

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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IMPOSSIBLE APOSTASY?

No. 2

H. E. Phillips

If a child of God cannot be lost in hell after he has received remission of sins, been cleansed by the blood of the Lamb, added to the body, the church, the house of God (Acts 2:47; Eph. 1:22,23; I Tim. 3:15), what point is there in the warnings in the New Testament against losing the hope, falling away, and turning back to the things from which he has been delivered?

Galatians 5 is a chapter difficult to explain by the very best of those who hold to the eternal security of the believer. This letter was addressed to those for whom Christ gave himself, "that he might deliver us (Paul and all to whom he wrote) from this present evil world, according to the will of God and our Father" (Gal. 1:4). He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6). You and I know that one cannot be removed unless we are at the place from which we are removed. We could not be removed from a house unless we were in the house. These Paul said were "so soon removed from him that called you into the grace of Christ." All admit we are saved by grace. All who are called into the grace of Christ must be in a saved condition. If not, what would one lack to be saved?

In chapter 3 the apostle said: "Christ hath redeemed us from the curse of the law, being made a curse for us . . ." (3:14). "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (3:14). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (3:27-29).

Christ had redeemed these and they had received the promise of the Spirit through faith; they were

all the children of God by faith (by the faith in contrast to the law) and were baptized into Christ and were Abraham's seed and heirs according to the promise. What did they lack being children of God? Were they believers? Were they saved?

Christ came and died "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:5-7).

The apostle then gave the allegory beginning in verse 21 and concludes, "So then brethren, we are not children of the bondwoman, but of the free" (4:31). Now note the very next verse, 5:1 — "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Since they are the children of the free — the New Testament — they are to "stand fast" in the liberty by which they were made free. If these people were not free, saved, sons of God, heirs of the promise, I do not know what it would take to make them such. Now to these people the Holy Spirit said: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). If one falls from grace, is he still on heir? Is he still free? Is he still in a saved condition? Why should we "stand fast" if there is no possibility of falling away?

The apostle then instructs them to walk in the Spirit and avoid the lust of the flesh. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (5:16). Why walk in the Spirit to avoid the lust of the flesh? If it makes no difference how one lives, why "stand fast" and "walk in the Spirit?"

The works of the flesh are listed in verses 19-21 and include adultery, idolatry, strife, envyings, murders, drunkenness, revellings, and such like. What will happen to those who do these things? "... that they which do such things shall not inherit the kingdom of God" (vs. 21).

There are three facts in this chapter that cannot be denied by anyone who can read and understand language. First, these were saved, justified, sons of

God, heirs of God and in the grace of Christ. Second, they were warned to stand fast in the liberty, to walk in the Spirit and not fulfill the lust of the flesh. It makes no sense whatever to warn one of a danger that does not exist. Certainly no one who recognizes the power and perfection of God would accuse Him of revealing a warning against something that would not endanger the soul. Third, the apostle plainly says that those who walk after the flesh cannot inherit the kingdom of God. These could walk in the flesh because they were warned not to do so. If they did walk in the flesh, and some could and did, they could not inherit the kingdom of God. This was spoken to sons of God. It must follow that the sons of God and heirs of the promise can walk in the flesh (sin) and be lost after being saved by the grace of Christ. They could fall from grace!

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mes P Miller, 213 E 12th St, Bowling Green, Ky. 42101

Years ago when I started the column "I MARVEL" I did not realize that the word "marvel" would not be strong enough. Webster defines the word as that "which causes wonder." Although "astonishment" is given as a synonym, I thought that the latter term was a stronger word and did not intend to use "marvel" in this sense. After seeing the course of liberalism since the column began I am not so sure that I should not have called it "I AM ASTONISHED."

The readers of the Gospel Advocate on the editorial page of the December 10th issue are exposed to an article copied from Christian Victory on the effects of "rock music" on geraniums, radishes, philodendron, squash, petunias, zinnias, marigolds, coleus and beans. Shades of Tolbert Fanning and David Lipscomb, surely these great men who sat in the editor's chair need a word spoken in defense of their memory. I am astonished that all of this could happen in the space of a few years and the "OLD RELIABLE" is now without, not only an editorial policy, but without direction, stand or purpose.

The following was handed to me by Royce Simons, historian here at Twelfth Street where I labor. Take a minute and compare and see what a liberal attitude will do to all who embrace it.

CHURCH COOPERATION

The American Christian Missionary Society was organized by the Disciples of Christ (Christian Church) at Cincinnati, Ohio, in October 1849, with Alexander Campbell as its first president.

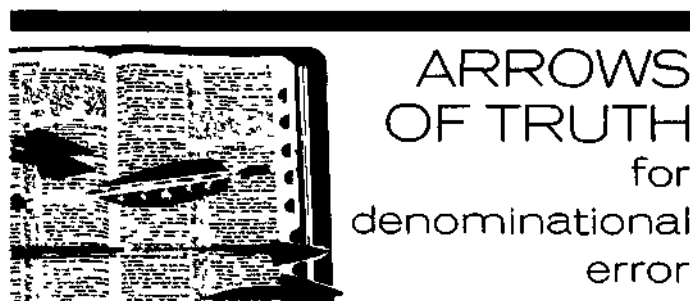
There was much opposition to this move by Campbell and others among the people who had labored forty years for the restoration of the New Testament church.

In 1855, Tolbert Fanning of Nashville, Tennessee, established the "Gospel Advocate." Brother Fanning was a sound man who thought things through, made up his mind, and stood upon his conclusion. When he started the "Gospel Advocate" he wrote that his purpose in so doing was to give the subject of cooperation a thorough examination. This he did, and this religious paper opposed any outside organization to do the work that the church was charged to do.

We note, too, that the church in Nashville called a meeting to study cooperation. They studied the Bible as though they had never seen it before, and wrote these conclusions:

1. There is positive scriptural authority for every religious work that is well pleasing to God.

2. The church of Christ is the only divinely consecrated organization on earth for Christian labor.
3. All other organizations through which men propose to perform spiritual labor tend but to obscure, discredit, and subvert the reign of the Messiah.



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"TELL IT TO THE CHURCH"

For years Baptist debaters have tried to prove an ante-pentecost church idea. Many passages have been taken out of their setting and used to try to sustain their claims. One passage used quite frequently is Matt. 18:15-17 which says, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother; if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

In trying to vindicate their doctrine Baptists will ask, "How can you tell it to the church if the church did not exist?" From this they will assume that the church existed during the personal ministry of Christ. They fail to understand that Christ gave much teaching about his church before it actually came into existence. For example, in Matthew twenty-six the Lord instituted the Lord's Supper. This supper was placed in the Kingdom but the Kingdom had not come! One might as well argue that it was to be observed at that time because he talked about it; as to argue that "tell it to the church", means the church already existed. A pertinent question is in order here; viz., Is Matt. 18:15-17 a part of the testament of Christ? Baptists are forced to answer in the affirmative. Then, Paul says in Heb. 9:15-17 "And for this cause he is the mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament if of force after men are dead: otherwise it is of no strength at all while the testator liveth." From this text it would not take a Solomon to observe that Matt. 18 did not go into effect until after Christ

died. Therefore one couldn't tell it to the Church until after Christ's death.

Baptists also lose sight of the fact that just two chapters back, in Matt. 16:18-19 the Lord said, "Upon this 'rock' will I build my church." The verb phrase "will build" is future tense which shows that the church had not been established at that time. The words "will build" (oikodomeso) according to Thayer, the well known lexicographer, means to found or establish. A Baptist preacher once told me that he would accept Thayer as a giver of definitions but not as an expositor of the scriptures. He then asserted that Thayer was trying to be an expositor when he gave the meaning of Matt. 16:18-19. This is an old Baptist dodge which consists of a play on words. Webster says in his dictionary that an **expositor** is one who "sets forth or explains". Do you know what he says about the word **define**? He says it means "To explain the meaning of a word." Baptist preachers say they will accept him as one who gives good definitions but will not accept him as an expositor. I marvel at such a foolish quibble. What they really mean is when Thayer **defined** "oikodomeso" he didn't say what they wanted him to do so he became an **expositor**! If he had said what pleased the Baptists he would have been a man who gives good definitions.

I have had Baptist preachers get a concordance and find the various meanings of a word and then select the one they wanted. This is a demonstration of ignorance of the Greek. Anyone with a tyro of knowledge should know that a Greek word, in order to be properly defined must be held in context. For example the little word "eis" has been translated at least a half dozen ways. It has been translated "to" "into" "in" etc. But the Greek scholars all agreed when it was used in Gal. three, and Rom. six, that "eis" must be translated "baptized **into** Christ." If one had the liberty to take a Greek concordance and look up all the meanings of a word and then select the one he wanted in a given text we might as well toss our Bibles in a trash can and forget it because we could never have that unity for which Christ prayed.

Gentle reader, let us return to the Bible and respect its authority.

OLD TAPES WANTED

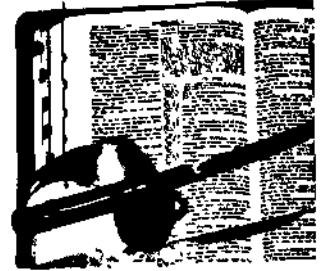
Anyone having tape or wire recordings of debates in which Ben M. Bogard, Baptist preacher, engaged either with our brethren or others, please notify me.

In addition to this I am interested in obtaining tapes (or wire recordings) of any old debates and special series of lectures on important subjects. Anyone who can supply information of tapes of any Florida College lectures prior to 1959, please do so.

I will gladly pay for information and help in securing these tapes and the permission to produce them for the public. This service will be of help to many, especially young men, in preparing for debates and lectures. Please write to me if you have any information on these tapes.

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Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 7220

SHORT SWORD SWIPES

Have you ever tried to teach someone and felt that you were not getting your point across? If so, then you can appreciate the following: "Daddy, is there a Christian flea?" "Why, son, what makes you ask?" "Well, the preacher said, 'The wicked flee

when no man pursues.' "

"Oh, he meant the wicked man flees." "Then, is there a wicked woman flea?" "No. It means that the wicked flees — runs away."

"Well, why do they run?"

"Who?"

"The wicked fleas."

"Now, son, can't you see? The wicked man runs away when no man is after him."

"Well, is there a woman after him?"

"Son, why don't you go to bed?"

Here is an interesting statement which I pass on to our readers:

"Among the speakers at the Southern Baptist Convention, held March 16-18, 1970, in Atlanta, were Anson Mount of Playboy magazine; Julian Bond, pro-Marxist Negro legislator; David R. Mace, former President of SIECUS, and Joseph Fletcher, an identified Communist, who is author of Situation **Ethics**. Among Fletcher's anti-Christian blasphemies were these gems: 'I'm prepared to argue in the utmost seriousness, that Christian obligation calls for lies, and adultery, and fornication, and theft, and promise breaking and killing — sometimes, depending upon the situation ... as a situationist, I should want to hold that each of the so-called Ten Commandments should be amended with the qualifier, **ordinarily** ... our business, Christianly speaking, is to live by the law of love, and never by any love of law ... unmarried love (either adultery or fornication) is infinitely superior, morally, to married.'

"Fletcher was roundly applauded by the rounders in attendance, mostly Baptist preachers." — Tom Anderson, Arkansas Farmer, November, 1970.

About fifteen years ago, when the lines of fellowship were being drawn over current issues in the

church, several of my friends (I think) suggested that I should either change my position or get me an insurance debit while I could for I would soon have no place to preach. I did neither, and I have more places to preach than I can get to — and the same is true with hundreds of faithful gospel preachers. In fact, we have a serious shortage of faithful preachers. Many churches are in need of such a man, and millions in the world are lost without the gospel. Let us do what we can to teach, train and encourage more men to preach the gospel of Christ.

The same liberals in our society who are demanding legalized and unrestricted abortion are also strongly opposed to capital punishment. Their philosophy seems to be that it is right to kill them when they are innocent but wrong to kill them when they are guilty!

In his recent Louisiana Crusade, Billy Graham told of visiting LBJ on his Texas ranch. While out riding through the pastures one day, Mr. Johnson remarked that they needed rain. Billy said that he bowed and said a short prayer, and it began raining before they got back to the house. He told that on the night of November 6th, and the rain was pouring down in the stadium as he preached. I wondered if his prayers would not work both ways.

I don't know what all the Woman's Liberation Movement has accomplished, but something has placed four women on the FBI's most wanted list. The truth is, the LIB movement is another insidious and ungodly effort to destroy the home. Women should have their rights, but it is right for them to be "keepers at home" (Titus 2:5).

What will the liberals think of next? In the November, 1970, issue of MISSION, Dudley Lynch has an article entitled, "The Worship Hour: A Break With The Past." Among other things, he said:

"For long years now, the Churches of Christ have adhered unerringly to a basic mode of worship — the traditional song-prayer-sermon-invitational service....

"In the Dallas area, a large congregation has created a worship committee that plans in detail every Sunday morning service and services connected with Christmas, Thanksgiving, a homecoming Sunday, or other special days. Format changes have led to frequent use of antiphonal singing, in which one side of the audience will sing and then another, or the women and then the men. Occasionally, a soloist is used. Varied approaches to scripture reading are employed; the format is usually centered around the Lord's Supper or the prayer and includes antiphonal and congregational readings and narration and response. The Lord's Supper has become a time involved with singing and scripture readings as the emblems are served.

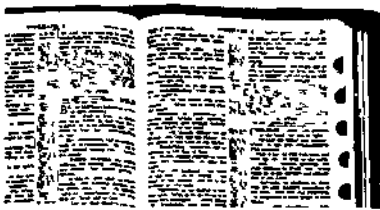
"The invitation hymn has been eliminated, the purpose being, this church's minister said, to complete integration of the service as a single unit. The sermon is made subordinate to be compatible with the worship emphasis and the evangelistic factor

omitted completely."

May I suggest that one of their "approaches to scripture reading" should be trying to find authority for observing "special days" other than the Lord's day. And what about the use of a soloist? That was done in a church here in Little Rock recently. How could such preachers condemn the denominational choir? They don't! If the sermons have omitted the "evangelistic factor completely," what do they emphasize? I imagine it would be interesting to hear.

Remember back when we thought Elvis Presley was wild?

SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

WINE —AND THE LORD'S SUPPER

In this study we propose to show three things. One, we intend to show the general terms that are used for the word "wine" in both the Old and New Testaments. Secondly, we intend to show the Bible teachings on the drinking of alcoholic beverages. And thirdly, we intend to examine the Bible and see what it teaches on whether or not the fruit of the vine used in the Lord's Supper was fermented or unfermented.

GENERAL TERMS USED IN OLD AND NEW TESTAMENTS

The general term that was used in the Old Testament was the Hebrew word YAYAN. This term includes both fermented and unfermented juice. The general term that is used in the New Testament for wine is the Greek word OINOS. There are several different passages that will show that both terms are used in three different ways. In Gen. 9:21 we read, "He drank the wine and was drunken." (Hence, the term "wine" in this passage was obviously fermented, or intoxicating.) In Isa. 16:10 we read, "Tread out no wine in their presses ..." (The term "wine" here is used to refer to the juice being pressed out of the grapes — not intoxicating.) Then, in Jer. 40:10-12 "Gather wine and summer fruits ..." (The term "wine" here is used to refer to the juice still in the cluster — not intoxicating.)

The general term oinos used in the New Testament is also used in three different ways in the Greek. In Matt. 9:17, "Neither do men put new wine (oinos, non-fermented JTS) into skins; else the skins burst, and the wine (oinos, fermented JTS) is spilled ..." Then in Rev. 19:15, "And he that treadeth the vine (oinos, referring to the juice being

pressed out of the grapes JTS) press of the fierceness of the wrath of God." So, in both Old and New Testaments, the general terms that are used to translate the word "wine" are used in the three following ways.

1. Intoxicating wine.
2. Juice being pressed out of grapes — not fermented.
3. Juice still in the cluster — not fermented. The same thing, then, would be true of these words that would be characteristic of any other word. The context would have to determine how it is used.

BIBLE TEACHING ON WINE AND DRUNKENNESS

In the Old Testament there are several passages that talk about wine and drunkenness. However, I believe that one will be sufficient to show the teaching. In Prov. 23:31-32 we read, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder." We see from these passages that: 1. Wine is enticing, that is to the sight (red and giveth colour) and also to the taste (moveth itself aright, or goeth down smoothly). 2. Wine is very dangerous. For, it bites like a serpent and stings like an adder. Hence, when we draw our conclusions on these passages we note that we should not even look upon wine, but we are utterly to shun it or leave it alone.

The New Testament also teaches about drunkenness. In Galatians 5:21 we learn that no drunkard shall enter the Kingdom of Heaven.

WHAT ABOUT SOCIAL DRINKING?

The words "social drinking" are used to signify one who drinks at social gatherings where banquets are being held, or drinking just to be sociable. However, I would like for you to note a passage of scripture in I Pet. 4:3. Here Peter is talking about things that the Christian does not do after he turns aside from sin; and how those who are yet living in sin think "it strange" that we do not engage in those things anymore. One of the things that he mentions is "banquetings" along with "excesses of wine," or drunkenness. Hence, he makes a distinction in drunkenness and banquetings. The word "banqueting" as used here by Peter is from the Greek word **potios** and suggests people getting together socially to drink.

WINE—JESUS' FIRST MIRACLE

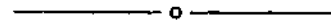
It has been argued that the wine that was made by Jesus in his first miracle at the wedding feast was intoxicating wine. However, I see not how we can come to this conclusion in view of the facts that have been set forth on other passages of Scripture in this article. If he made wine that was intoxicating, then he did the very thing that God through Solomon forbade. Solomon said not to look upon it, that is wine that was intoxicating, that would finally cause one to be drunk. I do not believe that Jesus encouraged, by making intoxicating wine, drunkenness which finally would cause a person to lose his soul. Jesus came to encourage men to do that which would save them, not to encourage them to do that which would CAUSE them to be lost. Not only this,

but this would involve Jesus giving others intoxicating wine to drink socially which would be nothing more than "banqueting" that Peter, as we have noted, condemned.

WHAT ABOUT THE WINE IN THE LORD'S SUPPER?

The fact of the matter is that the word "wine" is not used with reference to the Lord's Supper. That is, neither the Hebrew **yayin** nor the Greek **oinos** is used to designate the drink that is to be used in the Lord's Supper. The Greek word **gennema** that is translated "fruit of the vine." The English word "fruit" is defined to mean: "The edible succulent products of certain plants." The word "succulent" means JUICE. Hence, the usable product of the vine in the form of juice.

The word "vine" is used 56 times in the Old Testament and 32 in the New Testament and always means grape vine. So, Jesus did not take **yayin** nor **oinos** when he instituted the Lord's Supper; but instead took **gennema** (fruit of the vine). Nowhere, to my knowledge, in the Old Testament or in the New Testament, or in any other book has the word **gennema** ever been used to suggest fermentation. I suggest to you that if God had wanted to show that fermented wine was to be used in the drink in the Lord's Supper, there are at least two words that MIGHT have shown it (but not necessarily). But, God used NEITHER of these words, but a word that is NEVER used in the Bible to show fermented wine. Nuff said!



WORSHIP IN SPIRIT AND IN TRUTH



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IMPROPER ACTS OF WORSHIP

By way of introduction to this article, I want to redefine worship with Thayer's definition of **proskuneo**: "prop, to kiss the hand to (towards) one, in token of reverence: . . . hence among the Orientals, esp., the Persians, to fall upon the knee and touch the ground with the forehead as an expression of profound reverence (to make a 'salam');... hence in the N.T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication." Our worship is action upon our part toward God. The action upon man's part toward God must be according to truth, that which God has required (John 4:24; 17:17).

WHAT IS NOT WORSHIP?

There are some things which men do in which they think they are worshiping God. However, God has not required this action and therefore he is dis-

pleased with such. Let us notice some of these.

(1) **Ritual and Formal Worship.** Men often offer to God their worship from a formal procedure or in a ritualistic manner. Their worship is mechanical. A machine could offer such worship. There is no feeling of thanksgiving and gratitude manifested toward God. The action is cold. Much of this kind of worship is as though it were "computer programmed." I have seen such when it was evident that the "clergyman" was nothing more than a robot operating as programmed.

(2) **Worship of Catholicism.** The Catholic System has "holy water" to be sprinkled at the right time, in the right place, upon the right object. She has her "mass" offered daily, weekly, monthly, and yearly depending upon when one attends. Indulgences make up a part of the system. "Holy" days such as Easter, Christmas, Good Friday, etc., are observed with great caution. However, none of these acts are mentioned in the New Testament, therefore, they are not required by God and are not acceptable to Him.

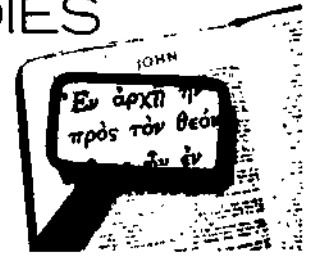
(3) **Protestant Worship.** Some churches that regard themselves as being protestant (protesting against Catholicism) have forgotten their origin and often engage in the same things of Romanism. Protestant churches observe their special days, teaching false doctrine, engage in services in which about anything and everything is advocated except that which is found upon the pages of the New Testament. To ask the preacher or anyone else in such a church for the divine authority for some act of their worship would not produce a "thus saith the Lord."

(4) **Worship of Some Churches of Christ.** Not only is denominational worship, both Romanism and Protestantism, not pleasing to the Lord, neither is the worship of some claiming to be of Christ. Some churches of Christ advocate "attend the church of your choice" in which some of the choices are Catholic churches, Baptist churches, Methodist churches, etc. Some churches wanting to identify with Christ will engage in the joint services with the denominations. Others will use men as featured speakers who are known false teachers, some of them claiming Holy Spirit baptism today, saying that God is working miracles now. Some say they eat the Lord's Supper at times other than on the first day of the week. Some claim to speak in tongues. But these things are not authorized in the New Testament. Some of them, like joining up with the sects, never were. Some of them, like Holy Spirit baptism and miracles, were in New Testament days but are not either authorized or practiced today. How can some church claiming it is of Christ engage in a period of worship and do things which the Christ who they seek to worship never authorized? How can they act toward the Lord when the Lord never authorized such action?

(5) **Your Worship and Mine.** Those of us making a sincere attempt to worship God in his church after the New Testament order, what about our worship to God? When we act toward God, is such pleasing to Him? Do we act correctly yet in correct action make our action vain? In a future article, I want to study this question.

In our next article, I want to study what action God has required upon our part in worship unto Him.

WORD STUDIES in the Greek New Testament



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ARE ALL CHURCHES "CHRISTIAN?" THE "ECUMENICAL CHURCH"

When present day theologians are forced to discuss the unity of Christians they invariably affirm that denominationalism presents a picture of unity in the "Ecumenical Church."

These men insist that the "Ecumenical (meaning "universal") Church" embraces all denominations in a spiritual or "invisible" institution.

UNITED IN FAITH

Modern theology further affirms that all those who sincerely profess to be Christians are truly united in their common faith in Christ.

It is also insisted that this common faith in Christ meets the Bible requirement relative to the unity of Christians. To be sure, there are some voices among sectarian preachers that are re-examining this whole unity proposition.

ALL ARE CHRISTIANS

Modern theology claims that it is uncharitable, even unscriptural, to refuse to regard one as a Christian just because he does not accept one's view of certain Bible teachings.

THE ECUMENICAL CHURCH: A FALLACY

The "Ecumenical Church" as sectarians view it is strictly a product of modern theology; not the Bible.

All serious students of religion must surely see that the Reformation and rise of different denominations became the "mother of invention" that produced the fictitious "Ecumenical Church."

A DILEMMA

Many different denominations present an obvious picture of religious division. Yet, such Bible passages as John 17:20, 21 and Eph. 4:4 present an obvious picture of religious unity.

Hence, modern theologians are caught in a dilemma: they refuse to reject denominationalism for fear of condemning someone's religion; yet they know at least enough about the Bible to know that some sort of unity is taught by the Scriptures.

Therefore, modern theology looks for something that will do two things: save the denominations, and present at least a semblance of unity.

THE ESCAPE

The "Ecumenical Church" is the theologian's dream-come-true. It is just what the theological doctor ordered. To modern religionists the "Ecu-

menical Church" presents "unity in division": it allows them to retain the different denominations by insisting that members of all churches are "invisibly united" in a common faith in Christ.

REAL ISSUE MISSED

Modern theology fails to see that no amount of common ground among denominations can possibly justify the sin of dividing professing Christians into sects, parties, or churches, John 17:20, 21; I Cor. 1:10-13; Gal. 5:20 (heresies).

It would be just as Scriptural and just as logical to labor to justify adultery on the basis of the good done in common by a man and a woman.

WHO DECIDED?

Who decided that it is uncharitable to refuse to regard one as a Christian just because he does not accept one's views of certain Bible teachings ?

Modern theology would immediately reply: "The Bible decided it."

But, if we can't all see the Bible alike (as sectarians say) how do all sectarian preachers see alike on that point?

The truth is, if sectarian preachers would accept at face value **all** the Bible, as they obviously accept at face value some of the Bible (one Lord, etc.) we could achieve the unity for which Christ prayed in John 17:20,21.

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THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." — Acts 14:27

THE HAFLEY - LEWIS DEBATE

Jimmy Tuten

It was my good pleasure to moderate for Larry Ray Hafley in his debate with Billy Lewis, who preaches for the First Apostolic Church in Aurora, Illinois. This was an unusual debate in that it covered four nights (November 9-10, 12-13) on the baptism of the Holy Spirit. The conduct of brother Hafley and Mr. Lewis was outstanding in every way. Even the audience conducted themselves in a refined, mild manner. With only one out-burst the first night, the audience displayed no rudeness or turbulence. A Lutheran preacher interrupted brother Hafley in his second speech, stating that he had experienced the baptism of the Holy Spirit, and that he was wrong in his expression of condemnation of the experience. A point of order was called by this writer and order was restored immediately. The preacher apologized for his conduct.

It was obvious that Mr. Lewis was in trouble during this debate. A second moderator (Mr. Paul Ferguson, graduate of Wheaton College, Wheaton, Ill.) was called in to assist Mr. Lewis. The Truth was defended and upheld in a commendable manner by brother Hafley. The brethren at Piano, Illinois were well pleased with the outcome. The debate took place in the Federated Church Building at Sandwich, Illinois. While a review is forthcoming, the following points will be of interest.

1. Mr. Paul Ferguson had publicly stated that no Church of Christ preacher would meet him in debate. Brother Hafley handed him signed propositions during the debate. Thus, silenced him.

2. Mr. Ferguson has refused to meet brother Hafley. Instead he challenges me to meet him in discussion on the Godhead and baptismal formula issue. He says: "I am returning your propositions as I indicated to you (in a letter to brother Hafley). I am suggesting that the discussion take place between Mr. Tuten and myself... I feel that similar background and experience (an obvious reference to my notes on the Holy Spirit that were sold during the debate) of Mr. Tuten and myself are more nearly similar than yours and mine." I personally enjoyed discussions with Mr. Ferguson before and after each night of the debate. An interesting aspect is that he has also refused to meet Brother Wayne Jackson of Stockton, Calif, in a second debate. I am signing three of the four propositions he mailed to me, with the stipulation that he and I meet only after he fulfills his obligations to brother Jackson and brother Hafley. It is obvious that he is trying to get the pressure off himself by trying to shift emphasis to Indianapolis, where to my knowledge, no one knows of him. It is apparent that he is running.

Even though Mr. Ferguson is well educated, having taught at Western Apostolic Bible College in

Stockton, Calif, for four years and is at the present continuing his education, brother Hafley is capable of handling him should the debate materialize.

I personally was impressed with the entire discussion at Sandwich, Illinois. I think if more brethren could attend more debates like this, they could have demonstrated to them that disputants can disagree without being disagreeable. The stigma that some brethren feel is attached to debates would be removed. It was an honor and a pleasure to moderate for brother Hafley. I hope that I shall have the pleasure to assist brother Hafley in other efforts like this.

Jimmy Tuten, Jr. — During 1970 I preached at meetings in Blytheville, Ark., Poughkeepsie, N. Y., Rantoul, Ill., High School Road and 40th & Emerson in Indianapolis, Ind., Champaign, Ill., Lilbourn, Mo., Lufkin, Texas, Dyersburg, Tenn., Benton, Ill., Connersville, Ind., and Barberton, Ohio. I participated in lectureships in Rantoul, Ill., Harrison, Ark., and Owensboro, Ky. I also moderated in the Hafley-Lewis debate at Sandwich, Ill.

After eight years at Spring and Blaine in St. Louis, Mo., I moved in August to High School Road in Indianapolis, Ind. The physical facilities and opportunities at High School Road appear great. However, during the five years of their existence they have not had a constructive arrangement of work. Things are very slow at the present, but we are hoping that by working together we can get things moving. I have agreed to hold only four meetings in 1971. In this way I can concentrate on the work at High School Road.

I have received numerous letters asking whether I will publish a bulletin while in Indianapolis. At the present there are no plans for such, but in several months if finances permit, we hope to off-set one. An announcement will be made to this effect and all who wish to be placed on the mailing list will be added. Even though I have been unable to reply to all letters concerning the bulletin that I have received, I appreciate the interest in this respect.

Robert E. Herndon, P.O. Box 1366, Lumberton, N. C. 28358 — Two families constitute the church in Lumberton, a city of 20,000 in southeastern North Carolina. Unable to locate our own meeting place, we are meeting in my office. Let me know of friends and relatives in this area.

James D. Hensley, 1518 E. Third Street, Port Clinton, Ore. — We have several copies of Christian Hymns I and II. We will send these used books free and postage paid to anyone who needs them. We will give preference to men in the service trying to hold

services. If anyone desires some of these books, request that they specify the number of books they need and send their request to the above address.

Danny M. Holton, 3514 Palmetto Avenue, Columbia, S. C. 29203 — A new work was started, of which my wife and I are members, in Columbia, S. C. At present we are meeting in our home, but we are trying to rent a suitable building. The average attendance has been about 15 so far. This is the only work in the Columbia area which opposes the church supporting benevolent organizations. Columbia is the Capital of the State and there are some 150,000 to 200,000 people in the metro area. Fort Jackson, a United States Army base, is located here, as well as the University of South Carolina. If any of your readers are planning to move to the Columbia area or know of someone here seeking to meet with the Lord's body, we ask that they contact Danny Holton, 3514 Palmetto Ave., Columbia, S. C. 29203, phone 254-4697, or M. C. Reynolds, phone 396-0873.

L. L. Applegate, Umatilla, Florida 32784 — Our meeting with Bobby K. Thompson of North Miami Avenue church of Christ, was held Nov. 2-8th. He preached the gospel of Christ, without fear or favor of man. The meeting was well advertised in newspaper, Post Office, grocery stores and filling stations. The people in Umatilla, Fla. are real friendly and an ad was run in the paper thanking them for kindness shown to us during our meeting. They are still friendly with us in spite of the fact they learned they were teaching false doctrine. In fact, our literature is still being placed in the tract box inside the Post Office by ones not members of the church of Christ. They say, "You teach the truth; it cannot be denied and we want more of it." I enjoy working for my Master in hard places as I know His Word will not return unto Him void. One restoration during the meeting. To God be the glory through our Lord and Master. I solicit the prayers of my faithful brethren everywhere in my behalf that I faint not in work He has assigned me.

Bill Crews, 1363 Central Dr., Beaumont, Texas 77706 — It has been almost 16 years since I moved from the state of Louisiana and came to live and preach in Texas. For more than 5 1/2 years I preached in Lake Charles and Opelousas. Now my plans are to return in the summer of 1971 to the state where churches of Christ are few and far between, and sound churches even more so. Baton Rouge, a city of more than 160,000 (275,000 in the parish), the state capital and the home of Louisiana State University and Southern University, is my destination. For several months now a small band of faithful Christians (now about 20 in number) has been meeting in Baker, La., a suburb. These brethren have a nice corner lot, nearly paid for, in a growing subdivision of greater Baton Rouge. They plan to construct a building as soon as they are able to do so. Even though small and while doing this, they plan to furnish part of my support. Could I hear from some churches who would be willing to have fellowship with me in the furtherance of the gospel in a needed area? There is presently no sound church meeting in Baton Rouge — the one that did exist in

years past has been lost to the truth. I would be happy to furnish more detailed information concerning this new work or make a personal visit to any churches that are interested. I have been in Texas since March of 1970 and have worked with the De-Queen Blvd. church in Port Arthur, West Orange church in Orange, the West Side church in Fort Worth and the Central church in Beaumont.

Roy L. Foutz, Gainesville, Fla. — Jerry Ray passed away at 8:15 (EST) this morning, Saturday, Jan. 2, 1971, at his home in Gainesville, Fla. His condition gradually worsened until death, but there was no struggle of any kind — he simply went to sleep. He will be buried near Brundidge, Ala., Monday morning, Jan. 4. We will have a brief memorial service at the grave at 3:00 that afternoon. No flowers, please. Gladys and family will be in Brundidge over the weekend, and will then be at home in Gainesville, 418 N.W. 17th St., 32601.

Olen Holderby, San Pablo, Calif., Dec. 1, 1970 — The Cause in San Pablo continues to move forward. Twenty-one have been baptized since last report, with a number returning to their first love. Peace and harmony continues with us. The church here is now assisting preachers in Lethbridge, Canada; Milbridge, Maine; Oroville, Atwater. and Concord, California.

Vestal Chaffin, 200 Carrington Way, Marietta, Georgia 30060 — We had a very fine gospel meeting here at Powers Ferry Road, Dec. 7-13, with Harold Dowdy doing the preaching. Our local song-leaders directed the song services. December has been a very excellent month for us. One was baptized before the meeting started, one during the meeting, and two have been baptized since the meeting closed. Five, other than those baptized, have identified themselves with the church here, two of them came from a liberal church in this area. If you are passing through our area, stop and worship with us.

BAPTIST DEBATE

Olen Holderby

Nov. 17-20, 1970, Brother Voyd Ballard met Mr. Lee Wright in debate. The first two nights Mr. Wright affirmed a 1000 year reign of Christ on earth. The last two nights Brother Ballard affirmed baptism for the remission of sins. No effort will be made in this report to review the arguments presented; however, a few points might be of interest to some.

Mr. Wright, of course, literalized such Old Testament prophecies as Dan. 2, 7; Psa. 132; Isa. 52, 53. Having done this, he merely skipped this age and applied them to a future kingdom. Rev. 20 was treated in the same manner. Brother Ballard had prepared some excellent charts which presented the truth on these as well as other passages concerning the origin of the kingdom. Mr. Wright introduced Zech. 14 as proof that Jesus would set foot on this earth again; again refusing any idea that this had

already been fulfilled. A few quotes from Mr. Wright might be interesting: "John the Baptist, first Missionary Baptist preacher on earth," "From his resurrection until he comes again — where is the passage that calls Christ king?" "If Satan is bound, what causes the evil of today?" "God didn't so much as set up a pig pen on pentecost," "God has not taken away the sins of Israel, and will not until Jesus comes," "The church is not here on earth; it is up in heaven," "a political rule" is to be the rule of Jesus. In addition to his excellent charts, Brother Ballard presented the fact that we now have a perfect King, a perfect Kingdom, a perfect Law, and asked Mr. Wright to show what else could possibly be needed. Brother Ballard's chart on Luke 24 never ceased to give Mr. Wright trouble; and, he continued to refer to it throughout the four nights of debate.

On the second proposition, Brother Ballard presented five basic arguments. The first based on I Cor. 1:12-13; the second based on the relation of baptism to **faith** and **works**; the third based on Matt. 7:13-14; the fourth based on Rom. 6:3-5; and the fifth based on Acts 2:38. His arguments were not touched by Mr. Wright. Mr. Wright presented a perverted wording of Acts 2:38 in a diagram; this deception was easily recognized when Brother Ballard merely had the audience to read Acts 2:38. Mr. Wright then tried to pass off a commentary as a translation that had used "EIS" as "because of". When this was exposed, it angered him to no end. He finally took the position that "all translations are just commentaries of what men think God said."

Personally, I have heard several Baptist preachers debate; but, I have heard none any meaner, more unfair, or more unkind than Wright. Anyone planning to meet him should plan on such conduct. Brother Ballard did a good job on both propositions and conducted himself as a Christian should. The Baptists claim that they are planning on putting the debate in book form, circumstances permitting. I predict that it will never reach book form. The debate was conducted in Atwater, Calif., and was well attended by the Baptist people and members of the church.

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WE SHOULD BE CONCERNED

Ernest A. Finley

We should be concerned that there are so many brethren presently intent upon making the church a modern denomination, a society with as its principal aim social betterment, a glorified social and recreational club.

We should be concerned at the growing disbelief in the Bible record of creation among our brethren. Also we should be troubled at the greater interest in the philosophies of modernists over that which is divinely revealed, heaven's decrees.

We should be concerned that so many among us are more intent on following fashion than on conforming to Divine dictates — that so many have little or no respect for the Bible standard of modesty and chastity.

We should be genuinely concerned that there is so little respect for authority of every sort! We see disrespect for parents, disrespect for our rulers, and above all, disrespect for God. Twenty years ago, could you have found a man among us, professing to be a preacher of the gospel, accepted and widely used, who would say openly, "We don't have to have authority for what we do?"

We should be concerned that human societies (as adjuncts of the church or subsidized by the church) are found among us in ever increasing number. Homes for unwed mothers, adoption agencies and dope-rehabilitation centers are equally unauthorized.

We should be concerned that so many who know or have known the truth lack the moral courage to stand for it when it becomes unpopular to do so. We so direly need men who will let God be heard through them, men who will speak the truth when it is liked and continue to speak it when it is not liked.

We should be concerned that our brethren are now practicing what has been in time past condemned in denominationalism and known to be without authority.

We should be concerned that we are hearing of our brethren's entering into alliance with denominations and an increasing number having fellowship with them.

We should be concerned that so much emphasis is being given to collective action and so little to individual responsibility.

We should be concerned that so much is being expended on lavish and unnecessarily ornate buildings with vanity as the motivation — an attempt at keeping up with the denominations.

We should be concerned that the function or work of the independent local congregation no longer seems to suffice with many brethren. Now it has to be a multi-congregation campaign or crusade. In fact, some brethren have been so sold on this "BIG-itis" that they don't think we ought to have simple gospel meetings any more. That is far too tame to attract any attention or create any interest.

It should be a point of concern that so many are not confident of the power of the gospel. Celebrities

must be featured; folks must, some think, be bribed into attending with the prospect of food and entertainment. (Folks will have to look elsewhere since Pat Boone defected. Or will they???)

It should be a point of concern to us that so little distinctiveness is now seen in the lives of many professed Christians. Social drinking is commonly defended and increasingly practiced. Dancing, mixed bathing "and such like" are not being opposed as they once were.

The fact that many brethren are not concerned about the matters just mentioned just goes to show what a period of mental conditioning can do. Though few dissenting voices are being heard, we take heart in the fact that there are still those who are determined to discern God's will, teach it, and live by it. There are more voices raised in protest today than were 100 years ago when digression swept the Lord's body. For this reason we take heart and press on.

718 Lambuth Lane Deer
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SAY, HAVE YOU HEARD?

Don Martin

Have you heard about the merger of three large Ft. Worth churches, thus forming the largest church among "Churches of Christ", the Midtown church? The Eastridge, Riverside and Diamond Hill churches of Ft. Worth, Texas, are the ones involved in this merger. The new Midtown church will begin meeting January 1, 1971. Of course, as has been the trend among liberals, their facilities are enormous.

COST OF EDIFICE

Their building, or rather edifice, with its towering steeple will cost — hold on to your hats — \$1.8 million. It was constructed to accommodate 4,000 people. The Midtown church, when she officially begins meeting in these elaborate facilities, will have 1,400 members. The literature that I have received relative to the completion of Midtown has, of course, placed emphasis on the costly facilities and large membership, and that she will be the largest church among Churches of Christ. For years, the liberally minded churches have been in competition with denominationalism. They have built their hospitals, colleges and orphan homes, caring not for the absence of Bible authority, justifying themselves by reasoning — denominations are doing it, we cannot let them outdo us! It is not, therefore, inconsistent for them to stress having the largest buildings and memberships. Where liberalism abounds, true spirituality is wanting.

As you know, the plan for the New Testament church is the very opposite of this. When churches become large enough that they are self-supporting and have a good many extra families, they should, in most instances, start a work elsewhere for the proclamation of the gospel and convenience of the members.

THE MORAL

Brethren, let us not glory in worldly things, but rather let us abhor every sign of departing from God's holy word (I Cor. 5:6; Rom. 12:9). Let us abstain from the spirit of worldliness and denominationalism, and do all that we do for the glorification of God and the spreading of His unadulterated doctrine (Phi. 1:11).

— Pineland, Tex.

PAUL'S CHARGE TO TIMOTHY

Bobby Graham

As the aged apostle was preparing to lay aside the pen of inspiration for the last time, he gave unto the preacher words that are ageless in their application and need for application. The words that compose Paul's charge to Timothy should be burned into the hearts of all young preachers and older ones and should remain there to guide and govern every thought, desire, decision, and action related to their preaching. It appears that too many of us think that these should apply primarily to a young man when he begins his work, but the principles herein mentioned are needed by all who proclaim the gospel of the son of God.

Lessons along the line of a preacher's work and responsibility should be frequent for the benefit of preacher and audience. When members of the Lord's body understand what the God of heaven has bound preachers to do, they will be more disposed to understand the preacher and to sympathize with his sometimes unpleasant task.

These instructions will mean much more to us if we see them against the background of the previous verses. While they cannot be separated from the context of the entire second letter to Timothy, those verses that are immediately previous give us some insight as to why the charge was given. After Paul had urged Timothy to continue in the sacred writings that he had known and followed from a child, he then explained to him that all scripture is inspired of God and profitable for teaching, for reproof, for correction, and for training which is in righteousness, unto the end that the man of God may be adequate, equipped for every good work (II Tim. 3:14-17). In the context of such a statement, the apostle moves to charge the preacher with his responsibility to God and man in regard to this inspired word.

Let Paul speak: "I solemnly charge you in the presence of God and of Jesus Christ, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires and will turn away their ears from the

truth and will turn aside to myths" (II Tim. 4:1-4 NASV).

One of the outstanding points noted by Paul in his charge to Timothy is that authority underlying the charge and thus the authority underlying the preacher's discharge of this instruction. The charge was given in the presence of God and Jesus Christ. These are not elective principles for our work: they are requisite for the faithful gospel proclaimer. Unless a man in this way serves God, he cannot please God. The preacher who preaches to please men ought to remove his shingle, for he is not serving Christ (Gal. 1:10). We also need to note that the man who faithfully discharges these commands is doing so by the authority of God and Christ from whom his orders come, not from any church board or other human organ. He preaches with authority, and his message is accordingly authoritative (Titus 2:15). He needs to urge the word of God with the importance that it bears.

Paul also defines the subject of our preaching and, at the same time, indicates the extent or limit of our preaching. Preach the word! To dwell on other subjects is to displease Him who gave the charge. To review books or to relate personal experiences for no real purpose is to disobey God. The preaching of a gospel preacher begins and ends with the word of God. He goes no further.

We fail to understand the charge when we fail to note the importance that Paul attaches to gospel preaching. He said, "Be instant (urgent, ready)." He who realizes that teaching God's word is important will not stand before an audience to present an unthought and an unprepared sermon. Furthermore, members of the church who understand its importance will be quick to attend services where such preaching is being done but slow to criticize the preacher when his sermon exceeds man-imposed time limits.

In the fourth place, Paul specifies regularity as a part of his charge. The preaching of the word is in-season and out-of-season. There is no off-season for the preaching of the word. Sometimes it is reasonable to preach on certain Bible subjects but unseasonable to preach on others, but the apostle says that we need to preach even the unliked sermons when they are out-of-season.

The instructions of Paul also include the kind of preaching that we should do. It includes reproof, pointing out sin and bringing it home to the sinner; rebuke, reprimanding sharply; and exhortation, calling aside for instruction, encouragement, or any other need. In order to be the kind that God approves, our preaching must include all of these — in season and out of season.

The passage under study finally emphasizes the spirit or attitude that should accompany the preaching of God's word. All longsuffering or patience should be evident on the part of the preacher, and he should preach for instruction. There is no occasion when it is right to tell someone off or get somebody told. Even when reproof is due or rebuke is the order, we should speak the truth in love.

As to the reasons why Paul gave the charge, the context suggests at least five. False teachers will

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WORSHIP WITH THESE CHURCHES

<p>Norfolk, Va. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study 7:30 p.m. <i>Contact:</i> David Waldron Phone: 499-2504 John Paddy Phone: 486-4203</p>	<p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> R. A. Pentecost Phone: 891-3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Roy E. Cogdill and Royce Chandler Phone 425-2900</p>	<p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 6484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Kent Harrell 877-9804 877-1706</p>	<p>Ft. Worth, Texas (Haltom City, Northeast) CHURCH OF CHRIST <i>meets at</i> 6101 Linton on 121 Freeway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 8:00 p.m. <i>Evangelist:</i> David Lewis Phones: TE 8-0185 and 284-9875</p>
<p>Cordele, Ga. CORDELE CHURCH OF CHRIST <i>meets at</i> 610 16th Avenue East <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Frank Jamerson Phone: 273-6849 — home 273-6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST <i>meets at</i> 1804 Allen Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> T. E. Akin, Jr. Phone: 573-3846</p>	<p>Valdosta, Ga. CHURCH OF CHRIST <i>meets at</i> 1000 East Gordon St. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> J. D. Mosley Phone: 242-2007</p>	<p>Key West, Fla. BIG COPPITT CHURCH OF CHRIST <i>meets at</i> 22 Shore Drive <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Contact:</i> John Powell for information Phone: 296-8925</p>	<p>Lodi, Calif. LODI CHURCH OF CHRIST Senior Citizen Bldg. 113 No. School Street <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Geo. C. Garrison Phone: 368-191 Lodi, Calif.</p>
<p>Montgomery, Alabama GAY MEADOWS CHURCH OF CHRIST <i>meets at</i> 2665 Fisk Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Bible Study 6:00 p.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Carroll W. Puckett Phone 288-1461 & 272-6054</p>	<p>Daytona, Fla. ORMOND-HOLLY HILL CHURCH OF CHRIST <i>meets at</i> 1234 Flomich Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Bible Study 5:00 p.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. <i>Evangelist:</i> Bill Simmons Phones: 252-8113; 253-5237; 253-0198</p>	<p>Eau Gallie, Fla. (Melbourne-Patrick AFB Area) CHURCH OF CHRIST <i>meets at</i> 1079 Sarno Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Charles T. Lloyd Phone: 254-8652</p>	<p>Murfreesboro, Tenn. UNIVERSITY HEIGHTS CHURCH OF CHRIST <i>meets at</i> 1412 East Main Street <i>Schedule of Meetings</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 7:00 p.m. WEDNESDAY Bible Study 7:30 p.m. <i>Preacher:</i> Bob Bunting Phone: 893-4540</p>	<p>Layton, Utah CHURCH OF CHRIST <i>meets at</i> 128 Main Street (American Legion Bldg.) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:00 p.m. <i>Contact:</i> Troy W. Hestand Phone: 825-5673 or Ray Settles Phone: 825-1735</p>
<p>Jacksonville, Fla. MARIETTA CHURCH OF CHRIST <i>meets at</i> 8150 Driggers Street <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Jamie Rhoden Phone: 781-5704</p>	<p>Dade City, Fla. DADE CITY CHURCH OF CHRIST <i>meets at</i> 203 N. 12th St. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Worship 10:50 a.m. Evening 7:15 p.m. Wednesday 7:15 p.m. <i>Evangelist:</i> Roland H. Lewis Phone: 567-3455</p>	<p>Plant City, Fla. PLANT CITY CHURCH OF CHRIST <i>meets at</i> 803 W. Mahoney St. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist:</i> Jerry D. Eubanks Phone: 752-0374 or 752-2771</p>	<p>Ocala, Fla. CHURCH OF CHRIST <i>meets at</i> 3900 South Pine (U.S. 441) (Exit I-75 by 27 or 200 to 441 S.) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wed. Evening 7:30 p.m. <i>Evangelist:</i> Steve Hudgins Phone: 694-2922</p>	<p>Miami, Fla. FLAGLER GROVE CHURCH OF CHRIST <i>meets at</i> 500 N.W. 53rd Ave. Miami, Fla. 33126 <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wed. Worship 7:30 p.m. <i>Evangelist:</i> Don Vaughan Phone: 634-5924</p>

surely arise, and the word of God alone is sufficient to counteract their influence. The word specified is the inspired word — it is God-breathed. It is a profitable word; it will perfect a man; and it furnishes us to all good works.

We who attempt to preach the gospel would do well to ponder often the charge of Paul to Timothy and make a place for it in our preaching.

1506 Somerville Rd.
 Decatur, Ala.

"THE WOMAN'S COVERING"

Hiram O. Hutto

and

James P. Needham

50¢ per copy