

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"

VOLUME XII

AUGUST, 1971

NUMBER 8

THE TEN COMMANDMENTS AND THE GOSPEL

J. Edward Nowlin

It is a well-known and established fact among Bible students that the Ten Commandments form the basic law or constitution for the Jewish religion. The old Testament records the giving of the Law at Mt. Sinai (briefly stated) as follows:

- I Thou shalt have no other gods before me Ex. 20:3
- II Thou shalt not make any graven image Ex. 20:4
- III Thou shalt not take the name of God in vain Ex. 20:7
- IV Remember the sabbath day to keep it holy Ex. 20:8
- V Honor thy father and thy mother Ex. 20:12
- VI Thou shalt not kill (murder) Ex. 20:13
- VII Thou shalt not commit adultery Ex. 20:14
- VIII Thou shalt not steal Ex. 20:15
- IX Thou shalt not bear false witness Ex. 20:16
- X Thou shalt not covet Ex. 20:17

(These are recorded in many other passages of the Old Testament, and nine of them in the New Testament.)

The first four of these express duties of man to God, and the last six express duties of man to man. The Law was fulfilled by Jesus Christ (Matt. 5:17, 18), and taken away in his death on the cross (Col. 2:14; Eph. 2:15; Rom. 10:4). The will of Christ, called the "new testament" (Heb. 9:15), came into effect after the death of Christ and it expresses God's law to all nations, today. Although the Ten Commandments given to the Jews were taken away along with all the rest of the Law of Moses (Josh. 8:31; Gal. 3:24, 25) in the death of Christ on the cross, nine of the ten commandments are found in the New Testament, which makes them binding upon all nations in the Gospel Age.

In the New Testament, five of the ten (VI, VII, VIII, IX, X) are partially quoted by Jesus to the rich young ruler (Matt. 19:18, 19). Of course, both Jesus and the ruler lived under the Law of Moses and would be expected to keep it. Paul, also, quotes

from five of the ten (VII, VI, VIII, IX, X) in writing to the church at Rome (13:9), and sums all up in one's duty to love his neighbor (Lev. 19:18). But Paul, who was a chosen vessel of the Lord (Acts 9:15; 22:14) received the gospel directly from Jesus Christ (Gal. 1:11, 12), gives commands in the New Testament which embody all of the Ten Commandments, except one (IV) regarding keeping of the Sabbath Day. Although Paul was a Jew and often went into the synagogues on the Sabbath Day to preach the gospel, he met for worship with other Christians on the first day of the week (Acts 20:7), or "Sunday," and did not bind the Sabbath rest upon Christians. On the contrary, he taught that it was a "shadow" and that Christians should not be condemned for not keeping it.

Note the following list of references where the Ten Commandments are found in both Testaments:

No.	Old Testament	New Testament
I	Ex. 20:3	Acts 17:16, 22-31
II	Ex. 20:4	I Cor. 10:14
III	Ex. 20:7	Eph. 4:29
IV	Ex. 20:8	Col. 2:14-17 (Sabbath not required)
V	Ex. 20:12	Eph. 6:2, 3
VI	Ex. 20:13	Gal. 5:19, 20
VII	Ex. 20:14	Heb. 13:4
VIII	Ex. 20:15	Eph. 4:28
IX	Ex. 20:16	Col. 3:9
X	Ex. 20:17	Rom. 7:7; Col. 3:5

Although God rested on the seventh day from his work in the Creation, there is no indication that man ever was a voluntary or required keeper of the sabbath until the people were commanded to keep it at Mount Sinai. At that time Israel had to be told which day of the week they were to rest upon, which indicates that they did not know anything about a Sabbath rest before that time. Moses, on the sixth day of the week, said, "Tomorrow is the rest of the holy sabbath unto the Lord" (Ex. 16:23, 24). Again, "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God . . ." (Ex. 20: 9, 10). If the seventh day had been observed as a day of rest from the time of the creation,

as some claim, the Israelites would certainly have known which day it was.

The fact that the Sabbath Day is not included in the New Testament is explainable because:

1. The law which contained the Sabbath requirement was given to the Israelites at Mt. Sinai, and to them only (Ex. 20:2). Forty years later in the Plain of Moab, Moses addressed Israel and said, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:3). Then he repeated the entire Law to them. "Deuteronomy" means "second law."

2. Moses gave the reason for the Sabbath command "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). Hence, the Sabbath meant something only to those who had been brought out of Egypt and to their descendants.

3. The Sabbath Day was not a type of the first day of the week (Sunday). It was a type of Canaan, and many of Israel failed to enter into that rest because of unbelief and fell in the wilderness (Heb. 3:17-19). Canaan in turn was a type of heaven to the Christian, and he labors to enter there (Heb. 4:1-11). The Sabbath Day (Saturday, we call it) could have no significance to Christians.

4. The first day of the week, "the Lord's day" (Rev. 1:10), or Sunday, is the day that is meaningful to the Christian because of the resurrection of Christ on that day. On it Christians met to worship (Acts 20:7; I Cor. 16:2), but there is no restriction against working on this day.

5. Furthermore, the Sabbath law required sacrifice of a lamb in the morning and one in the evening, which was double the daily sacrifice, which cannot be done today for lack of an altar and a priesthood.

6. Finally, Sabbath-breakers were to be stoned to death (Num. 15:32-36). No provision for this is made in the New Testament. Neither does the gospel of Christ at any time rebuke any one for Sabbath-breaking, although rebukes against every other sin included in the Ten Commandments are found in the New Testament.

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EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

These words are being dictated from my bed on the second day after my release from the hospital where I have spent two weeks — six days in the Intensive Care Unit — as the result of a heart attack August 4. By the grace and good providence of God I am on my way to complete recovery and hopefully to a full schedule of work in the Master's Kingdom.

Hundreds of brethren from many parts of the country, and the Tampa Bay area especially, sent cards, flowers, phone calls, and even financial aid for a huge hospital bill. I know many prayers have ascended on my behalf. I have no words to adequately express my genuine love, gratitude, and appreciation for all these blessings.

I have one of the best physicians in the area, Dr. L. W. Mitchell. He not only is an excellent physician and a dear personal friend, but he is also one of the most dependable and consistent Christians I have ever known. He has been devout in worship and in life as long as I have known him, and that has been

all the eleven years I have spent in work with the Forest Hills Church in Tampa. He was a young man just entering college at that time and took an active part in the worship. His wonderful wife, Lillian, is the eldest daughter of brother and sister Harold W. White. Brother White is one of the fine elders at Forest Hills. It was my pleasure to have the ceremony at the wedding of Wayne and Lillian several years ago. They have three wonderful children, two boys and a girl. In addition to this they have taken the young son of his brother, who with his wife, perished in a fire in their home last April.

Because of Dr. Mitchell's deep faith in God and His power, and because of his superb knowledge of internal medicine I have committed the care of my physical body to him with the prayer to God that I may not only recover from the damage of this heart attack, but that I may also be able to effectively proclaim the unsearchable riches of Christ for many years to come. God's will be done.

In addition to the many brethren who have called and given encouragement to me in so many ways, my wife and children have stood ready to supply every need within their power. No man has a greater treasure upon earth than do I. My wife Pauline (known to all as Polly) has been my faithful companion for more than thirty-six years. This period of illness must have been and still is an ordeal for her, but she carries this cross without complaint. No man ever had a more devout wife.

My three daughters and their husbands, Carolyn and David Hugh King, Juanita and Robert Dennis, and Elaine and Jerry Flatt, have stood by with concern and did so much to make the hospital stay much easier. They sacrificed time from work and other duties of life and finances to help their mother and me in this time of stress.

The cards and calls received from eight grandchildren helped more than medicine at times.

My mother, Mrs. H. H. Phillips, to whom I owe so much for my childhood care and development in the faith, was also at hand to do what she could. My brothers in the flesh, Charles E., Leroy, Kenneth, and Bob, and their wives were helpful and encouraging in so many ways. The fact that all these kinsmen are active children of God, and expressed their love in so many ways, makes me the richest man on earth. I thank my God daily to be surrounded by such a family.

Melvin F. Neel and Harold W. White, the godly and beloved bishops of the Forest Hills church where I have labored for eleven years, have expressed in every way their love and interest. They have made provisions for my responsibilities for the three months I must be absent from the pulpit. The Forest Hills church is well blessed with preachers and teachers among its members. Approximately a dozen men, including the Elders, are capable of filling the pulpit, and this will be done without outside assistance.

The brethren at Forest Hills, young and old alike, have done more for me than I deserve from any point of view. One of the young men who preaches here occasionally publicly made the following remark before the congregation on August 1: "I have

visited many churches, preached for a few, have been a member here since 1961, and I want to tell you; Forest Hills is the best church in the world!" I may be charged with prejudice, but with this statement I am in full agreement. All the brethren at Forest Hills and many others have prayed on my behalf and I am so grateful for such brethren. I thank my God daily for you all. My love for all these is unfeigned and out of a pure heart fervently.

The balance of the space I might have used here I give to my son-in-law, Jerry Flatt, who now preaches with the Sulphur Springs church in Tampa.

THE GREAT COMMISSION

Jerry Flatt

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16).

Christianity has never been something a person could buy with money or power even though a great number have tried. Christianity is a religion of the heart, and as such it must be taught before it can be practiced. Some religions survive better without teaching its principles than when they are known but not so with Christianity.

GOD COMMANDS HIS WORD TO BE TAUGHT

Jesus once said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6: 44-45). This refers to all who come to God for salvation. It is only by teaching that men can come to God. Preaching is one method of teaching, and Paul says it pleased God by this method to save them that believe. (I Cor. 1:21). He also says that men cannot call upon God unless they have heard (Rom. 10:14). Upon this basis we support men in foreign places to preach and teach the word of God so that others might know, believe and obey God to salvation. Peter went to the house of Cornelius for that

very reason. (Acts 10:34).

CHRIST REQUIRED HIS DISCIPLES TO TEACH

In a parable Christ taught his disciples to "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Lk. 14:23). The apostles were commanded to "Go into all the world and preach the gospel to every creature" (Mark 16:15). They began this practice on Pentecost, and following that day they were "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The early Christians followed this example and when the church was so persecuted in Jerusalem that they were scattered, "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

In following Christ we are made fishers of men. "And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19). In giving the great commission Christ commanded his apostles to teach all nations—preach the gospel to every creature. (Matt. 28:18; Mk. 16:15).

THE APOSTLES TAUGHT THE EARLY CHRISTIANS TO TEACH

Paul instructed Timothy to teach the disciples to teach. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). The reason given for teaching is that others may hear and have faith. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). One can have faith only by being taught the word of God, and his faith can be strengthened only by teaching the same.

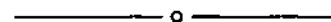
Paul and Barnabas assembled with the church in Antioch for a whole year and "taught much people" (Acts 11:26). Not only did Paul and Barnabas do the teaching, others in Antioch also taught. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35). Paul said to Timothy that he (Paul) was appointed a preacher, and an apostle, and a teacher of the Gentiles. (2 Tim. 1:11). The things the apostles taught laid upon others the responsibility to teach the word.

CHRISTIANITY IS A TAUGHT RELIGION

Christianity cannot survive without teaching; teaching the right thing—the word of God. In Ephesians 4

Paul explains why different workers, including teachers, were placed in the church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). We are taught to "grow in the grace and knowledge of Jesus Christ" (2 Pet. 3:18). No one can grow unless he is taught, hence the teaching process continues in order for the Christian to continue to grow, regardless of age. We are what we have been taught to be. Our children will be just what we teach them to be. The individual needs of each person are supplied in class teaching as well as in public preaching. Each of us have basic needs that depend upon teaching. The dual nature of man requires mental and spiritual developing as well as physical. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

Christianity must be taught to adults and children alike to develop the man of God as he should be. This age is off balance because so much science is diligently taught and so little of the word of God. We cannot expect an improvement in the moral and spiritual standards of this age until the word of God is taught to every creature. This is God's plan to spread the knowledge of His will among all men of the earth.



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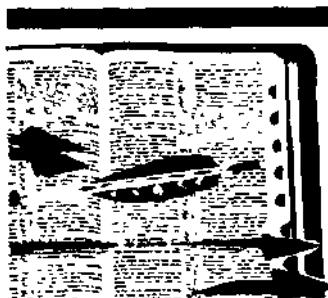
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HARD QUESTIONS

Questions have a legitimate place in the field of polemics. It is obviously much easier to ask the questions than to answer. In the next few issues of **Searching The Scriptures**, I plan to discuss questions used in public debates. Some of them will be questions I have asked an opponent. Many questions are difficult to answer because of either an "implication" or a "double barrel" meaning or interpretation. For example, the old stock question, "Have you stopped beating your wife?" is a grotesque monument to this affirmation. The implication involved in the above question makes it rather difficult to answer with an unqualified "yes" or "no." When Mr. Kesner, Baptist preacher of Ft. Smith, Arkansas asked me this question, I turned it into levity by saying, "You should have asked my wife this question, since she does the beating!"

May I say that our Lord accepted questions as a legitimate means of ascertaining truth. In Matthew nineteen the Pharisees asked, "Is it lawful for a man to put away his wife for every cause?" He answered their question but the Pharisees anticipating his answer were ready with a second question. They said, "Why did Moses then command to give a writing of divorcement, and put her away?" He also answered this question by saying, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." This Bible example teaches us that many questions are "prober" questions and call for a second. Many questions are designed to trap one's opponent. This type of question is also scriptural, if the one asking is sincerely seeking the truth.

The question for our consideration in this article was asked by Vernon L. Barr, well known Baptist debater. Mr. Barr asked this question in writing and as I recall wanted the answer in writing also. The question was as follows: "Mr. Hogland, do you teach that it is an absolute impossibility for any lost unbeliever to be saved without baptism?" Now, as you look the question over it looks rather simple but as one might suspect there is a "catch" to it. The key is in the word "unbeliever." There are two types or kinds of unbelievers in the New Testament. First, we consider the "alien," the man who has never been born again. Then we must consider the man who has been baptized but later renounces the faith and becomes an unbeliever. In answering his question I had to make a choice. The choice was to say yes, and stay with our proposition which had under consideration

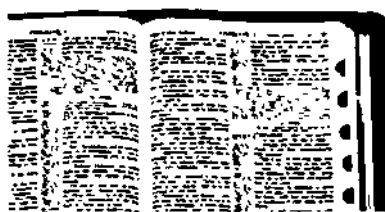
the alien or to say no and explain the difference in the alien and the erring child of God.

I chose the first, in order to force Mr. Barr to ask his second question. In many ways this was parallel to the Pharisee's question in Matthew nineteen. I responded by saying yes, it is impossible for lost unbeliever to be saved without water baptism. Mr. Barr, countered, the next night with his second question which read as follows, "Since you took the position last night that it is an absolute impossibility for any lost unbeliever to be saved without baptism, do you now take the position that a child of God who becomes a lost unbeliever must be baptized or be damned?"

Now, as you might suspect, Mr. Barr had designed this question as a "trap" and had hoped to place me in an unenviable position. However, since I had anticipated the entire procedure I was waiting to explain the difference in the alien sinner and the erring child of God. I also insisted that we were not discussing the apostasy question but that would come up later. I promptly went to Acts, took up the case of Simon who had bewitched the people with sorcery. It was pointed out that he was saved, fell from grace and was told to "Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). I insisted that he was not told to be baptized a second time. This evidently gave Mr. Barr some degree of satisfaction because, if my memory serves me right, he didn't bring the matter up again.

Many people enjoy asking questions but have no joy in answering them. It should make us just as happy to answer a question as to ask one. As we have observed, this does not mean all questions may be answered with an unqualified yes or no. But if a person is honest, he will wait until the question may be answered with attendant qualification. May we all be honest in our quest for the truth. Remember, "seek and ye shall find."

SOWING THE SEED of the KINGDOM



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

HOLY SPIRIT BAPTISM — AGAIN

The last time I answered brother Leslie Sloan on the subject of Holy Spirit baptism, he was not satisfied with my answer. I do not know if I will be able

to make the truth any clearer this time; but I know from some of the things he said in reply to my review of his article that I did not make them clear enough to be understood.

In this article I want to simply itemize the events that took place in Acts 2 and show that the same things happened in Acts 10.

1. Jesus said that the apostles were to wait in Jerusalem to be "baptized with the Holy Spirit not many days hence" (Acts 1:5).

2. They followed the Lord's instructions, and when the Spirit came it caused them to speak with tongues (which was a gift of the Spirit). This was a manifestation (or showing of the power of God unto the people) of their having received what the Lord promised — the baptism of the Holy Spirit.

3. In Joel's prophecy of this event, he quoted God as saying, "I will pour out of my Spirit upon all flesh . . ." (Acts 2:17-18). Now the Greek word that is translated "pour out" is the word **ekcheo** which means, "metaphorically, to give largely, to bestow liberally, Acts 2:17; 10:45" (Bagster's Analytical Greek Lexicon, Page 13), "metaph. to bestow or distribute largely; the abundant bestowal of the Holy Spirit, Acts 2:17; 10:45" (Thayer's Greek-English Lexicon, Page 20). (Note that in these definitions that both Acts 2 and Acts 10 are cited as the place where this term "pour out" is used with this meaning.)

4. So, the point gained from all of this information is that the baptism of the Spirit simply was the "liberal distribution or abundant bestowal" of the Holy Spirit **sent directly** from heaven. God did not use any human agent through which to bestow the Holy Spirit as he did later by the laying on of the apostles' hands in Acts 8:15-17.

So, to summarize what happened in Acts 2:

1. Jesus said they would be baptized with the Holy Spirit.

2. They received an "abundant bestowal" of the Holy Spirit **sent directly** from heaven.

3. When they received the "abundant bestowal" of the Spirit, they spake in tongues.

4. Joel called it the "pouring out of the Spirit."

5. Hence, what the Lord called the baptism of the Spirit is the same thing that Joel called "pouring out of the Spirit" — for Peter said, as they were speaking in tongues, "**this is that** which was prophesied by Joel" (Acts 2:16).

One thing that was said by Joel was not fulfilled in Acts 2. For Joel said, "For it shall come to pass in the last days, saith God, I will pour out of my Spirit upon **all** flesh . . ." (v. 17). All flesh would include both Jew and Gentile. So, only one-half of the prophecy had been fulfilled as concerning those who were to receive the Spirit.

ACTS 10

The thing that happened in Acts 10 was the same thing that happened in Jerusalem in Acts chapter two. Here we want to list what happened at the household of Cornelius.

1. Peter said the Spirit "also was poured out" on the Gentiles (Acts 10:45).

2. Peter said that "the Holy Spirit fell on them, as on us in the beginning" (Acts 11:15).

3. Then Peter said he "remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit" (Acts 11:16).

QUESTION: Why was this brought to Peter's remembrance at this time if what happened to the household of Cornelius was not a fulfillment of it? This is exactly the same thing Christ told the apostles in Acts 1:5. Peter said in Acts 11:17, (just after telling what Jesus said unto them about Holy Spirit baptism) "Forasmuch as God gave them the like gift as he did unto us . . ." The gift that was given the Jews in the very beginning to show the power of God was the gift of speaking in tongues. The same is true of Cornelius.

4. In Acts 15 when Peter was relating this same incident of the household of Cornelius, he said, "giving them the Holy Spirit **even** as he did unto us; and **put no difference between us and them**, purifying their hearts by faith" (vs. 8-9).

5. This was the completion of the "all flesh" (Jew and Gentile) that Joel said would receive the pouring out of the Spirit.

Now, if these incidents are in fact the same, then we can duplicate the summary of Acts 2 here. The summary of Acts 2 was on this order:

1. Jesus said they would be baptized with the Holy Spirit (Acts 11:16).

2. They received an "abundant bestowal" of the Holy Spirit **sent directly** from heaven. (Fell on them as on the apostles in the beginning, Acts 11:15.)

3. When they received this "abundant bestowal" of the Spirit they spake in tongues (Acts 10:46).

4. Peter said the Holy Spirit was **also** "poured out" on the Gentiles, just as Joel had prophesied concerning all flesh.

5. Hence, what Jesus called the baptism of the Spirit is the same thing that happened to the Gentiles.

So, as Peter said in Acts 15:8-9 (and as has been clearly demonstrated in this article), "God gave them (Gentiles) the Holy Spirit **even** as he did unto us (Jews) .and **put no difference** between us and them . . ." brother Sloan to the contrary notwithstanding. (All underlining mine for emphasis, JTS.) finis.

IS IT AUTHORIZED?

Ernest A. Finley

Men often evidence their lack of understanding of Bible teaching in the fields of authority and expediency. When my brethren protest the use of mechanical instruments of music in the worship of God on the ground that there is no authority for them, they who use them reply that we should not bother ourselves with objecting to their unauthorized practices when we do many things in worship for which there is no authority. "Where," they ask, "do you find

authority for a song book, or a song director in worship?" Further they ask, "Where do you find authority for a collection plate?" They ask likewise for our scriptural authority for benches, church buildings and electric lights.

Is there authority for a song book or a song director? Our confused friends say, "No." But in this matter they err. Their error grows out of a failure to recognize that there are certain expedients which may be used in the execution of a command. The command is to "sing" (Eph. 5:19; Col. 3:16,17). Whenever one uses a song book in his worship, is he doing something in addition to that which the Lord authorized? No, he is doing simply what He commanded — just singing. Whether a song director is used or not does not change the fact that the congregation is doing only, simply, and no more than, that which the Lord authorized. The fact that a man is standing before the congregation directing the singing does not take the action out of the realm of the Lord's authorized act of worship, singing. It is not some other kind of music. It is not something in addition to what the Lord commanded for the director is just singing. He thus serves to expedite the Lord's command. But observe that the Lord's command is specific. He did not command that we simply make music. If He had given such a generic command, then the individual would be at liberty to make any kind of music in worship, whether vocal or mechanical. When one plays a piano in worship, he is not doing an act which the Lord has authorized, as is true when one simply sings, but has left the area of the specific kind of music that is authorized, simply singing, and has gone into an area of generic music-making where the Lord has given us no authority to act.

An expedient must serve in the actual accomplishment of the very act which the Lord has authorized. When a song book or a song director is utilized, something in addition to what the Lord authorized is NOT being done. Singing, that which the Lord authorized, is all that is being done. But a mechanical instrument is an addition. Something is being done that the Lord did not command. The specific command is ignored and the kind of music offered is taken out of the realm of the specific and placed in the realm of the generic. In this, man assumes authority which the Lord has not delegated to him.

The church building, benches and lights are defensible on the ground of expediency. These facilities all serve to expedite a command, the command to teach. To these may be added tables, chairs, blackboards, projectors. In utilizing these facilities, the church is not doing something in addition to that which the Lord authorized but is doing simply that which the Lord commanded, the work of teaching. A church building also expedites the command to assemble (Heb. 10:25). If there is to be an assembly, there must be a place to assemble. The church may assemble in a rented hall, under a brush arbor, in a private house, under the shade of a tree, or in a building which the church owns. It is not imperative that the church have a church building in which to assemble, because such is not specifically authorized but a church building or any other expedient place of meeting is authorized under the command to

assemble. The above mentioned facilities simply serve to expedite the command to assemble. Thus, the church, in using whatever facilities she may find at hand or purchase for the purpose of assembling, is not doing something for which there is no authority, but is doing that simply which the Lord commanded— assembling (Heb. 10:25).

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Park, Texas 77536

"AS I UNDERSTAND IT"

(Gal. 6:10)

Olen Holderby

A brief look, I think, at the first nine verses of this chapter will give valuable assistance in understanding the application of verse 10. I do not accept a division between verse 5 and verse 6, as some translators and commentators have suggested. Rather, I understand all ten verses to be taken together.

Verse 1: The word "brethren" sets forth the relationship they sustain, one to another. This fundamental fact suggests a common concern and provides a basis for understanding and empathy. This is followed by "If a man be overtaken in a fault." Literally, "If a man even be overtaken;" and Williams says, "If anybody is caught in the very act of doing wrong." The NAS puts it, "Even if a man is caught in any trespass." The significance of these renderings lies in the fact that they suggest something more than the ordinary. "In the spirit of meekness," suggests an important point in this matter, and that point is that we are not to pull or draw back from the burden that the brother's sin places upon us. We are to accept the responsibility, remembering that we just might be in the same position sometime. Obviously, the verse has a spiritual concern. **Verse 2:** "Burdens" in this verse makes reference to the shame, dishonor, etc. which is brought on by the transgressor of verse 1. Burdens or "weights" which exceed one's strength, establishes the need for help; thus the "spiritual" is to assist in bearing them. Still dealing with spiritual matters.

Verse 3: This verse is talking to the "spiritual" and not to the transgressor. The attitude expressed by this verse is beneath the dignity of the "spiritual" person. We are not to think of ourselves as not being subject to another's frailties and to let him "sink or swim" by himself. When we are possessed by such attitude, it almost (if not always) precludes the necessary forbearance and sympathy. Still dealing with spiritual matters.

Verse 4: The basic reference is still to the "spiritual." By meeting the requirements of this verse, he can rejoice in what he actually is, instead of comparing himself with the fallen brother. Still concerns spiritual matters.

Verse 5: "Burden" here makes reference to the load or loads which is in proportion to the task assigned him in verse 1. Still spiritual matters. Verse 6: This verse has sometimes been used to support the idea of paying the preacher, and, in this way, is made parallel with such passages as I Cor. 9:11-13. Accepting this position as being correct, some have extended it and tried to show authority for supporting the preaching of the Gospel through organizations other than the church. I do not understand it to have an application to either one of the above thoughts. I understand it to be more parallel with Matt. 28:20; II Tim. 2:2; only to be more involved than just positive teaching. Vine defines the word "communicate" as, "to give a share to, go shares with," while Thayer (p. 351) says, "to enter into fellowship, join one's self as an associate, make one's self a sharer or partner." So, here the teacher and the taught have a common interest or activity, they become (both) involved in what only the teacher was involved in before. "All good things," produces no problem if we will relate it to the task assigned by verse 1 and the many facets involved in the holy mission of restoring a fallen brother. If I am correct here, the subject still is spiritual. Verses 7-8: We ought not to think that God may be deceived or fooled; it is an eternal principle that, "whatsoever a man soweth, that shall he also reap." A good commentary on verse 8 is found in the 5th chapter in Paul's discussion of the "works of the flesh" and "fruit of the Spirit." These verses certainly are still dealing with spiritual matters. Verse 9: I believe this verse to have a very special importance in regards to the assigned duty of verse 1. Such action or activity is not to be a "one shot" proposition, but it is to be the practice of our life to endeavor to restore the fallen brother. To do well is to do God's Will in this matter. We shall miss the fruit of the harvest if we "faint." Our patience must persist! This is true for the accomplishment of the immediate goal of restoring the brother, as well as our eternal goal. Still spiritual matters at this point. Verse 10: Our whole life, in a broad sense, is an opportunity; composed of smaller opportunities that come and go. We are to take advantage of opportunities and not let them pass unused. The good to be done is directed at "all men" (accepting the word "men" as part of the text), but members of the church take precedence. The "good" of this verse is to be understood in the light of the previous 9 verses. As we reread each verse, ask ourselves the question — Is this spiritual or material? Why should it suddenly change to material when we arrive at verse 10? The fact that members of the church come first does not alter the picture. If members are made sufficiently strong by teaching and practice, there will be a richer harvest of others. If we practice the great commission (teach-baptize-teach) as Jesus commanded, we will not be letting some roll out the back door while we bring others in the front door. Never can fill a house that way! Yes, I understand all ten of these verses to be dealing with spiritual matters.

In chart form, they would look thus:

Verse	Nature of Subject
1	spiritual

2	spiritual
3	spiritual
4	spiritual
5	spiritual
6	spiritual
7	spiritual
8	spiritual
9	spiritual
	? ?

I believe that a fair construction of the context will demand that we place the word "spiritual" opposite verse 10, just as we have by the previous verses. **I seriously question the use of this verse to apply to material things.** This is "As I understand it."

"CONFESS YOUR FAULTS . . ."

"Confess your faults one to another, and pray one for another, that ye may be healed."

James' admonition to the dispersion would stand many of us in good stead today. Even though we meet together three times a week to study, pray and worship, we never seem to break through to fellowship). Though we may have fellowship as believers and devout Christians, we don't have fellowship as sinners. The pious fellowship does not permit one to be a sinner. The end result is that everyone conceals his sin from himself and from his brethren. Living in lies and hypocrisy each Christian remains alone with his sin with none to help him.

Every good man in the Bible is pictured by God as a sinner also. Have you ever wondered why David, the great King of Israel was revealed not only as a mighty man of God but as a fornicator, liar, murderer, and a cheat? Why was Peter's denial recorded, or the murderous life of Saul presented as well as the great good he did? Could it be, "As it is written, there is none righteous, no not one."

How many of us see ourselves in true perspective, the authentic view of our lives? David in his 38th Psalm wrote,

"Mine iniquities have gone over my head, as an heavy burden they are too heavy for me, my wounds stink and are corrupt because of my foolishness."

When we sin we stink, like a putrid festering wound, in the nostrils of God. There is nothing commendable in sin, but God can turn even this horror into strength if we repent.

Recognizing that our lives will never justify what God has given us through his son we can see ourselves in the proper perspective. Everyone has those deep scars in their sin wounded soul, and only the healing power of our Lord Jesus Christ can soothe. And in this we are all in the same condition, no matter how perfect we may think our manner of life to be. Consider the parable of our Lord in Luke 18:11-14.

"And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other. For everyone that exalted himself shall be abased, and he that humbleth himself shall be exalted."

THE NEWS LETTER REPORTS

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

Terry L. Sumerlin, P.O. Box 403, Refugio, Texas, 78377—I have just completed a little over a year's work with the faithful brethren here. We have had, in this period: 3 baptisms, 5 restorations, and 3 to place membership. With the Lord's help, we look forward to additional prosperous time together.

Thomas J. Comely, 506 Waupaca St., Waupaca, Wis. 54981—The church meeting in Waupaca, Wis. is in need of a full-time gospel preacher. For information write to Thomas J. Comely, 506 Waupaca St., Waupaca, Wis. 54981, or phone 715-258-7900.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo., 64507—The Tenth and Lincoln Street Church of Christ in St. Joseph, Missouri will be in need of a full-time evangelist, September 1, 1971. The congregation can supply only part of the support. The average attendance in June was 51 and May 62. Any preacher interested in moving to this area should contact Ronald Goforth, 7124 Lundeer Dr., Rt. 3, St. Joseph, Mo. 64506 (816-279-7552) or Terry Kepley, 2604 Lucille St., St. Joseph, Mo. 64506, (816-232-1847).

Thomas Hogland, North Cleveland Church of Christ, P.O. Box 97, Cleveland, Mississippi 38732—I have decided to move from Cleveland to Dallas, Texas to begin work with the brethren of the St. Augustine Rd. Church of Christ. The brethren here are presently in need of a preacher here in Cleveland. For information concerning this work contact the above address or call J.D. Joel, 843-3823, Area Code 601.

T. D. Roberts, 1101 Elm St., Fayetteville, Ark., 72701—A full-time preacher is needed at the Old Wire Road congregation in Fayetteville, Arkansas 72701. Contact T. D. Roberts, 1101 Elm' Street.

Marvin E. Young, P. O. Box 275, Salem, Ohio, 44460—After two years with the church in Salem I am moving, as of Aug. 23rd, to work with the

church in Stilesville, Indiana. My new address will be: P.O. Box 191, Stilesville, Indiana, 46180. The church in Salem will be in need of a full-time evangelist at this time. Any one interested in this work may write the brethren at 532 E. 2nd Street, Ohio, 44460.

R. Elmo Hazelwood, Box 2, Chiefland, Fla. 32626 —Bro. Eugene Britnell preached in an eight day meeting for us in July. Attendance and interest were good. There was one baptized. The church here is growing. We have had approximately thirty responses to the gospel in the past year and a half. Our Wednesday night Bible Study has grown from in the fifties to the eighties. We have an unusual number of young people—tots, teens, and early twenties—for which we are exceedingly proud. We have eight young men who lead singing.

Dennis C. Abernathy, 5110 Tate Street, Covington, Ga. 30209—I will be terminating my work with the Covington Church of Christ in Covington, Georgia the last week in August of this year. I will begin laboring with the church in Pine Mountain, Ga. In the past two years in Covington there have been three baptized and twelve restored. Upon my leaving the congregation here, they will be in need of a faithful gospel preacher to work with them. Anyone interested in the work at Covington may contact Richard May, Phone 404-786-3076.

THE CHURCH AND ELDERS

J. T. Smith

The material that was prepared for the debate with Charles Holt on the church and elders is now in booklet form. It is 33 pages, paper bound. Price \$1.00

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P. O. BOX 17244 — TAMPA, FLORIDA 33612

Wayne Sullivan, Leesburg, Fla. — This will be a short report to keep you informed about the work we are trying to do in Leesburg. However, before I get into the report about Leesburg let me tell you that my meeting with the Azalea Park church in Orlando was very enjoyable. There were two baptisms and one became identified with the Azalea Park church. I really enjoyed working with these brethren in this meeting.

The work in Leesburg is still very slow. The Wheelers will be moving the last part of this month and this will leave two members of the church who actually live in Leesburg. All the men except one has agreed that we should try and find a place to meet in Tavares. The one who disagrees will go along with the move, but still thinks it would be better for us to remain in Leesburg. My personal opinion is that the move will help the work because it will put us closer to Mt. Dora and Eustis and still be only about seven miles from Leesburg. The majority of our contacts have come from the Eustis, Mt. Dora vicinity. At any rate we are looking for a place to meet in Tavares but so far this is really presenting a problem because we have not been able to find a suitable place that we can afford.

I am still finding it very difficult to get into the homes in Leesburg to study. I am sure there must be some there we could reach but we or I have not come in contact with them.

We will keep you informed about the work. Let me say again that I really appreciate your financial assistance. Keep praying for us.

PHILIPPINE TRIP VERY SUCCESSFUL

J. T. Smith

I do not feel that I am bragging when I make this report and say that brother Connie Adams and I had a very successful trip to the Philippines.

We left Louisville, Ky. on April 29, 1971 from Stanaford Field. We traveled to Los Angeles where we changed planes and headed for our next stop in Hawaii. After about a ten hour lay-over in Hawaii, we boarded a Jet foe Manila. With one brief stop in

Guam, we landed in Manila at 8:30 a.m. on May 1. Though that sounds like a very long trip (Thursday night until Saturday morning) it actually was not that long. We crossed the International Date Line, losing a day as we went over.

We were met at the airport in Manila by a number of the brethren who lived on Luzon. Some of them had traveled all night to be there to meet us. Also, we were escorted to the hotel in Manila by the Tan brothers, Philip and Rodi (that is pronounced Ton). These young men are the nephews of brother Levi Maravelia, one of the deacons at Spring and Blain in St. Louis, Mo. Anytime we had to travel on Luzon, the Tan brothers were there to take us and kind of look after us.

We preached in Manila at two congregations on Sunday. Brother Victorio Tibayan is the preacher,

and I might add one of the most capable men I know anywhere, at the congregation where we preached in the morning. Brother Gregorio Cruz is the able preacher where we preached on Sunday night. The church meets in his house. Each of us was thankful for the results of our first efforts there. Five obeyed the gospel and were baptized into Christ.

On Sunday afternoon, we were asked to visit with brother Manuel Saze. Brother Saze is an elder of what was then a Christian church. He asked us to speak on Monday night at the congregation where he is an elder about the things that divided us. Brother Adams spoke for about one hour on how to establish Scriptural authority; and I spoke for about an hour enumerating the things that divided us. After we were through speaking, we had a lengthy question and answer period.

The results made us to rejoice. That congregation of the Christian church, with about eighty members, agreed to quit using the mechanical instrument and disburse their choir. They are now standing for the truth on these and other matters that divided us.



We boarded a plane on Wednesday, May 5, and flew to Ozames City on the island of Mindanao. We were greeted there by brother Edwardo (Eddie) Romero and a number of brethren from Pagadian City. We began the lectures in Pagadian City the next morning. Connie and I were both scheduled to speak three times a day while there. The above picture is of the crowd we had on Sunday, the last day of the lectures. Twelve were baptized, and one liberal preacher was restored during the lectures here.

From Pagadian City we took a boat ride to Catabato City, about an eight hour trip, and I might add, an unforgettable one. We boarded a bus to go to M'lang where we were to have a debate with a liberal preacher, and a lectureship. I debated Eusabuo M. Lacuata, a native preacher, for four nights on the subjects of limited benevolence and the sponsoring church arrangement. Brother Connie Adam's report of the debate will be forthcoming in this paper. Above is a picture of a part of the crowd that met in M'lang for one of the day lectures that was held. Brother Romulo B. Agduma, the local preacher there, has done an outstanding job in that area. He has



been standing for the truth for a number of years. Much of the time, in years gone by, he was standing alone. However, in later years, he has taught many the truth on the subject of institutionalism, and thus many preachers are preaching the truth on the island of Mindanao. Even though we had few liberals to attend, we averaged about three hundred each evening of the debate. There were fifteen baptized while we were in M'lang, and two liberal preachers confessed and repented of the error they had taught on institutionalism. After we returned home, we received a report from brother Balbin' that two more liberal preachers and about ten members had come to worship where he preaches in Kidipawan, which is about twenty miles from M'lang.



From M'land we went by Jeepney and bus to Davao City where we boarded a plane and went back to Manila. Then on Wednesday, May 19, we sailed to Calapan on the island of Mendora to begin a series of lectures there. The above picture shows a part

of the people who attended these lectures. Twenty-nine were baptized during these lectures. This, of course, made a total of sixty-one that was baptized on the entire trip. Brother Adams left on Friday night so he could be back in Manila to speak for the congregation that had left the Christian church doctrine, on Sunday. Some of the brethren and I remained in Calapan until after the services on Sunday, and then returned to Manila on Sunday night.



On Monday morning, brother Adams left for Angeles City, where Castorio Gamit preaches, to begin a two day lecture series. I joined him there on Tuesday and we returned to Manila that night to make preparations to come home on Thursday. The above picture is a part of the crowd that attended the Angeles lectures.

On Friday about 5:30 p.m., we arrived in Louisville, Ky. (that's good old U.S.A.). Though we were physically and mentally exhausted, we were overjoyed to see our families all well, and happy to see the faces of many of the brethren that came to greet us at the airport. We both feel that though the people there were edified, the brethren strengthened because of the way the truth shined in the debate; and though sixty-one had obeyed the truth, liberals were converted, and eighty had been saved from digression, that we had gained more than any of them.

I want to take this opportunity to thank the many congregations and individuals that supported me and Connie in this work. Also, to thank brother H. E. Phillips for publishing this article in his paper. Also, to thank both the Gardiner Lane and Manslick Road congregations where Connie and I preach for the "time off" they gave us so that we might make this effort. And, above all, to our good families who insisted we go and do what we could for the cause of Christ in the Philippines. For all of the help and all of the prayers that were said in our behalf, I want to personally say "thank you."

CAN'T STOP NOW

No, we do not intend to stop our efforts for these brethren now. There is still much work to be done. Many preachers are in need of support who have

been preaching there for a number of years. Also, because of the typhoon they were having the day that we left the islands, many brethren are in need of help. So, many of you will be hearing from some of us who have been over there and know the situation regarding these matters. And I know from the cast experience that we have had with all of the brethren that have been asked, that our pleas will not be in vain. And for that, we give our thanks unto God.

Louisville, Ky. 40213
1320 Gardiner Lane



WE ARE LOSING A SOURCE OF STRENGTH

James O. Lovell, Jr.

In the eternal mind of God the body of Christ was made perfect. Man in all his wisdom could not have come close to equipping the church perfectly. In denominationalism we see evidence of this fact. Through their ever-changing form of organization and doctrine human wisdom manifests itself as insufficient. God has provided everything essential for one to become a Christian, and to live the life of a follower of Christ. II Peter 1:3 — "seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." Whatever is needed is obtained through knowledge of Jesus Christ. He is the law-giver (Heb. 1:1-2).

The church is pictured as a human body (I Cor. 12), and each part is important to its mission. The Lord gave us Divine Revelation to direct us doctrinally, which revelation He has recorded for us in the pages of the New Testament. When used properly it is powerful and can give the Christian strength. Yet, we see in our New Testament another source of strength. The First Century Christians relied heavily on each other. They took full advantage of their fellow brethren in gaining strength. Today, members do not usually see each other except at the building. By allowing ourselves to drift apart we are losing a source of strength. This family is supposed to feel sorrow, compassion, and love for each other. I Corinthians 12:25b-26 — "but that the members should have the same care one for another. And whether one member suffereth, all the

members suffer with it; or one member is honored, all the members rejoice with it."

By looking at three points we can see that Christians today are not using their fellow brethren to help them gain strength.

(1) One ingredient in the church of the First Century was prayer. In Acts 2:42 Luke records, "And they continued stedfastly, in the breaking of bread and the prayers." How often do we pray for each other? These brethren prayed for each other when they were all physically well. It seems that the only time we pray for each other is when one is sick. The book of Philemon is a classic example of their attitude. Philemon 4 — "I thank my God always, making mention of thee in my prayers."

(2) In the heat of battles the First Century brethren knew they could turn to each other for strength. True, these brethren had access to Spiritual Gifts, but we tend to take away from them the fact that they were human beings. In Acts 4 and 5 the apostles were brought before the Sanhedrin, and the Spirit directed their defense as Christ had said he would (Matt. 10:19-20). Yet I believe they also received strength by standing together. In Acts 16 Paul and Silas gave strength to each other by praying and singing while in prison. In Philippians 1 it is stated that Paul gave strength to weak brethren by his boldness while in prison. When there is a battle for truth we need strength. Each of us can give strength by letting our fellow brethren know that we stand with and for them.

(3) There was no shallow feeling between the First Century Christians. They had deep love for each other, and this love was not just expressed by words. Look to Philemon 5 — "hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints." Philemon expressed his love in action. Philemon 7 — "For I had much joy and comfort in thy love, because the heart of the saints have been refreshed through thee, brother." The love these brethren possessed caused grown men to weep when Paul left the Ephesian elders (Acts 20:36-37). What kind of love do we possess? Is our spiritual love stronger than physical blood? If not, then we need to take a careful look at ourselves.

What are we doing as individuals to restore the closeness of the family of God? When this closeness is restored we can feel the strength the early brethren felt.

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