham, Lev. 27:30-34.

Questions for Tithers

1. Where is the word "TITHE" found where Jesus was speaking to His disciples? Please give book, chapter and verse.

2. If you cannot find the word "Tithe," or the giving of a "Tenth," found where Jesus was speaking to His disciples, then where is the proof that He taught them to observe tithing?

3. Where did Jesus say to His disciples "These ought ye to have done," speaking of giving tithes?

4. Since in the great commission Jesus commanded His disciples to teach those whom they baptized to observe all things whatsoever He had

taught them to observe, will you not have to find where Jesus taught His disciples to observe tithing, to get tithing in the great commission?

5. If Jesus did not command His disciples to teach tithing, then why do you teach it?

6. Does not one man have as much right to infer a thing as another man?

7. Can a doctrine be built on inference?

8. Does not the Methodist have as much right to infer that Jesus taught His disciples to preach infant baptism as you have to infer that He taught His disciples to teach tithing?

9. Do they not add to the great commission when they place infant baptism in that commission by inferring that Jesus taught infant baptism?

10. Since you have no proof that Jesus taught His disciples to teach tithing, but have to infer it, then do you not add to that commission when you teach tithing?

11. Have you any more right to add tithing to that commission by inferring than the Methodists have to add infant baptism to the commission by inference?

12. Does the passage in Mal. 3:7-12 apply to the churches today?

13. I so, why did the brethren in Judaea get into destitute circumstances?

14. If they had been observing tithing, and Mal. 3:7-12 applied to them, then why did God permit them to become poverty stricken.

15. Had God prospered them with a great material blessing?

16. Had they failed to keep the commandment to tithe, given in Mal. 3:10, or had God failed to keep His promise in Mal. 3:10, or was it true that Mal. 3:10 did not apply to them?

17. If you say they were not tithing then do you not admit there were some churches that were not tithing?

18. If you say that they did practice tithing, and that Mal. 3:10 applied to them, then why did not God keep His promise in Mal. 3:10?

19. If you say they did tithe, but that the passage in Mal. 3:10 did not apply to them, then why are you always trying to apply it to us today?

21. Does not Gal. 3:10 say that as many as are of the works of the LAW ARE UNDER THE CURSE?

22. Does this not connect the CURSE with the works of the LAW?

23. Are the believers of today under the works of the LAW?

24. Does not Gal. 3:13 say that "Christ hath redeemed us from the curse of the law"?

25. If He redeemed His people from the curse of the law did He not redeem them from any part of the law which brings a CURSE?

26. Does God CURSE His redeemed children, redeemed by His blood? If so, where is the proof?

27. If you teach that God will CURSE His blood bought children are you not guilty of teaching the APOSTASY of His children?

28. If Christ has redeemed His believers from the curse of the law, did He not redeem them from that part of the law which brought a CURSE?

29. Since the law concerning tithing brought a CURSE on Israel, then did not Christ redeem such Israelites as believe from the obligation to tithe?

30. If God redeemed the believing Israelite from the obligation to tithe, then did He place that obligation upon the believing Gentiles?

31. Do not the redeemed Gentile believers stand on the same footing and in the same freedom as the Jewish believers?

32. Are not you tithing preachers badly confused on this question anyway?

33. When Israel gave tithes under the law were they serving in the NEWNESS OF THE SPIRIT, or in the oldness of the letter? Rom. 7:6.

34. Are we to serve God in the NEWNESS OF THE SPIRIT, or in the oldness of the letter?

35. What motive should prompt us in our giving, the LOVE OF CHRIST, or what we find written in the law?

36. Were tithes, or any part of tithes, used in the building of the tabernacle and temple, or were they built out of offerings which were brought willingly?

37. Did the voluntary plan get the job done back then? If so, what reason do you have to think it will not get the job done today?

38. Did not the people willingly, as their hearts stirred them up, bring enough for the WORK WHICH THE LORD COMMANDED TO BE DONE? See Ex. 36:5-6.

39. Do you not think a lot of our trouble today is that we undertake to do things WHICH THE LORD HAS NOT COMMANDED TO BE DONE, and does not want done?

40. Where is it in the New Testament that we find either a command or example that the Lord justifies us in placing a huge debt on one of His churches?

41. What does God's word mean where it says, "Owe no man anything, but to love one another? Rom. 13:8.

42. Does God's word mean exactly what it says here? If so, then what scriptural injunction can we find for placing a huge debt on one of the Lord's churches?

43. When preachers, or others lead a church into making a big debt in the erection of great expensive houses of worship, are they not doing so in violation of Rom. 13:8?

44. Is it right or wrong to go contrary to what the Lord has told us to do, or not to do?

45. Can we expect God's spiritual blessings upon churches which go contrary to a plain admonition in the word of God?

46. Cannot we find right here one of the reasons our churches today are without spiritual power?

47. Do we obtain spiritual blessings and power by following what men want done, or by staying in strict obedience to the word of God?

48. Did not God say in Isa. 3:12, "O my people, they WHICH LEAD THEE CAUSE THEE TO ERR, and destroy the way of thy paths."?

49. Do you not think that the same thing is happening among us today? If we have ERRED from the right ways among our churches, who has caused us to ERR?

50. Who causes churches to go deeply in debt when God's word tells us to "OWE no man anything, but to love one another"? The Amplified New Testament reads, "KEEP OUT OF DEBT, and owe no man anything."

51. Is it not the leaders of the churches?

52. Which is the better, to stay with the word of God and be considered unprogressive, or to disobey the word of God and be considered progressive?

53. If we go in disobedience to the word of God can we expect to progress in the right direction, or the wrong direction?

54. Do you not think the churches have invested a lot of money in expensive church buildings which should have been spent in missions and in helping the poor and unfortunate about us?

55. Do you not think it is high time for us to examine the scripture again and reevaluate our standing before God?

56. Do you not think our leaders (preachers) have been more concerned with what unscriptural churches are doing in this line, and trying to keep step with them, that they have been concerned in staying with what the word of God tells us to do.

57. When the word of God tells us to "KEEP OUT OF DEBT" what legitimate reason can a church give for violating that injunction and plunging headlong into debt?

58. When is it an act of wisdom to go in open disobedience and in a plain contradiction to the word of God?

59. Do you not think that one reason Associational Baptists have gone to preaching tithing in late years is that they desire to raise more money to pay off big debts the churches have made in violation of Rom. 13:8?

60. Does not one act of disobedience, and one departure from the truth of God's word, lead to other acts of disobedience and departures?

61. What proof do you have that the word "Offering" in Mal. 3:8 refers to special gifts over and above the tithes Israel were due to bring, and not animal sacrifices which were to be burnt on an altar of sacrifice?

62. When God spoke about them offering the blind, the lame and the sick on His altar, was He talking about animal sacrifices, or special money or produce offerings the people were due to bring in addition to their tithes? See Mal. 1:8.

63. Were they robbing God in bringing the lame, sick, and blind animals for burnt sacrifices, instead of animals without blemish as commanded in Lev. 1:3, and other places?

64. If so, then what proof do you have that the OFFERINGS mentioned in Mal. 3:8 did not refer to the animals they were to bring to an altar of burnt offering?

65. Then why are you always talking about the people bringing their tithes and offerings when you take up the Sunday collection?

66. Where did Jesus command His redeemed people of today to practice tithing? Please give chapter and verse.

67. If you cannot find the place is it not because it is not in the New Testament?

68. If Jesus did not command His redeemed people of today to bring in their tithes, then who commands them to do so?

69. Is it not a command of men, rather than a command of Christ, that His people practice tithing today?

70. Did not Jesus say, "In vain they do worship me, teaching for doctrines the commandments of men"? Matt. 15:9.

71. Has it ever occurred to you that in teaching God's redeemed children of today that they are under obligation to observe tithing that you are teaching a commandment of men, and a vain form of worship?

72. How long have Associational Missionary Baptists been preaching tithing?

73. Does not Deut. 14:22-26 permit the Israelites under certain circumstances to take part of their tithing money and buy STRONG DRINK with it?

74. Why do you just quote the words from Deut. 14:22 "Thou shalt surely tithe," and stop there and try to apply it to us today?

75. Are not the "THOU" in the 22nd verse the same people who in the 26th verse who were permitted to buy STRONG DRINK with some of their tithing money?

76. Did you know that the words "STRONK DRINK" are in that same passage?

77. Are you ignorantly keeping that back from the people, or are you purposely keeping it back from the people?

78. If you are doing it ignorantly isn't it time you are reading up a little better? If purposely are you trying to take advantage of the people's ignorance on that passage to get over your point?

79. Do you call that dealing honestly with the word of God?

80. The next time you quote from Deut. 14:22 the words "Thou shalt surely tithe" will you quote or read that whole passage and then try to apply it to the churches?

81. Does all of Deut. 14:22 to 27 apply to us today? If not, why try to apply any of it to us today, since God said in Deut. 4:2 that the people were not to diminish ought from His word?

82. Are you going to try to diminish from Deut. 14:22-27 and apply it to us today, or are you going to apply all of it' with the "WINE AND STRONG DRINK" in Deut. 14:26 to us also?

83. Will you act fairly with that passage and apply it all to the churches, or will you just back up and admit that the passage applied to Israel only, and not to us today?

84. Have you been handling the word of God so far as this passage is concerned deceitfully, or ignorantly?

85. If ignorantly, then why is it that those who write on tithing always quote this passage right up to the words "For oxen, for sheep, or for

wine, or for STRONG DRINK" and will skip over these words and take up again on the other side of them?

86. Are they trying to take advantage of the ignorance of most people on that passage? Why do they quote Lev. 27:30-33, and not the 34th verse?

87. Does the truth of God's word have to be established with such unfair and deceitful tactics?

88. Is it the Spirit of God, or the spirit of evil, which prompts men to use the word of God in a deceitful way?

89. Did not Paul say that he had "Renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by, manifestation of the truth commending ourselves to every man's conscience in the sight of God"? 11 Cor. 4:2.

90. Did not Paul say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ?" II Cor. 2:17. Why don't you try to do as did Paul?

91. Don't you know how to distinguish between law and GRACE, and between those under law, and those under GRACE?

92. If you tithing preachers cannot answer these questions without tearing up all you preach on this line, then why not have the grace and courage to admit that you have been in the wrong, and cease confusing the minds of men?

93. Did not Jesus say that he did not come to destroy the law, but to fulfill it in Matt. 5:17?

94. Did He not say in the next verse "One jot or title shall in no wise pass from the law ALL BE FULFILLED"?

95. Did Jesus fulfill ALL the law, or just a part of it?

96. If He fulfilled only a part of it, has the offering of animal sacrifices passed away, since no part was to pass away until ALL HAS BEEN FULFILLED?

97. Did He fulfill ALL the law? If not, did He do what He said He had come to do?

98. If any of the law has been fulfilled and abolished, then has not all been abolished, since none of it was to pass away until all had been fulfilled?

99. Did not the 4th of the 10 commandments enjoin the observance of the Sabbath day, and say that the 7th day was the Sabbath?

100. Do you legalistic preachers observe the 7th day of the week? If not, then why not?

101. Where in the Bible does it say the first day of the week is the Sabbath day, or say that the Sabbath was changed from the 7th day to the first day?

102. How can the 4th commandment, which enjoined the observance of the 7th day, be abolished, unless all the 10 commandments have been abolished and done away for every believer, even as taught in II Cor. 3:6-11?

Tithing is the Leaven of the Pharisees

In the word of God LEAVEN is a type of that which is evil. See Ex. 12:15; 13:7; Matt. 16:12; 1 Cor. 5:6-8 and Gal. 5:9. Paul referred to the LEGALISM of the Galatians as LEAVEN. "This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump," Gal. 5:8-9. Jesus said to His disciples in Matt. 16:6 "Take heed and beware of the leaven of the Pharisees and Sadducees." In the 12th verse we read "Then understood they how that he bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and Sadducees."

The Pharisees were great on standing for tithing, and the keeping of the Sabbath, or 7th day of the week. They even boasted of giving tithes. The Pharisee who went up into the temple said, "I thank thee, that I am not as other men are, extortioners, unjust, adulterers, OR EVEN AS THIS PUBLICAN. I fast twice a week, I GIVE TITHES OF ALL I POSSESS," Luke 18:11-12. Thus those who have introduced tithing into Baptist ranks are guilty of introducing the LEAVEN OF THE PHARISEES into our ranks. Jesus

warned against such. So am I, though some would have me to keep my mouth shut on this question, for fear it will hurt my standing with our people. I am just leaving that matter with the Lord. Some will read this book and profit by it. Others will refuse to read it. But no man will ever answer it. They will see that it cannot be scripturally answered.

Law and Grace

Law and Grace occupy two different places in God's dealings with men. A law is a rule of conduct laid down for a certain people. It proposes to bless man on the grounds of his obedience to that law, provided he keeps that law perfectly from the first day of his accountability to that law to the last day. Otherwise it offers to him nothing but a curse. "Cursed is every one that CONTINUETH NOT IN ALL THINGS written in the book of the law to do them," Gal. 3:10. The command to tithe is one of the things which is written in the book of the law. We find that written in Lev. 27:30-34. Israel did not continue to do that thing. The law commanded that Israel should bring animals for sacrifice which had no blemish. See Lev. 1:3. Israel had not done that. They had offered the sick, and the lame and the blind for sacrifice. See Mal. 1:8. Having not continued in those things to do them they had brought on themselves a CURSE. Israel asked "Wherein have we robbed thee." God answered back "In tithes and offerings. Ye are cursed with a CURSE: for ye have robbed me, even this whole nation." Mal. 3:8-9.

Here the law is speaking. To whom is it speaking? To the children of Israel. For what purpose is it speaking? That their mouths might be stopped and that they might become guilty before God. See Rom. 3:19. What does the law pronounce upon Israel for robbing God in tithes and offerings? It pronounced a CURSE. By it that whole nation stood condemned before God. The law had brought Israel a work to do, with a promise to bless them if they did it. But they had failed to do what the law required of them. Therefore by that law of works they stood cursed and condemned before God. It had become unto them, not a ministration unto life, but a

ministration unto death. Paul said, "The commandment which was ordained to life, I found to be unto DEATH. For sin, taking occasion by the commandment, deceived me, and by it slew me," Rom. 7:10-11.

The law did not bring life, but death only. So something new must enter in to change the picture, or man would forever remain under the condemnation of God. There was no hope of rescue from the standpoint of the law. It could kill, but it could not bring life. The law says, "The soul that sinneth, it shall die," Ezek. 18:20. What shall a poor lost sinner do? Shall he turn to the law for hope? He has tried that and it has failed him. He already stands condemned by that law. In vain can he look to the law for any mercy! It has for him no mercy. For him it only has a curse, judgment and death. What shall he do? Whither shall he flee? He has been found unable to keep all that is written in the book of the law. A poor lost soul, stands condemned before a law he has tried to keep, but has miserably failed to do so. Is there no hope? None whatsoever through anything he can do.

Here is where GRACE steps in to change the picture for a hopeless, helpless, condemned sinner. "But GOD." God now intervenes. He comes into the scene. What for? To rescue lost fallen man from the clutches of a law he cannot keep; to save him from that which condemns him. "BUT GOD, who is rich in mercy, for his great love wherewith he LOVED us." When, and in what condition does He love us? He loved us "Even when we were dead in sins," Eph. 2:5. He loved us who have broken his law: loved us when we stood condemned by his law: loved us when we were vile and wretched and undone. His love for us moved Him to act in mercy toward us. Here is hope. What did His mercy and love for us cause Him to do? To bring in GRACE. What work does grace require of us? None at all. It is absolutely free. It is brought to us through the merits of His Son Jesus Christ. It requires no works on our part. Christ Himself has already done the work which the law demanded of us. Grace only requires of us to look to Him and live.

GRACE does not point us to Mount Sinai, where the law was given. There we can find nothing but fear, wrath, judgment and a curse. Grace bids us to look in another direction. It bids us look to the place of Calvary. What do we see there? We see Christ bearing our curse. We see Him nailing the law which condemned us to the cross. We see His crimson blood blotting out all that was written against us. (Col. 2:14) As we look we hear Him in tenderness and pity saying, "Look unto me, and be ye saved, all ends of the earth," Isa. 45:22. We look. And marvel of marvels we live. The heavy yoke of bondage which the law placed upon us is broken off. The fetters that bound us are severed and we are free. The heavy load of guilt and sin which rested on us is gone forever. It is rolled from us, and is forever swallowed up in His tomb. His glorious peace and joy now enters our hearts and floods our souls. Tears of repentance give away to tears of gladness and songs of praise. Something new, something we never knew before, now enters our hearts and lives and takes over. What is this wonderful amazing, thrilling thing which has now come into our hearts? It is the blessed Holy Spirit God gives to those who believe on His Son. He has come in to abide with us, to comfort, to cheer, to guide us, to show unto us the marvelous riches of GRACE in Christ Jesus.

The law put on us a heavy yoke we were unable to bear. Grace takes away that heavy yoke, and joins us to one who is meek and lowly in heart, whose yoke is easy, and whose burden is light. In him we find rest. The law crushed us down, but it could not lift us up. The law wounded us unto death, but it could not heal. GRACE heals those wounds pouring in the oil of healing and the wine of rejoicing. Now we have ONE to walk with us. We have one to befriend us when we feel all other friends have forsaken us. We have one to comfort us when we are in sorrow. We have one to strengthen us when we are weak. We have ONE to lift us up when we are fallen. We have ONE to guide us through life's uneven way. We have one who will hold our hand when we come to the dark stream of death. We have one who will give light through the tomb. There will be a light in the valley of death when we came

to the crossing. This is GRACE. This is the HOLY SPIRIT of GRACE. It was his GRACE that sought us out and brought us to Christ. It has been His GRACE that has kept us thus far. It is His GRACE that will be with us unto the END.

**"I've found a Friend, oh such a Friend'.
He loved me ere I knew him;
He bound me with the cords of love,
And thus he bound me to him.**

**And round my heart still closely twines
Those ties which naught can sever,
For I am His, and he is mine,
Forever and forever.**

**I've found a Friend, oh such a friend'.
He bled and died to save me,
Ana not alone the gift of love
But his own self He gave me.
Nought that I have my own I call,
I hold it for the Giver:
My heart, my strength, my life, my all
Are His, and His forever.**

**"I've found a Friend, oh such a Friend!
So kind, and true and tender,
So wise a Counsellor and Guide.
So mighty a Defender!
From him who loves me now so well,
What power my soul can sever,
Shall life or death, or earth or hell?
No; I am His forever."**

Now, as I send this book on its way to perform its mission, do so with a sincere desire and prayer, that The Spirit of God, who has so graciously been with me as I wrote, flooding my soul with joy, and staining my cheeks with tears of happiness, may accompany the same. May He use it to lead many into a fuller understanding of our freedom in Christ. May it enrich the lives and hearts of many. May the same Spirit overcome all opposition to the truth, and may He use this work to bring many souls out of darkness into a fuller light of the gospel truth. And may the glory all be His who has enabled me to write the book. May the great joy that has been mine as I wrote, be yours as you read. May grace, mercy and peace be unto you as you read, in the name of our Lord Jesus Christ who loved us and wrought out for us a perfect, and everlasting redemption and freedom in His death for us.

**"Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all.**

**Children of God, O glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
BLESSED SALVATION once for all.**

**Once for all, O sinner receive it;
Once for all, O brother believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us ONCE FOR ALL." --Amen.**

For other of G. E. Jones' books which are now available write to:

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APPENDIX

How Do the Gentile Believers Get Under Any Part of the Mosaic Law?

Will some of these legalistic preachers come forward and explain how any Gentile Believer is brought under any part of the Mosaic law, the Ten Commandments, the observance of certain holy days, offering of animal sacrifices, the laws concerning eating certain kinds of meats, circumcision or any part of that law?

First, God never gave to Moses any law to give to any nation but Israel. In Lev. 27:30-34 we read, "All the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord . . . "And concerning the tithe of the herd, or of the flock," . . . even whatsoever passeth under the rod, the TENTH shall be holy unto the Lord. These are the commandments, which the Lord commended Moses FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI." None of these commands were given to any other nation, then, or at any other time. In Deut. 4:7-18 we read, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as ALL THIS LAW, which I set before you this day"?

This shows that no Gentile nation was ever given the Law of Moses, with its Ten Commandments, its laws of worship and service, its giving, and its dietary regulations. This same fact is brought out in Rom. 2:15. "When the Gentiles, which have not the law, do by nature the things in the law, HAVING NOT THE LAW, are a law unto themselves". This proves definitely

that no Gentile unbeliever is under any part of the law which Moses gave to Israel.

The Gentile Believer

Now, if no Gentile unbeliever is under any part of the Mosaic law, then how does it happen that a Gentile believer is under obligation to observe any part of the Mosaic law? What puts him there? Will some legalistic teacher tell us, or will he give us the verse of scripture which proves that a Gentile Believer is under any part of that law. Moses did not put him there because Moses never gave a law either to Gentile unbelievers or Gentile believers. He is not under any part of that law while he is unsaved. If he comes under any part of it after being saved, then what is it that places him in that position?

The Law of the Spirit of Life

The law of the Spirit of life in Christ Jesus set Paul, who had been an unbelieving Jew, to whom Moses gave the law, free from that law. "The law of the Spirit of life in Christ Jesus hath made me (Paul, a Jew,) free from the law of sins and death," Rom. 8:2. What was that law of sin and death? It was the Ten Commandments. "If the ministration OF DEATH, written and engraved in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the MINISTRATION OF THE SPIRIT be rather glorious," II Cor. 3:7-8.

So the things written in the tables of stones became to Paul the ministration of DEATH. In Rom. 7:7 Paul said, "I had not known lust, except the law had said, thou shalt not COVET." This was the 10th of the 10 commandments. Then he said, "I was alive without the law once: but when the commandment came (the 10th) sin revived and I DIED," Rom. 7:9. So the Ten Commandments became to him the law, or ministration, of DEATH.

But in Rom. 8:2 Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Now if the law of the Spirit of life in Christ would take a Jewish unbeliever, who had one time been under the Mosaic law, and set him free from that law, would it take an unbelieving Gentile, who had never been under the Law of Moses, and put him when he believes under that law of sin and death? This indeed would be a strange thing. The law of the Spirit of life in Christ would be making a believing Jew free from the law of sin and death (the 10 commandments) and placing a believing Gentile under the law.

Matthew 5:17-19

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

This passage is used by tithers to try to prove that we are under the law. When we charge them with putting God's children under the law by teaching that they are under obligation to tithe they will deny it. Then they will turn around and quote Matt. 5:17-19 to show that we are under the law.

If they will read Luke 16:17 they can better understand what Jesus meant. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Not one tittle did fail, for Jesus did exactly what He said He came for, and that was to fulfill the law. But we would ask has one part of the law been set aside? Are we under obligation to offer animal sacrifices? Are we to observe holy days. If so why did Paul write to the Colossians "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or the

new moon, or of the Sabbath: which are a shadow of things to come; but the body is Christ"? Col. 2:16-17.

If any of these things have passed, then Christ has fulfilled ALL the law, for one jot or tittle was not to pass until all had been fulfilled. To prove that one thing has passed. (and Col. 2:16-17 teaches that several things have passed,) is to teach that all the law has been fulfilled by Christ, and has been set aside.

Then here is another thing the tithers forget. No Gentile has ever been under any part of the Mosaic law. How could he break a law he is not under, and has never been under?

The legalists, when they quote Matt. 5:17-19, never stop to think that Jesus was only talking to the Jews in that place. Jesus, in His personal ministry, was not a teacher for the Gentiles. "Now I say that Jesus Christ was a minister of the circumcision (Jews) for the truth of God, to confirm the promises unto the fathers," Rom. 15:8. He, Himself said on one occasion "I am not sent but unto the lost sheep of the house of Israel," Matt. 15:16.

So whatever Jesus taught in Matt. 5:17-19 He was teaching directly to Israel, (the Jews) and not to any Gentile, saved or unsaved. To take this passage and try to counteract all the teaching of Paul to the Gentile churches, is a gross misapplication of the word of God, and is confusing to the minds of the people. Paul plainly said, "Ye are not under the law, but under grace," Rom. 6:15. He also said, "If ye be led of the Spirit, ye are not under law," Gal. 5:18. Ye are become dead to the law, by the body of Christ," Rom. 7:4.

Those teachers have never learned to distinguish between that which belongs to the LAW and that which is of GRACE. Neither have they learned to tell the difference between what was for Israel, and what is for the churches.

Read also Ps. 147: 19-20.





