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JOHN R. GILPIN—EDITOR

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SAVING HIS LIFE

(Continued from page one)
man, and holding him close to him-
self, staggered on. He found that
the heat from his own body revived
the exhausted man, while he was
glowing with warmth caused by
his own exertion.

As they entered a village, a
form could be seen lying in the
path; it proved to be the frozen
body of the friend who had hur-
ried on to save his own life.

"He who would save his life shall
lose it, and he who would lose his
life shall save it."

YOUR RIGHTS

(Continued from page one)
remember one man springing to
his feet and with clenched fist say-
ing, "I will put up with a good
deal, but one thing I will not put
up with, I will not allow you to
put anything over on me; I will
have my rights!"

An old Scotchman who was ra-
ther hard of hearing leaned for-
ward, holding his ears, and said,
"What was that, brother? I did
not get that!" "I say, I will have
my rights," said the man. "But you
did not mean that; did you? Your
rights? If you had your rights you
would be in hell; wouldn't you?
And you are forgetting — aren't
you? — that Jesus did not come to
get His rights; He came to get His
wrongs, and He got them."

I can still see that man standing
there for a moment like one trans-
fixed, and then the tears broke
from his eyes and he said, "Bre-
thren, I have been all wrong. Han-
dle the case as you think best," and
he sat down with his face in his
hands and sobbed before the Lord,
and everything was settled in three
minutes. — H. A. Ironside.

WHEN THE ROOF LEAKS

(Continued from page one)
the church, either by regular at-
tendance or financial support?
But, when grumbling starts, it is
usually some of these people who
either start it, or help it along af-
ter it gets started. They are the
ones who "know" the trouble with
the church. . . . Of course, these
folk will not take responsibility
themselves, but they certainly will
threaten to "move out" when the
roof leaks.

— Moody Church News
Ed. Note: We've had some of
that crowd in our church. They
moved out! Of course the church
kindly helped them in moving, by
way of practicing some old fash-
ioned church discipline. Now, some

of them want to move back. Well,
they can — only in the light of
II Cor. 2:7.

REAL HIGHWAY ROBBERY
FROM THE SCRIPTURAL SIDE

(Continued from page one)
be a delightful land, saith the
Lord of hosts." (vs. 10-12).

That the above referred to pass-
age of Scripture (Malachi 3:10)
is a direct command of God cannot
be denied. To deny it is a com-
mand is to deny the Word of God
and charge God with falsehood.
"He that believeth not God hath
made Him a liar." (I John 5:10).
But in return God calls him a liar
who claims to know God and
keepeth not His commandments.
"He that saith, I know Him, and
keepeth not His commandments is
a liar, and the truth is not in him"
(I John 2:4). So, one knowing this
command to be of God and does
not do it, if he professes to be a
Christian, is charged with being a
liar. God Himself makes the charge,
not I.

Now, since God commands this,
it is only right that we should obey
it. If His commandments were not
right we should have reason to
disobey them, but since His own
Word declares them to be right,
then we should obey them, and
will obey them if we are true
Christians. "The statutes of the
Lord are right . . . the command-
ment of the Lord is pure." (Psalm
19:8). So we say, and say with all
emphasis:

I. TO TITHE OUR INCOME IS
A SCRIPTURAL ACT

1. It was practiced before the
law was given. I am aware of the
fact that many object to the tithe
on the pretense that it is law. But
before the law was given, we find
records of the people who tithed.

(1) Before the law was given
Abraham gave tithes to Melchize-
dek. Let us look at the record,
keeping in mind that this incident
took place before the law was
given. "And Melchizedek king of
Salem brought forth bread and
wine: and he was the priest of the
most high God. And he blessed
him, and said, Blessed be Abraham
of the most high God, possessor of
heaven and earth: And blessed be
the most high God, which hath de-
livered thine enemies into thy
hand. And he (Abraham) gave
him (Melchizedek the priest of
God) tithes of all." (Genesis 14:20).
Please bear in mind that this hap-
pened before the law was given.

(2). Before the law was given
Jacob vowed to pay tithes to God.
You remember Jacob was fleeing
from his enraged brother Esau,
whom he had wronged. He was a-
way from home. The night came
on. He went to sleep, and in his
sleep he saw God in a vision. When
the morning came he took his pil-
low of stone and made an altar of
it. And there he vowed a vow. "And
Jacob vowed a vow, saying, If God
will be with me, and will keep in
this way that I go, and will give
me bread to eat, and raiment to
put on, so that I come again to my
father's house in peace; then shall
the Lord be my God; And this
stone, which I have set for a pil-
lar, shall be God's house: and of all
that Thou shalt give me I will
surely give the tenth (the tithe)
unto Thee." (Genesis 28:20-22).

And so far as we have any record,
he kept the vow. This grandson
of Abraham did this before the
law. As far back as we have re-
cords of human history, men prac-

ticed giving. This is a cold, solid
fact of history, which any student
of history knows to be true.

2. It was practiced by Jews who
were under the law. Many Scrip-
tures could be given as proof of
this statement, but we cite just a
few, trusting they will suffice to
convince an honest and open heart:
"And all the tithe 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 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 of whatso-
ever passeth under the rod, the
tenth shall be holy unto the Lord."
And, behold, I have given the
children of Levi (the priests, cor-
responding to our preachers) all
the tenth in Israel for an inheri-
tance, for their service which they
serve, even the service of the ta-
bernacle of the congregation." "But
the tithes of the children of Israel,
which they offer as an heave off-
ering unto the Lord, I have given
to the Levites to inherit: therefore
I have said unto them, Among the
children of Israel they shall have
no inheritance." "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
you the windows of heaven, and
pour you out a blessing, that there
shall not be room enough to re-
ceive it." (Leviticus 27:30-32; Nu-
mbers 18:21,24; Malachi 3:10).
Every Jew under the law who was
right with God, was a tither, be-
cause he believed the Bible. And
some who were not right were ti-
thers. (Matthew 23:23).

3. It was commanded and sanc-
tioned after the law. Above we
stated that some Jews who were
not right with God were tithers.
Their tithing did not atone for
their sins, but to say the least,
Christ did not condemn their ti-
thing, but rather sanctioned it. In
this chapter from which we shall
quote, Christ pronounced woe after
woe upon those religious hypocri-
tes. But He commended them for
one thing, namely, tithing. Listen
to His words: "Woe unto you,
scribes and Pharisees, hypocrites!
for ye pay tithe of mint and anise
and cummin, and have omitted the
weightier matters of the law, judg-
ment, mercy and faith: these
(tithing) ought ye to have done,
and not to leave the other un-
done." (Matthew 23:23). Here is
tithing in the New Testament, and
Christ said of it that it should be
done. So who am I and who are
you, to say that it should not be
done?

Let us turn to another passage
of Scripture in the New Testament.
The writer of the Hebrews is stat-
ing that Abraham paid tithes to
Melchizedek, a priest of Salem.
He further states that other priests
who minister at the altar receive
tithes from the people. These
priests eventually die. But Christ,
Who shall never die, is to receive
tithes too. "And here men die that
receive tithes; but there He
(Christ) receiveth them (tithes)
of whom it is written that He liv-
eth." (Hebrews 7:3).

Some may argue that Paul's
statement in I Corinthians 16:2 op-
poses tithing, in that it does not
specify any certain portion of our
income. He says, "Upon the first
day of the week let every one of
you lay by him in store, as God
has prospered him." But surely
God would not ask us to give a

definite percent of our income, and
then fail to designate what that
percent should be. It must be, at
least, the tenth.

So we say that tithing was prac-
ticed by God's people before the
law, under it, and after it.

II. TITHING, WHICH IS A
SCRIPTURAL ACT, IS TO BE
DONE IN A SCRIPTURAL WAY
("Storehouse"). ("The first day
of the week").

First, it should be given in the
right place. No student of the
Scripture of any consequence de-
nies this to be the local church.
God's "storehouse" to the Chris-
tian is the local church. The local
church is the working unit of the
kingdom of God on earth. It "is
the divinely appointed agent and
is responsible for the right use
of the tithe in the maintenance
and extension of that kingdom."

Another, who is duly qualified to
speak on this subject says: "There
are many minor reasons why the
tithe should be brought into the
treasury of the church:

"First. The wise men declared
'with the multitude of counsellors
God's tithe would be much more
wisely expended by the church at
large, than by the average indi-
vidual church member.

"Second. The men who are the
best qualified to accumulate weal-
th are, by virtue of their occupa-
tions, the least qualified to expend
the Lord's tithe to the best inter-
est of His cause. So we conclude
that God has endowed and quali-
fied some men to accumulate weal-
th, and that He has also called
and endowed other men through
the channels of His church, to use
that wealth to the best interest of
His work. The called and inspired
ministry that devotes its life's
work to the studying and supply-
ing the great needs of the race
are certainly better agents in the
right use of God's tithe than the
men who devote their life's work
to their vocations.

"Third. If the money expended
for the poor was paid directly
from the treasury of the church,
its recipients would feel under ob-
ligation to God, its owner, and to
the church, His agent, and to an
individual man. Under the present
system most of the glory is absor-
bed by the agent or giver, and nev-
er reaches God at all. If God's ti-
the were distributed through the
treasury of the church instead of
the individual man, the recipients
would look to the source from
whence came their help, and thus
be drawn under the influence of
the gospel, and many of them
would be saved and be made con-
tributors of their tithe to the same
treasury." — The Law and the
Gospel of the Tithe, by Walter C.
Nash.

It is a fine thing to do to give
to the poor but giving to the poor
by an individual is not tithing. We
have no more right to give God's
money to the poor than we have
to give our neighbor's money to
the poor. As the writer quoted a-
bove, stated, if the church gives
to the poor, the church and Christ,
its head, will get the glory. But
Christ's church cannot give to the
poor if His people play the part
of robbers and rob Him.

A Jew in the Old Testament
times did not deny that the syna-
gogue and the temple were God's
storehouse. Neither will an instru-
cted Christian deny that the local
church is His storehouse for this
day of grace.

One other word should be said
as to the "storehouse." Some one

may ask: "What should I do when
my church has a modernist or
false shepherd for its pastor?"
Brother, if my church were prac-
ticing things which I believed
were wrong, even to having a false
shepherd for its pastor, I would
leave that church and join one
which I knew to be right, even if
I had to join one a thousand miles
away. Then I would support that
one which I had joined. By all
means a man ought to support his
church. If his convictions will not
permit him to support that church,
then surely with such strong con-
victions, he ought not stay in that
church. If a man has such strong
convictions that he cannot support
his church, it seems to me if he
is consistent, those same convic-
tions ought to be strong enough
to move him out of such a church
and join one which he can sup-
port. But let us be sure that our
convictions are not what God and
men see as contrariness. Many
super-pious people sometimes mis-
take their contrariness for con-
viction. May the Lord deliver such
people.

Just a word as to when we
should bring our tithes to God's
storehouse. "Upon the first day
of the week." (I Cor. 16:2). That
Sunday, The Bible knows nothing
about a tithing bank. The tithe
not to be hoarded. The first Sun-
day after we have received our
money, we should bring it to the
church. If it is hoarded, like the
manna hoarded by the children
Israel in the wilderness, it must
spoil and get to stinking.

Beware, dear child of God, if
it is possible to do a Scriptural thing
and not do it in a Scriptural man-
ner. The proper way is to bring
our tithe to the church on the
first day of the week. This phase
of tithing affords much study which
we have not the time to make.

III. THERE IS A SCRIPTURAL
REASON FOR DOING THIS
SCRIPTURAL THING IN A
SCRIPTURAL WAY

1. It honors God. It always hon-
ors Him when we regulate our
lives by the Bible. He says, "Honor
the Lord with thy substance, and
with the first fruits of all thine
increase."

Many good people, because of
lack of faith, resort to carnal
means to support the work of
Christ. Their motives are no doubt
pure, but their methods are not
Scriptural. If only they could see
that God's way is the best way!

Then too, so many people feel
that they are cheated, when they
go to a church supper. Somehow
they feel that the church is under
obligation to them when they have
purchased a meal. A man out
Christ told me that the worst
cheating he ever had came from the
church. He bought a supper, and
felt that he did not get value re-
ceived for money spent.

From the lips of another I heard
the following story: Two oyster
men met in a bowl of soup. Oyster
number one said to oyster num-
ber two, "Good evening, brother oys-
ter. How are you this evening?"
And where are we, any way?"
"We are at a supper," replied oys-
ter number two. "And what kind of
supper?" asked number one. "We
are at a church supper," replied
number two. "How does it happen
that there are two of us?" asked
the first. Truly the world so judges
us when we resort to such unscrup-
tural methods. And the reason for
these carnal means of supporting
church dishonor God is because
they are not Scriptural. "Bring
(Continued on page four)

PARABLE OF THE INSTRUCTED SCRIBE

(Continued from page one)

It is my desire that you in these parables not only strikes and teachings which intended to give as they affected the saved, the saved, the church, and the Jew; but want you to see Jesus in the parable, as God's Son the Son of men.

I This parable concerning the instructed scribe, Jesus speaks of the "old" and the "new." This is a reference to the Bible. It refers to the Old Testament and the New Testament. It is interesting to notice how Jesus joins them together. He rejoins them as "new and old," that they are definitely joined together. How true this is, the best commentary of each other. In other words, the commentary on the Old Testament is the New Testament and the best commentary on the New Testament is the Old Testament. In showing how these two are related and inter-related, a friend of mine has said: "The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed."

Moreover, Jesus, in speaking of the Scriptures, refers to them as a treasure. Certainly He has not chosen a more fitting symbol, for the Word of God is a treasure-house; it is a house of rich treasures. This is presented to us in the words which we sing:

O of the Father, O light from on high,
O wonderful book, wonderful book
to our glorious home in the sky,
O wonderful book of life.

O wonderful book, Glorious book,
O and lowly a treasure most holy,
O so rare, Balm for all care,
O the Father —
O wonderful book of life."

II I have noticed that the "old" and the "new" is a reference to the instructed scribe of whom Jesus represents any teacher of the Bible. The instructed scribe is a preacher, or a Sunday school teacher, or even some private instructor who holds no official position in any body of Christians. Anyone who attempts to teach others in the truth of God's Word is pre-figured by this parable of an instructed scribe.

It is a privilege to be an instructed scribe, when we remember that once each instructed scribe was spiritually blind to the Word of God. Listen: "But the man receiveth not the Word of the Spirit of God: for he is foolishness unto him: he can he know them, because he is spiritually discerned." (1 John 2:14). We never could have understood any of the great teachings ourselves, unless we have been through a revelation from the Lord. Paul shows us just what our condition actually was. We were in the understanding darkness, being alienated from the Word of God through the ignorance in them, because of the hardness of their heart." (Eph. 4:18). It is because we were so spiritually blind that Jesus said: "Ver-

ily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3).

What a privilege! What an honor! What a joy to be an instructed scribe! Since this honor is yours, then you ought to "bless" the name of God. Remember Paul's words: "By the grace of God I am what I am." (1 Cor. 15:10). Next to the joy of our own salvation, there is no privilege, no honor, and no joy as great as that of teaching others the words of life. The prophet said: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." (Isa. 50:4).

III

Since the "old and the new" is a reference to the Word of God, and in view of the fact that the instructed scribe refers to those who teach the truths of God's Word, then there are some very serious reflections which come to my mind.

In the first place, if you are to be an instructed scribe, you must learn to rightly divide God's Word. Paul hinted at this when he wrote to the church at Corinth. Listen: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." (1 Cor. 2:13). If you would accurately compare "spiritual things with spiritual," as Paul says, then you would be comparing the Old Testament with the New.

Much indiscriminate harm has been done to the kingdom of God by those who make no attempt to rightly divide God's Word. I held a revival meeting in a Kentucky town a few years ago where a preacher of another denomination was at that time conducting services. He had a most unique plan of getting professions. He would get those who were interested in being saved to occupy the front seat. Then he read them 1 John 1:9, which says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then he would have this group bow their heads in their hands to confess their sins, and when they had done so, he would tell them they were saved in the light of this verse of Scripture. Of course, it was an easy way to get professions and to make his record for the year as an evangelist under his denomination, look exceedingly good. Yet, actually if that were all that the individuals had, there was not a single truly saved person of the entire group, for the Scripture which he used was spoken entirely to the saints of God and should never be used relative to the sinner.

Another classic example showing how the Word of God is badly perverted and misused, is Hebrews 2:3. Listen: "How shall we escape, if we neglect so great salvation." The majority of sermons that were ever preached on this text apply it to the unsaved, whereas it was spoken only to the saints of God and should never be used concerning the lost.

I cite these two examples to show how one needs to learn to "rightly divide" God's Word. There is much in the Bible spoken concerning the Jew, much concerning the Gentile, much concerning the saved, and much concerning the unsaved. If you are an instructed scribe, then you ought to learn

to divide it. Listen: "Study to shew thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

I remember very definitely an experience just after I was married. Some of Mrs. Gilpin's relatives were visiting us, and she decided that I was to carve the chicken at the table. I had never done so before. When I tried to dissect the bird, I couldn't find anything but bone. There wasn't a joint for me to find; there was no point where the bones could be divided. After spilling the gravy and making a terrible failure in carving the chicken, when the meal was over, I bought another fowl and after it was cooked, sat down to divide it with no one watching so that whenever I should be called upon in the future, I might be able to carve in a more efficient manner. Well, many times one goes to church and the preacher spills spiritual gravy all over his audience because he doesn't know how to rightly divide the word of truth. If you are an instructed scribe, then above everything else, learn to rightly divide God's Book.

In the second place, if you are to be an instructed scribe, then you must meditate on all the Word and especially study the doctrinal side of the Scriptures. Listen to Paul's exhortation to young Timothy: "Till I come, give attendance to reading to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:13-16).

Of course, it is true that anything you consider in the Bible is doctrine. Anything you find outside the Bible is but the commandments of man. Too many times it is the commandments of men and not the doctrines of God's Word which are meditated upon and taught by those who would seek to be instructed scribes.

Paul was a great doctrinal preacher. He himself said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16). If you would be an instructed scribe of the Pauline type, then give especial attention to the doctrinal aspect of God's Word.

In the third place, if you are to be an instructed scribe, then remember that yours is a position of responsibility. I never stand before a congregation but what I realize anew the gravity of my position. In front of me are those who are going to live forever in a devil's hell or an angel's paradise. They are dependent upon me for a right interpretation of God's Word. Mine is truly a weighty position. In reality, it is a grave responsibility. This is what Ezekiel had in mind when he said: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt

hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:6-9).

The Lord Jesus emphasized the responsibility which an instructed scribe has, when He said: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14). Certainly, as we have said, it is an honor and a privilege to be an instructed scribe, and at the same time, it carries with it a weighty responsibility.

In the fourth place, if you are an instructed scribe then you ought to tell others what you know. You should not hoard the Scriptures to yourself. Remember they are unrationed. Tell others everywhere you go what you know about the Bible. This was Jesus' command to His disciples. Listen: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20). "Go ye into all the world and preach the gospel to every creature." (Mark 16:15).

A short time ago I was introduced to a new audience, and was presented as a publisher. Well, that was true in a certain sense, for I do publish THE BAPTIST EXAMINER from week to week. As I acknowledged the introduction and responded to the presentation, I was reminded of the fact that while I am literally a publisher, every child of God is in the same business. It is the business of every instructed scribe to publish God's Word — to publish abroad the glad tidings of the good news of the gospel. When the Gadarene demoniac was saved, he wanted to go with Jesus to be a foreign missionary. Jesus refused, but told him he could be a home missionary when He said: "Go home to thy friends, and tell them how great things the Lord hath done for thee." (Mark 5:19). Since he had become an instructed scribe himself, it was his business to go home and tell others what he knew. Every instructed scribe ought daily seek to do likewise. It is so easy to tell others what you know in the field of education, or to discuss business, politics, and the affairs of this world. May God grant that you shall tell others what you know relative to God's Word.

In the fifth place, if you are an instructed scribe, then remember that the Bible is God's Word. Of this we cannot speak too positively, nor with too great a degree of certainty. Listen to the words of Paul: "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16). TWENTY-SIX HUNDRED TIMES the Old Testament writers declared that their words were the words of God. Numerous expressions such as "thus saith the Lord," "and the word of the Lord came unto Jeremiah," are found repeatedly in

the Old Testament. Then in the New Testament, the writers thereof in FIVE HUNDRED AND TWENTY-FIVE INSTANCES use the same assertion that the Bible is God's Word. In other words, in better than thirty-one hundred times the writers of both the Old and New Testament declare that their writings are God-breathed and God-inspired. As a good example, Simon Peter said: "For the prophecy came not in old time by the will of man; but HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY SPIRIT." (2 Peter 1:21).

"The Holy Bible must have been Inspired of God and not of men. I could not, if I would, believe That good men wrote it to deceive; And bad men could not if they would, Nor would not, surely if they could Proceed to write a book so good; And certainly no crazy man Could e'er conceive its wondrous plan.

Behold, what other kinds of men Than do these three groups comprehend? Hence it must be that God inspired The words which souls of prophets fired."

So many deny today that the Bible is God's Word. Even many so-called preachers in an attempt to appear learned, ridicule as well as deny the inspiration of the Bible. I heard one such modernist or near-infidel say recently that "the Bible contains God's Word." I declare that this is not so. The Bible does not contain God's Word; it is God's Word. It isn't to be handled as you would handle any other book. If you are to be an instructed scribe, then never forget that the Bible is in truth and in reality God's Word and may you handle it as such.

In the sixth place, if you are an instructed scribe, THEN REMEMBER THAT THERE ARE NO ERRORS IN THE BIBLE. Too many times in order to appear more brilliant than the average person, even preachers declare that there are contradictions and errors in God's Book. While it is often true that through our interpretations we seemingly make one passage contradict another, may we remember that the trouble is not in the Scriptures, but in our interpretation. From beginning to end, the Word of God is pure. "EVERY WORD OF GOD IS PURE." (Prov. 30:5).

That which makes the Word of God appear to be contradictory is caused by false interpretation. Every verse in the Bible is to be interpreted in the light of every other verse. Listen: "Knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Pet. 1:20). Too many times we attempt to take a verse off to itself and give it a private interpretation. If you are an instructed scribe, then always interpret every Scripture in the light of every other Scripture and thereby you will always find that the seeming errors and contradictions flee when one Scripture is examined in the light of every other Scripture.

In the seventh place, if you are an instructed scribe, THEN REMEMBER THAT THE BIBLE IS FINAL. The findings of the presbytery, the discipline, and the works of some of the reverend fathers are not to be considered on a par with God's Word. The Bible

is final. Whenever it speaks, let all other authorities be silent. Listen to these Scriptures:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." (Num. 22:18).

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32).

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6).

"To the law and to the testimony: if they speak not according to this word, it is because there is not light in them." (Isa. 8:20).

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19).

From these and others, it most clearly appears that the Word of God is final on every subject which it mentions. If you are an instructed scribe, then remember this at all times and let nothing else be placed ahead of, nor even on a par with, the Word of God.

In the eighth place, if you are an instructed scribe, then don't be a whittler of the word. When Jeremiah had written the roll which bears his name, he sent his first and only copy of it to King Jehoiakim. When the latter read it, he cut from it page after page which he did not like, and burned it. Listen: "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." (Jer. 36:23, 24). Bad as it was that he destroyed this roll of Jeremiah, it is even worse when you read of his daring impiety in that our text declares that he was not afraid when he did so.

Thus, many today try to whittle out of the Bible that which does not please them. The modernists whittle out of it the inspiration of the Scriptures, the virgin birth, the diety, the blood atonement, and the resurrection of Jesus Christ. In contrast the average fundamentalist whittles out of it all the truth pertaining to the local church and her ordinances.

There are mighty few instructed scribes who are willing to take God's Word just as it stands. As an example, let me remind you of Paul's statement as to a woman's place in a New Testament Church: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Lord." (1 Cor. 14:34). The majority of even the so-called fundamental preachers say that it is perfectly all right for women to speak as they please in God's house and they even go so far as to declare that this Scripture was only meant for Paul's day. Such an attitude, beloved, is nothing more or less than

a whittling on God's Book. My contention is that the Word of God is a unit, it either stands together or falls together. If we are going to discard that which Paul said relative to the women, we might just as well discard all the balance. A real God-fearing instructed scribe will not be a whittler of the Word of God.

In the ninth place, if you are an instructed scribe, then be LOYAL TO THE WORD OF GOD. There isn't much loyalty today concerning the Bible. Paul realized that such a day was coming, for he said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:1-4). This is a prophecy which we are seeing fulfilled day by day. Men don't want the Word of God. They are turning their ears away from it. They only want fables and the commandments of men. They want preachers who will scratch their "itching ears." We are living in a day when they say to the seers, "See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 30:10). If you are an instructed scribe, then always be loyal to the Word of God.

Finally, in the tenth place, if you are an instructed scribe, then you will make the hearts of God's elect to rejoice. Whether as an instructed scribe, you are a preacher, or a teacher, or merely a private instructor, whenever you teach God's Word, the hearts of God's elect will be made to rejoice.

In a particular pulpit, Dr. Dry-As-Dust for a long period was pastor. For months the people listened patiently and uncomplainingly as he read his essays on Sunday morning. While it is true that there was nothing about them that was heretical, at the same time there was nothing about them which was positive and which honored the Word of God. One morning as he came before his congregation and started to unfold his manuscript, he found a piece of paper pinned to the pulpit Bible, and on it were these words from the Scriptures: "Sir, we would see Jesus." Rebuked by this Scripture, he folded his manuscript, turned to the Word of God, and preached to them simply out of God's Bible. When he came back for the evening service, there was another slip of paper upon which were these words likewise from the Bible: "Then were the disciples glad when they saw the Lord."

I tell you, beloved, no man can ever preach God's Word as an instructed scribe but what it will have the identical affect. It will make the hearts of God's elect to rejoice.

Now in closing, let me come to the words of Jesus in our text when He said "Have you understood all these things?" This is my question to you. If you are saved, then be sure that your life is in accordance with that which you know. If you have not understood these things, then above every-

thing else, you need to receive the Lord Jesus Christ as your Saviour. You need to repent of your sins and believe the Gospel now to be saved. Jesus said, "Repent ye and believe the gospel." (Mark 1:15).

REAL HIGHWAY ROBBERY FROM THE SCRIPTURAL SIDE

(Continued from page two)

all the tithes into the storehouse" is a method that cannot be improved upon in financing the work of God.

2. It proves God. "Prove Me now," says God. Our God loves to be proved. He loves to honor a faith that rises to meet His faithfulness. If there is anything in which God glories, it is in being proved. He is anxious to be put to the test.

3. It blesses the giver. Our heavenly Father is anxious to bless us. Oh, that we were just as anxious to be blessed.

First, we would say that to practice the tithe we receive a material blessing. Scripture gives us proof of this. "If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10). I have seen this demonstrated many times, "So shall thy barns be filled with plenty and thy presses shall burst out with new wine." (Prov. 3:10). "Cast thy bread upon the waters and thou shalt find it after many days." (Eccl. 11:1). "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Lk. 6:38). "But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). Some think this last quoted passage has to do with the sinner. It is true that it is a principle which applies to all people but it is also true that it applies in a primary sense to Christians. And if one notices the context, it applies primarily to the matter of supporting the ministry. See Gal. 6:7.

This principle is the same as that of Malachi 3:10,11. The Lord here promises that He will bless us even if He has to rebuke the devourer. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." I have seen God literally keep this promise. Several years ago there was a young man who was a member of a Baptist church in Indiana. He was a member at the time I conducted a revival for his pastor who was a good friend of mine. This young man promised his pastor that spring that he was going to tithe. He was probably the only layman in the church who was a tither, and possibly the only one in the community. But he was faithful. The part of the state in which he lived was known for growing tomatoes. Some made their money by growing the tomatoes and selling them to the canning factory. Others found more profit in growing the plants, and selling them to the growers. This man was one of the latter. He sowed several acres of ground with a grain drill. And on either side of his field his neighbors had done likewise. When the plants reached a certain stage the tomato lice began to appear. But to the surprise of him and his neighbors, the young tither's tomatoes were

left unharmed by the lice while the adjoining fields were completely devoured. Though the young man gave God the glory his unbelieving neighbors could not understand. It was the faithfulness of a covenant-keeping God keeping His promise. "I will rebuke the devourer for your sakes, and he shall destroy the fruits of your ground."

Second, it brings us spiritual blessings. "The liberal soul shall be made fat." (Prov. 11:25). After all, spiritual blessings are of more value than are the material blessings. How we should covet and seek the great blessings which God has in store for us.

We can have them if we obey God.

"But we never can prove the delights of His love Until all on the altar we lay; For the favor He shows, and the joy He bestows, Are for them who will trust and obey."

4. We should tithe because we owe God. The ownership of God is the basis of appeal for money, and it is an appeal which cannot be ignored by honest Christians. "And all the tithe . . . is the Lord's it is holy unto the Lord." (Leviticus 27:30). Twice when the tithe is mentioned it is connected with the word pay. See Matt. 23:23; Hebrews 7:9.

Never should an appeal for tithing be made on the basis that God needs it. God does not need any man's money. "For every beast of the field is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are Mine. If I were hungry, I would not tell thee: for the world is Mine and the fulness thereof." (Psalm 50:10-12). "Not grudgingly, or of necessity." (II Cor. 9:7). This means that we are not to give because we think God needs it. And yet, I dare say, this is usually the basis of appeal for giving and tithing. "If ye love Me keep My commandments" said the Saviour. To think what God has done for us ought to move us and we will move if we are surrendered Christians.

To some this may seem an impossibility, but God does not mock His children by commanding them to do the impossible.

IV. TO SAY THAT WE CANNOT TITHE IS TO ADMIT ONE OR ALL OF FIVE THINGS

1. That we claim to know more than God, because God said that this is His plan. The Lord said that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. The teaching of the tithe is part of His Word. Christian, do you believe it? Then if you do, why do you not obey it? It is God's plan. How full of conceit a man must be to claim that he knows better how to finance God's program than God Himself knows. If you reject the tithing plan, then you inevitably claim to know more than God, because God tells us this is His plan. Christian, are you in this class — professing to know more than God knows?

2. That God lied about the matter and you cannot believe Him. Hence, unbelief, for unbelief makes God a liar. We believed God's word to save us, why can't we believe His word to rule our lives? Unbelief is the only sin that damns the souls of men. This same unbelief will wither the testimony of a Christian. Flee from it as you would flee from the devil himself, because he is the au-

thor of unbelief.

You know if your bank assured you of an investment would yield 25 percent you grasp at it immediately. Yet is an investment that will yield hundred percent. Why do you take it? Answer: Unbelief! not up for yourselves treasures upon earth, where moth and doth corrupt, and where they break through and steal. Brought up for yourselves treasures in heaven, where neither moth nor doth corrupt, and where they do not break through nor (words of the Saviour in 6:19,20).

3. If you fail to tithe you confess that you do not need, not want God's blessing and tithing. God has promised to the tither. He has promised to withhold the blessing from the who refuses to tithe. (Malachi 3:10-12). Then if you refuse the thing which you know bring you blessing from God in reality are saying that you do not want the blessings of God. How heart-searching this is to the Lord use it, dear Christian to show you your state if you are refusing to do His will.

4. If you are refusing to tithe when God has spoken so you are saying that you do not love Him, for if you love Him will keep His commandments. Surely, if you are a child of God you do not mean to say that you do not love your Lord. But as you are to be judged by the apostle of Christ's tells us, and faith without works is dead. Let us be sure that we are not a group of people to whom of He spoke when He told them that they honored Him with their lips but that their hearts were far from Him.

5. If you refuse to tithe knowing your duty God says to you are a robber. God Who can't be robbed says it. If these words strike conviction to your heart the Holy Spirit lead you to your duty and surrender to making Him your Lord as the Saviour. God told the people the days of Malachi that they robbed Him. And if we read the Bible He is telling this plain, mad, ease-seeking, Bible-generation the same thing.

One of the signs of the times this age is "covetousness." Timothy 3:2). How God hates sin. He classes it with the worst sins. (Ephesians 5:3; Col. 3:5). It is probably the outstanding sin of the church of today. And yet they try to justify themselves by banditry and robbery, for banditry and robbery it is. God says a covetous man cannot inherit the kingdom. (I Cor. 6:10).

When I began to preach, I began to preach tithing. I have seen it transform lives. I have seen it make new Christians out of old ones. On the other hand I have known many who knew it but refused to do so. I have seen them wither spiritually. I am convinced that every man who does not pay his tithes to God, he loses the amount of his financial reverses, sickness, and other ways. How much he pays to God and then have a share in heaven.

This message can be in booklet form for 5c each; dozen or \$3.00 per hundred. Kentucky Bible Depot, Station, Covington, Kentucky.