

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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SOWING *the* SEED of the KINGDOM

J. T. Smith

1433 N.E. 16th Avenue
Gainesville, Florida 30621



CALVINISM EXAMINED

John Calvin did not believe many of the doctrines that were attributed to him. In these lessons, however, we want to examine some doctrines that Calvin espoused.

John Calvin was a Frenchman, born in 1509 and died in 1564. He was one of the foremost leaders in the movement to reform Roman Catholicism. His whole thought revolved around a misconception of the sovereignty of God.

I for one, do not deny the sovereignty of God. However, I do deny the conclusion to which Calvin came on this subject. He believed that the absolute fixedness of everything is affirmed on the basis of the omniscience and foreknowledge of God; that nothing is contingent upon existing circumstances or human decision. I challenge the very premise upon which this doctrine is founded. To state that God **foreknew** everything that would come to pass is not to affirm that God **fore-ordained** everything and unchangeable decreed it to be that way. Actually, there are some things that God did not choose to foreknow.

In Genesis 22:21 Moses wrote, "And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withdrawn thy son, thine only son from me." God's statement points out the fact that God had obviously not chosen to foreknow this about Abraham. The testing was to prove that he feared God. If we had no other example of this, we would see that God does not choose to foreknow, much less fore-ordain, events that took place.

God Changes His Plan

God in dealing with his people told Jeremiah, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. At what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; If it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them" (Jere. 18:7-9). So the very thing that Calvin denied is the very point that Jeremiah is making. God's dealings with man are based upon man's actions.

Also in Ezek. 3:17-21 we read, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Again, when the righteous man doeth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." The reason for citing these passages should be obvious. There are some things that God did not fix with such certainty that they could not be changed if man is willing to do some things, John Calvin notwithstanding. Another good example of this is found in Jonah 3:4. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Yet, God never carried out his judgment against the city of Nineveh, **Because They Repented At The Preaching of Jonah.** Thus as we suggested, there are some things that are not fixed with such certainty that they cannot be changed.

I MARVEL Galatians 1:6



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

OUR CHURCH BULLETINS

Many of our brethren publish bulletins and this is right. The church of our Lord should do all that it can to publish the good news of the gospel and the printed page is one way that this can be done. Many of the articles are fine and deserve a wide circulation. It is not uncommon for the mailing list to run into the thousands and a number of churches mail out eight or ten thousand copies. This covers the brotherhood from one part of the country to the other. I am writing this article not to find fault but to encourage brethren who have the responsibility of these publications to write more original material.

Many times in the course of a week or two we will receive the same copied article a dozen times from different bulletins. This may be all right for the members who are paying for such but it is needless repetition as far as the rest of the church is concerned. The cost of the weekly bulletin, the time involved, the number of readers justify the best that can be done and think how much more effective this would be if each was original and different.

There are times when having a way to state a position or make a defense is necessary. Having a publication at the disposal of the church at such times is imperative. This is why they were born and why they continue. Local affairs do not need to be brotherhood wide in publication. On SEARCHING THE SCRIPTURES this was always our policy. Never to give brotherhood attention to purely local affairs, but to give happenings their just place. Be sure that the articles are for brotherhood reading. The brethren do not know sister Wiggins and did not know she had been in the hospital. This is not brotherhood news. Brethren let us take every means that is scriptural to preach the gospel but not to waste the Lord's money by useless repetition.

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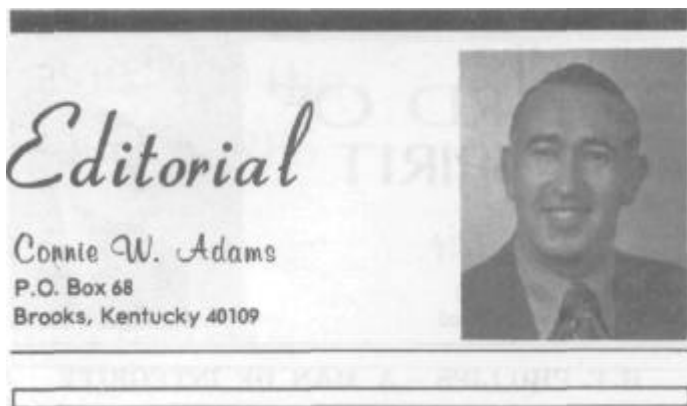
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by R. F. R. Gardner

Seldom has a more explosive issue burst upon a society than this one. Mr. Gardner is an English Minister and Consultant Obstetrician and Gynecologist, Sunderland Hospitals. He deals not only with the medical aspects which compel him to oppose abortion, but with the moral and ethical problems as well. Gospel preachers must come to grips with this issue. We believe Mr. Gardner's book will provide much help.

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OUR OPPORTUNITY

We are constantly reminded by both secular and religious press of the deplorable conditions in our world. This paper and others like it have found it necessary at times to deal with questions over which Christians disagree and sometimes divide. We offer no apology for these efforts, though we do regret the circumstances which constrain us to speak out on what we consider vital issues.

What a tragic mistake we would make if we became so involved in discussions among ourselves that we close our eyes to the opportunities which are before us to preach the gospel and bring the lost to the Saviour of men. The world in which Jesus lived was in a terrible mess. Government was corrupt at every level. Men were in bondage to other men. Multitudes were hungry. Hypocrisy blemished the lives of those who laid claim to special favor with God. Yet, in spite of all that, Jesus sounded a note of optimism. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:36-38).

In spite of trials "which shall come upon all the world, to try them that dwell upon the earth," the Lord set before the church at Philadelphia an "open door" (Revelation 3:8-10). Good could still be done in the face of such circumstances. Providentially, God opens doors. The Jerusalem persecution which scattered the saints, resulted in the word being preached everywhere they went (Acts 8:1-4). Paul's arrest, lengthy detention and treatment as a prisoner but opened doors of opportunity for the gospel to be preached. He said "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Philippians 1:12-14). Truly, man's extremity is God's opportunity.

OPEN DOORS

(1) In Foreign Fields — There are some countries where gospel preaching is reaping the kind of results we used to see in this country. Nigeria, the Philippines, India, to name a few, have seen thousands obey the Lord in recent times. Native preachers are carrying the message of truth to their own countrymen with glorious success. We are entering an era of relaxed tension between major world powers. This offers greater opportunity to send the gospel message into areas of the world which have been difficult to reach in recent times. Our country is blessed with material abundance. We have both the means and the men to help reach the untaught of the earth. Now the door is open in many places. How long it will remain open cannot be determined. But it will be a crime of the greatest magnitude if we do not enter these open doors.

I see an attitude toward foreign evangelism which troubles me. While more and more brethren are opening their hearts and their pocketbooks to get on with this work, still there are some who tell us that there are too many heathen at home to spend thousands of dollars to send and support men in other lands. They fail to understand that it is up to those of us who live in a given place to exert our efforts to save those in that place. How did people in that place learn the gospel? Was it not because someone came from elsewhere and brought the news? Further, there is a mistaken concept as to the divine principle in supporting a gospel preacher. Some ask "Why should we support the work in Africa or Australia when there are counties in our own state where no work is being done?" The Bible principle is that churches support men who are faithful and able to teach. If a man is thought worthy of support, then he should receive it regardless of which place he decides he is needed most. If brethren would stop worrying about supporting a **place** and think in terms of supporting the **man** who preaches, **wherever** he preaches, then we would be on the right track.

(2) At Home—Even the casual observer knows that multitudes in our land are disillusioned because of what is happening among the "mainline" churches. One man asked me recently "What has happened to all the churches? Have they all gone crazy?" The more liberal churches of the day are losing members. Hungry souls are being starved on diets of politics, the social gospel, fun, food and frolic. They are being fed the empty husks of sceptical theology when they long for something which will satisfy the searching questions as to who they are, why they are here and where they are going in the life to come. Disappointed in such hopes, many young people have turned to the Jesus Movement for answers. Much of the hippie movement was in reality a cry for help. Others have simply dropped out with no attempt at replacement.

There are many in denominational churches right now who know something is badly wrong. They are better prepared to listen to an alternative which they would not have considered just a few years ago. While

some brethren, even some preachers, are lamenting that "nobody is interested" in discussing religion or the Bible, there are any number of gospel preachers, plus other dedicated Christians, who regularly are converting to Christ some of these who "won't listen." Yes, they will listen. I hear gospel preachers bemoaning the fact that we are not converting people any more in gospel meetings. My experience the last few years has been the opposite and I know of several other gospel preachers who are finding similar results where they go. Certainly, there are congregations which still look on meetings as routine and make little preparation. But in the last few years it has been the exception when there were not several to obey the truth in meetings. I note an increasing number from the ranks of denominationalism.

Efforts in private home studies are bearing more and more fruit. There is nothing which can take the place of face to face study sessions where truth is taught, questions are answered with an open Bible and where honest people are asked the simple question at the conclusion of such studies, "What hinders you from being baptized, now?" Yes, the world is in a sorry mess. The lives of millions are ensnared in sin. But after all, Jesus said he came to "seek and to save that which was lost" and that the sick "need a physician." The gospel is still "the power of God unto salvation" (Romans 1:16). Two shoe salesmen went to a primitive country to work. Soon, one of them wired his company that he was coming home because "nobody here wears shoes." The other one sent a different kind of wire. He said "What a market, **everybody** here needs shoes!" Well, **everybody** here needs the gospel. Let's get on with it, brethren.




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H. E. PHILLIPS - A MAN OF INTEGRITY

On August 17, 1967, I received a telephone call from brother H. E. Phillips inviting me to become a regular writer for **SEARCHING THE SCRIPTURES**. He could have called upon many brethren who are more capable writers and able students of **the word**, nevertheless I appreciated the invitation and accepted the responsibility and opportunity.

In a letter to me the same day, he said: "Let me suggest that you write so that the average person can understand; this is the person we are trying to reach with the truth. This has always characterized your writings. You are free from any editorial censor to write whatsoever you believe will do good. We want to edify and teach to the glory of God. Any charges against anyone in error should have documented proof of the charge. I have no doubt about your articles doing this."

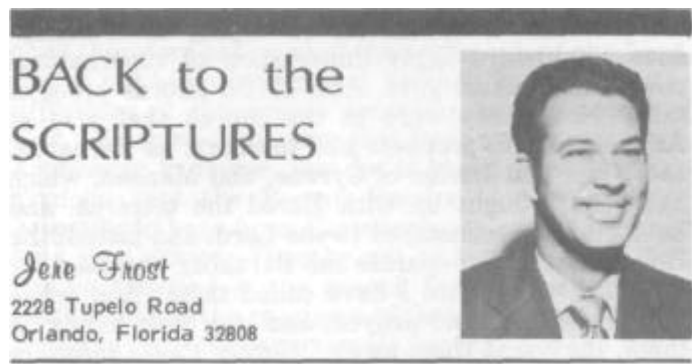
I give this quotation only because I feel that it reflects the kind of man he is and the editor he has been. He endeavored to be clear, simple, fair, instructive, forceful and factual as a preacher, writer and editor, and he expected the same of others.

I talked with brother Phillips in his home in January of this year as he was making plans to give up this paper, and it would have been difficult to find a man more deeply hurt over anything. He was turning from that which had become a part of him, and it was difficult to do. The Lord only knows the many hours spent in working and thinking about this paper, and the same is true of its influence for good. I know of no man who could have done a better job in bringing this paper to its present position of influence and respect.

I love and appreciate H. E. Phillips. He is a good man. I'm thankful that I have had the privilege of working with him. As one looks back through the years of controversy and editorial responsibility, his judgment has been amazing and his integrity inspiring.

Although his health has forced him to curtail some of his activities, I pray that he may have many years in which to preach, write, and otherwise exercise his righteous influence for the glory of the Master.

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A SALUTE

H. E. Phillips has distinguished himself as the editor of *Searching the Scriptures*. Many publications have come and gone since he began what was then a little and untested religious journal, but which has grown to a position of great influence. In no sense was his success accidental. His termination of editorship and ownership may be (and no doubt is) wise and proper due to his health but it is nonetheless viewed with sadness, for he did it well and loved it much. An expression of appreciation is altogether in order.


It started with a **concept**. In the last issue brother Phillips reflected on the course of *Searching the Scriptures* from its beginning to the present, emphasizing the original cause and concept. One's concept always determines the direction and is therefore a critical point. It was pressed with **dedication**. Ambitions abandoned or even neglected are destined to fail. It takes more than a flair for writing to be an effective editor of a responsible journal. The plain hard work and toilsome effort essential to the success of such an undertaking was freely expended. The years marched by. **Persistence** unflinchingly followed. Disappointments and discouragements, both economic and physical, combined with the weariness of contending for the faith in the face of never ceasing opposition, failed to diminish his dedication or interrupt his persistence. Mistakes are inevitably made in all human endeavors, but a **stability** and firm course were maintained, and this stability is a solid plus. Some men of brilliance and past usefulness become enraptured with doctrinal fancies or preoccupied with side issues or abuses, and lose their perspective and equilibrium. Fear mounts as to what they will say next and as to what horse they will be riding in which direction. Our brother's writings have consistently served to answer questions, confirm faith, dispel doubts, instill confidence and increase knowledge. This is so much preferred to the fanciful "thinker" or vain speculator who sends up doubtful questions as balloons that can only confuse the weak and distract and discourage the faithful. **Humility** was a companion. His pen did not call attention to his person, but the subject at hand and what The Book had to say about it.

One final observation in this brief but sincere salute. He supplied an impetus and opportunity for **per-**

petuation of journalistic reliability and excellence. He could have held on indefinitely, but at the risk of breaking health with a lessening of the momentum and potential as a result. In Connie W. Adams, the new owner and editor, brother Phillips found a man eminently qualified as to ability, experience, reputation, and soundness. The medium he started and built is in good hands. It will really be a new paper, however — the same name, format, many of the same writers etc., but the Phillips' era is now (we sadly say) past; the journalistic medium called *Searching the Scriptures* now belongs to and its course will be chartered by (we gladly say) Connie W. Adams. And now I conclude with a grateful salute to H. E. Phillips for the past, and a handshake of confidence and encouragement to the new editor in the prospects of a sound and edifying publication whose influence will be great and good.

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QUESTION: Did Timothy have two gifts of the Spirit, one by the laying on of the hands of the presbytery (1 Tim. 4:14) and another by the laying on of the hands of Paul (2 Tim. 1:6), or do these verses refer to the same gift? If the latter, why two laying on of hands? Also, if one of these gifts was the gift of prophecy, why was Timothy exhorted to "give attendance to reading, to exhortation, to doctrine," and to "Study to shew thyself approved unto God" (1 Tim. 4:13; 2 Tim! 2:15)? Would not the supernatural power by virtue of the gift eliminate the necessity of such effort?-B. C.

ANSWER: Our querist, with his questions, has certainly gone to the very heart of the issues involved in the verses cited. I do not know that one can be absolutely certain in his answers to the above questions. No doubt, my position will differ somewhat from some learned men. However, based upon all that is revealed, I have formed some reasonable conclusions which I hope will be helpful to others.

The word translated "gift" in 1 Timothy 4:14 and 2 Tim. 1:6 is the Greek "Charisma," which means "a gift of grace, a favor which one receives without any merit of his own; in the N. T. . . . the gift of divine grace" (Thayer's Greek-English Lexicon). A study of the use of the word in the New Testament shows that it does not always refer to spiritual gifts or supernatural powers. Sometimes it refers to natural gifts: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Rom. 12:6-8). Again, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Pet. 4:10, 11). In these verses both spiritual gifts (supernatural) and natural gifts are referred to by use of this word. The office or function of individuals in service to God is identified by the same word. It follows, then, that the word itself does not necessarily mean some gift of the Spirit.

Furthermore, the matter of "laying on of hands" does not always imply impartation of supernatural power or spiritual gifts. Acts 13:1-3 affords proof of this: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Niger and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Surely Paul's inferiors did not impart any spiritual gift to him. He was already an apostle with full credentials (signs, 2 Cor. 12:12) of such. In this instance, the "laying on of hands" clearly signified their endorsement of and obedience to the Holy Spirit's command to "Separate me Barnabas and Saul for the work whereunto I have called them." It often meant nothing more than a means of designating one to a service (Cf. Acts 6:1-6). Even when supernatural powers were imparted, it was a means of designating one to such service. The context must determine whether the service to which one is thereby separated or set apart is natural or supernatural.

The expression "which was given thee by prophecy" simply means that the gift, whatever it was, was designated or made known by the Holy Spirit through some prophet, probably the apostle Paul.

In the light of the above, it is very reasonable to conclude that 1 Tim. 4:14 refers to the presbytery or eldership of Timothy's home congregation doing the same thing for him that Antioch in Syria did for Barnabas and Saul (Acts 13:1-3). By the "laying on of the hands of the presbytery" there was signified their endorsement of and obedience to the Holy Spirit's instructions through the prophet. In this case, the "gift" would be the work of the ministry whereunto he was separated. This was probably done when Timothy joined Paul and Silas on Paul's second journey (Acts 16:1-3).

In harmony with the above, I conclude that 2 Tim. 1:6 refers to the same gift—the ministry to which Timothy was set apart. The laying on of Paul's hands signified his endorsement of and obedience to the Spirit's instructions to so designate Timothy. Paul's acceptance of this young man at this time as a companion in the work which he and Silas sought to do may appear somewhat strange, especially in view of his recent experience with John Mark and the dissension between him and Barnabas over the matter (Acts 15:36-51). However, when we remember that this action was "by prophecy" (revealed by the Spirit), we can understand why Paul so readily obeyed the heavenly instructions.

The reason for exhorting Timothy to "stir up the gift" is suggested in the context. When Paul remembered the faith of Timothy's grandmother and mother (v. 5), he wanted to make sure the same faith continued in Timothy. Verses 7 and 8 amplify the reason: "For God hath not given us the spirit of fear;

but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." When we remember that Paul, at this writing, is a prisoner in Rome; that he is about to suffer martyrdom; that the Roman Empire is now bringing pressure to bear upon Christians, we can understand why Paul exhorts Timothy not to be filled with fear, nor be ashamed of the gospel, but "to keep fanning into live flame the charisma of God." In verse 12 Paul refers to himself as an example, saying "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The problem posed by our querist relative to 1 Tim. 4:13 and 2 Tim. 2:15 is altogether eliminated by the position affirmed in this article. I find no conclusive evidence that Timothy possessed the gift of prophecy. While it may well be true that he possessed other spiritual gifts, I find no conclusive evidence of it.

THE CHRISTIAN CANNOT SIN

Weldon E. Warnock

The apostle John wrote, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 Jn. 3:9). There have been various and sundry interpretations of this passage.

(1) Some have contended that John is speaking about specific sins of a heinous and notorious nature, such as murder, theft, drunkenness, etc. Catholic theologians have the verse prohibiting mortal sins as opposed to venial sins. Catholics define mortal sin as a grievous offense while a venial sin is a slight offense. The Bible makes no such distinction, however. There is nothing in the text under consideration, nor in the context, that limits it to specific sins rather than sin in general.

(2) Others have proposed that God does not impute sin in the life of a Christian—only in the life of an unbeliever. Hence, a Christian doth not commit sin. But this is contrary to the definition. I John 3:4 states, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Whether it be the Christian or the alien, whosoever violates the law of God, sins. Too, this concept contradicts the passages that teach that a Christian does sin.

(3) A distinction has been made between the carnal and spiritual natures of the believer. We are told that the spiritual nature of man does not sin but the old or carnal nature does. This view isolates the person from his nature, and, therefore is untenable. The child of God could declare, "It is not I that sins but my carnal nature." If wickedness may only be attributed to the carnal nature, then righteousness may only be at-

tributed to the spiritual nature, hence the person does nothing good or bad. The person cannot be extricated from his nature. John said, "he (person) cannot sin," not "it (nature) cannot sin."

(4) A more widely accepted view is that John is setting forth an idealistic situation rather than speaking realistically. The proponents of this view tell us that John knows that Christians will sin, but here, theoretically, he proposes what Christians ought to be. Ideally speaking, a Christian does not sin for he is born of God. However, in light of the Gnostic heresy that John was refuting, he was interested in facts—not "ideals." The verse is concrete, practical and attainable.

(5) Similar to the "idealistic" view is the relative realistic approach. The closer one is to Christ the more holiness he possesses. If a person abides in Christ (1 Jn. 2:28) and does not disobey him, having reached maturity, it could be said of him that he sins not, relatively speaking. But John is not writing relatively, but rather, absolutely. He says, "Whosoever is born of God (novices and mature) doth not commit sin."


(6) Another explanation is that John is condemning deliberate and wilful sins. It is proposed that Christians sin involuntarily by yielding to weaknesses and temptations but the genuine Christian cannot commit a wilful sin against God. This interpretation disallows for a genuine Christian on the face of the earth, for where is a Christian who has not committed wilful sins?

(7) Finally, there is the interpretation that the verse is prohibiting habitual and persistent sin. This is what I believe John to be teaching. The Christian is a new creature (2 Cor. 5:17). God's seed (principle of divine life) dwells in him (1 Jn. 3:9). His mind is set on things above (Col. 3:2). Paul wrote, "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2)? Thus, John is stating that the regenerated man no longer commits sin or lives in sin, yea, he cannot sin. The word, "cannot," suggests that the Christian may not continue sinning or walking in sin. The word does not imply that it is impossible for the child of God to transgress the law of God. I John 2:1 explicitly shows that a child of God can sin. It rather denotes that the Christian may not permissively sin in keeping with his new manner of life.

There are several examples in the Bible where the word, "cannot," is used with no implication of impossibility. Lot said, after being told to leave Sodom, "I cannot escape to the mountain, lest some evil take me, and I die" (Gen. 19:19). Was it impossible for Lot to go to the mountain? Certainly not! His going would not have been for his own good. In Gen. 44:22 it is said of Benjamin, "The lad cannot leave his father: for if he should leave his father, his father would die." Does "cannot" here mean impossible? Not at all! It suggests that if he left his father, his father would die. Many examples could be multiplied but these are sufficient to show how the word, "cannot," may be used.

1021 Welford Drive
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WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal
P. O. Box 606
Murfreesboro, Tenn. 37130

ARGUMENTS FOR THE INSTRUMENT IN WORSHIP

Thus far in this series of articles on the general theme of instrumental music in the worship of the New Testament Church we have learned that God has said "**sing**" and to this the voice of world scholarship is generally agreed.

However, we want to consider some of the arguments made in defense of instrumental music in the worship of the New Testament Church. To deny or seek to leave the impression that no affirmative arguments are made would be less than honest. There are arguments made both **for** and **against** organic evolution. There is an answer for every argument **for** organic evolution because the Bible teaches God created all things (Gen. 1 & 2). There is an answer to every argument made **for** instrumental music in the worship of the New Testament Church since God has told us to "**sing**."

We will not give detailed space to all arguments which we have ever heard made but rather will note some of the more commonly made ones.

"PSALLO"

In my study it appears to me that the most often made argument **for** instrumental music in the worship of the New Testament Church has been that the in-strument is inherent in the Greek word, psallo, translated sing in the English New Testament.

Through the years as gospel preachers have discussed this with denominational people and preachers, sooner or later, after giving up on every other argument they have fled to **psallo**. I would say that this is not only the most often made argument, but if any argument for such could be called a strong one, this would be the one.

In the reading I have done it seems to be admitted that the instrument cannot be justified from the **English** text and so a pseudo-scholarly effort is made to justify it from the **Greek** language, with those making the argument knowing that most of us know little if anything at all about the Greek. They hope by their just saying so, people will accept that the instrument is in the Greek, **psallo**.

CLASSICAL GREEK

It is admitted that in the Classical Greek language that **psallo** often included an instrument. One can find Classical definitions from lexicons to this effect.

Thayer gives the Classical definition as "a. to pluck off, pull out: . . . the hair . . . b. to cause to vibrate by touching, to twang . . . spec, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate . . . to play on a stringed instrument, to play the harp . . . to sing to the music of the harp." (page 675) For an excellent discussion of this point, the reader should read the debate, **Both Sides of the Music Question**, which Brother Bob Bunting had with a denominational preacher several years ago. The price is 25c and may be ordered from: Religious Supply Center, P.O. Box 13164, Louisville, Ky. 40213.

NEW TESTAMENT USAGE

However, in our study we are interested in **psallo as used in the New Testament**. The Koine Greek or the Greek language in which the New Testament was written had evolved to the point that the instrument was **not** inherent in **psallo**.

What does the word **psallo** mean **when used in the New Testament**? That is the question. Of it, Vine says, "**in the N.T., to sing a hymn, sing praise** . . . Eph. 5:19, Rom. 15:9; 1 Cor. 14:15; Jas. 5:13." (Vol. 3, page 58) (Emphasis mine, TGO) Thayer says, "**in the N.T. to sing a hymn, to celebrate the praise of God in song**, Jas. 5:13... Eph. 5:19, Rom. 15:9, 1 Cor. 14:15." (page 675) (Emphasis mine, TGO) These two world recognized Greek authorities say that **psallo in the New Testament** means to "**sing**."

IF

If **psallo** means to accompany with an instrument, then it is **commanded** and one could not leave it off without disobeying God. The instrument would have to be used and would not be a matter of choice.

If **psallo** includes the instrument, then **each individual** would **have** to play upon one because everyone is to **psallo**. One or two instruments for a whole congregation would not be sufficient.

Col. 3:16 says "singing with grace **in your hearts** to the Lord." The instrument God has specified that is to vibrate when one sings is the chords of the human heart.

A desperate effort is made on **psallo** when all other attempts have failed to justify mechanical instruments of music in the worship of the New Testament Church. Denominationalists would not give up so easy on other arguments and run to **psallo** if they had any faith in their other arguments. When **psallo** is taken from them, they have nothing left. Thus, they are outside the doctrine of Christ and do not have the Father and **Son**. (2 John 9-11)

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THE BISHOP—GREEN DEBATE

Dick Blackford

On May 22-24, Raymond Bishop of Myrtle, Mississippi, represented the Apostolic Church Of The Lord Jesus Christ in a debate with Kenneth Green of Louisville, Kentucky, who represented the Church of Christ. The discussion took place in the Apostolic building in Jeffersontown, Kentucky. The Godhead and Holy Spirit Baptism were the subjects of discussion. It was my privilege to moderate for Ken.

It is not my purpose to give an argument-for-argument review of the debate but just to present what appeared to be the major arguments. Since the first two nights were on the Godhead we will discuss both of those nights together. Ken defended three persons in the Godhead and Mr. Bishop defended one person.

Ken laid his foundation for the complete debate by affirming that the Bible only was sufficient for men today and that there is no need or value in latter day revelations (most holiness groups accept 1914 as the date when the Bible "became a new book" when the Holy Ghost was again outpoured and the truths about the Godhead were uncovered, according to the United Pentecostal Church Manual).

John 10:30; 17:11, 21, 22 were introduced by Ken to show the sense in which the Father and Son are **one**. Jesus prayed that believers might be one even as he and his father are one—one in unity, not one in person. A chart was presented for Mr. B to check whether Christ wants us to be a united one (in agreement) or an absolute one (one person). Since Mr. B believes the father and son were one person this proved to be a dilemma for him. This chart was introduced in nearly every speech of the debate and was quite effective in showing what is meant by the oneness of the father and son. Mr. B replied that chapter 17 had nothing to do with the Godhead but was talking about the unity of the church. Ken showed that while this may not have been the main point of discussion the context did discuss deity in verses 1, 5, 11, 21, 22. Mr. B then accused Ken of comparing the Godhead to humanity and said it could not be done. Ken showed that Jesus compared humanity to the Godhead in no mistakable terms (Jn. 17:21, 22). He also pointed out that different words are used in the original language to distinguish between an absolute one and a united one.

Another key argument made by Ken was on Mark 13:32 where Jesus said the son did not know the day of his coming and of the end of the world, but the father only. Mr. B replied, "Can you imagine deity not knowing . . . he has one inferior to the other . . ." as though that answered the argument. Ken countered by noting that he had just read the passage and Mr. B was denying what the verse plainly said—that there was something the father knew which the son did not know, thus a plurality of persons.

Luke 23:46 was another strong argument. If Jesus was the fulness of God to whom did he give his spirit when he said "Father, into thy hands I commend my spirit"? Mr. B said Jesus gave the human spirit to the eternal spirit. Ken then asked if there were two spirits and what became of the human spirit? He took the opportunity to point out that there was a disagreement among the Apostolics as to whether the sonship of Jesus has ended.

When Mr. B was in the affirmative he asked "If there are three separate and distinct persons in the Godhead, why did John see only one in Rev. 4:2?" Ken showed from the context (Rev. 3:21) that Jesus said to him that overcometh "I will give him to sit down **with** me in my throne, as I also overcame and sat down **with** my father in **his** throne." And further, that though John saw one on the throne, it wasn't Jesus. Jesus was the Lamb who took the book out of the hand of him who sat on the throne (Rev. 5:6-13).

Mr. B made an argument on Isa. 9:6, asking if Jesus could be the Son and the everlasting father at the same time. Ken rebutted by noting that the Bible says Joseph was a father to Pharaoh (Gen. 45:8), Job was a father to the poor (Job 29:16—which meant he was a provider and protector), Abraham is the father of us all (Rom. 4:16)—all of which showed that the word **father** is used in different ways and does not always mean a paternal parent.

Col. 2:9, 10 ("In Jesus dwells all the fulness of the Godhead") was Mr. B's strong argument. He pressed the point that it says "in **him**", not "in **them**". Ken called the audiences attention to Eph. 3:19 which states that we might "be filled with all the fulness of God." Does that make us deity or one and the same being as God? He noted that in John 14 Jesus said he would pray to the father and the father would send another comforter (who was supposed to be Jesus, according to Mr. B). Ken asked if the fulness of God being possessed in Jesus meant that Jesus was all there is to deity, how could more of Jesus be sent by the father? Did Jesus pray to himself to send himself? Ken exposed this absurdity with an illustration: Suppose a friend of Mr. B's called him on the phone and said "can you come and see me"? And Mr. B says "I'm sorry but I can't come but I'll speak to me and send me over."

It was effectively shown that the apostolics really did not know what they believed because part of the time they would take the Sabellian position (manifestation theory, that Jesus was acting out the parts of three members), the Marcellean position (dilatation theory, that Jesus extended himself like a plastic man—was in heaven and earth at the same time), and the Nestorian position (the duel nature theory, that there were two persons and wills in Christ) and that their doctrine actually ended in a mass of confusion. A chart on the baptism of Christ (Mt. 3:16,17) made this quite clear. There are only three possible positions one can take regarding the baptism scene: (1) that there were three separate persons (Father—voice from heaven, Son—in the

water, and Holy Spirit—in form of a dove), (2) Each one was but one-third of God, or (3) Jesus was a ventriloquist and deliberately deceived John by throwing his voice up to heaven. Mr. B claimed that he took none of these positions, but that the only person there was Jesus. Ken pointed out that this actually amounted to his taking position number three.

The last night of the discussion was on Holy Spirit baptism. Ken affirmed that it was confined to the apostolic age and not for believers today. A list of questions was given to Mr. B, among which was: Where is Jesus (the fulness of God) now? Mr. B refused to answer saying it was not on the subject. Ken showed that it very definitely was on the subject by asking "How can there be an out-pouring of deity (Holy Spirit) if all the fulness of the Godhead is in Jesus (according to Mr. B's concept)?" Still no answer. Mr. B was also asked if it is true that in 1914 came the revelation on the truth of the Godhead when it is claimed that the Holy Spirit was again outpoured (according to the UPC Manual)? Again, no answer. He was asked "What will happen to a person who receives water baptism but dies before he receives Holy Spirit baptism?" Mr. B said the person would be lost. Ken responded by showing that if such a person was lost then it would be God's fault for not keeping his promise. Mr. B ridiculed salvation without Holy Spirit baptism, saying Simon the sorcerer would be a member of Mr. Green's church. Ken showed that Jesus said "He that believeth and is baptized shall be saved" (Mk. 16:16) and that Simon had met Jesus' requirements (Acts 8:13).

Ken's chart on Eph. 4:4, 5 showed that the one baptism had to be water baptism (I Pet. 3:21). Mr. B never did say which one he was going to give up (water baptism or Holy Spirit baptism). It was shown that Jesus was the administrator of Holy Spirit baptism but men were the administrators of water baptism (Mt. 28:18-20; Mt. 3:11). Water baptism was a command to be obeyed, not a promise to be received (Acts 10:47,48).

The Apostolics believe that the baptism of fire also came with Holy Spirit baptism. Ken showed that the baptism of fire was damnation and was mentioned as a general promise of the work of Christ but when the promise was made to the apostles alone the baptism of fire was left out (Acts 1). Mr. B said there were two fires of Lk. 3:16,17 and that John did not know who the apostles would be. Ken presented Matthew's parallel account (Mt. 3) which showed that the wicked Pharisees were also there and called on Mr. B to tell us if they received the promise of Holy Spirit baptism. This was finally dropped. Charts on the context of Acts 1 and 2 showed the apostles being the ones who received Holy Spirit baptism.

Mr. B tried to make it appear in Acts 10 and 11 that the rejoicing was because Cornelius had received Holy Spirit baptism but Ken showed that the Bible said no such thing but that the rejoicing was because "God had granted unto the Gentiles repentance unto life" (Acts 11:18).

The audience answered out loud when Ken asked if they could heal like the apostles did. They said "yes" but when two people were presented who obviously needed physical healing the audience hushed.

There were some outbursts but the overall conduct of the audience was good. A sincere appeal was made for them to accept the truth, that this was a serious study and that we were not trying to insult the intelligence of anyone. Perhaps it has been characteristic of debating that each representative tries to hold his own members by insulting his opponent rather than sincerely trying to convert the opposition. However, we believe the Apostolics had a great deal of respect for Ken when the debate was over because of the attitude he displayed.


The Apostolics plan to print the discussion in their paper, The Apostolic Witness.

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THE NEWS LETTER REPORTS

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

LARRY R. DeVORE, Box 86, Roseville, Ohio 43777. We moved here from Portage, Indiana, on March 26th. Since moving here we have had 3 baptisms (2 in a meeting with Jesse Wiseman, April 22-29) and one restored. Bill Reeves will hold us a meeting June 24-29.

DAVID SMITHERMAN, P.O. Box 1973, Victoria, Texas 77901. For the first time in its history the Glasgow Street church of Christ in Victoria, Texas is a self-supporting congregation. Its preacher no longer depends upon the financial aid of other local churches. This church has determined to carry its own load. Hopefully, no preacher in the future who comes to work with these good brethren will have to depend upon outside help. This step is attributable to a changed attitude on the part of the members and a willingness to sacrifice. When traveling in the Victoria area you have a most cordial invitation to come and worship with us.

VERNON LOVE, 107 Sycamore Street, Marked Tree, Arkansas 72365. After nearly three years we are moving to work with the church at Clemont, Florida. Our new address will be 715 Sunny Dell Drive, Clemont, Florida 32711. The Marked Tree church is looking for a preacher to move here. Any who are interested contact Al Hale or Shaver Dunn, 409 Broadway, Marked Tree, Arkansas 72365.

BILL SIMMONS, 512 Columbia Ave., Whitefish, Montana 59937. Since last September, Mark Raulerson has been trying to secure support to "go" to the Northwest. He has written or phoned scores with no wages or expenses resulting. Mark is a most capable preacher with several years of full time work. The last ten years have been with the church in Monticello, Florida. They and many others recommend him. Mark is convinced able workers are desperately needed up here in the Northwest U.S. and Canada. He is aware the few preachers up here cannot get to all the Christians who have **asked** for teaching! Therefore, Mark, Lorraine, and five children are moving this summer to help us in "sowing the seed" up here. He has no support or job promised! He is leaving a good job as a telephone company executive and a good congregation. Mark will need about \$800 for salary, \$200 for housing, and \$1,000 for moving expenses. What he doesn't get from individuals or churches, he will try to get by "tent-making." They will live with us until they are able to get a place of their own. There are several small churches he needs to work with as soon as he gets here. Please pray about this, and if you can send **anything**, send to: Mark

Raulerson, P.O. Box 416, Lloyd, Florida 32337, or phone 1-904-997-5630.

THAYER STREET FALL LECTURES- SEPT. 17 -20

For several years now the Thayer Street church in Akron, Ohio has conducted a fall lecture series. Attendance and interest mount year by year as capable speakers present timely lessons.

Monday, Tuesday, Thursday

EVENING

7:30 —The Charismatic Movement—John Clark
8:35 —Personal Evangelism—Harold Dowdy

Tuesday, Wednesday, Thursday

MORNING

9:30 -Faith-Andy deKlerk 10:35 —
Congregational Cooperation—Robert
Crawley

AFTERNOON

1:30 —Music in Worship—Paul Earnhart 2:15
—Song Service — This will end at 2:45

Housing is available in homes of area Christians.

PREACHERS NEEDED

Self-supporting congregation at 23 Margaret Street, JOLIET, ILLINOIS is in need of a full time preacher as of August 1, 1973. Call 814-478-3929 or 815-726-2862 after 5:00 P.M.

The church of Christ in GLEN BURNIE, MARYLAND is seeking a faithful gospel preacher to work with us for the cause of Christ in our area. The Glen Burnie area represents quite a challenge for Christians ambitious in the work of the Lord. We have an average attendance of 85 and are fully able to support a man to fill our need. Please contact Tom Cain at 104 Baylor Road, Glen Burnie, Md. 21061.

NEW WORK TO BEGIN

With a nucleus of thirty families who now worship at Manslick Road in Louisville, Kentucky where the editor presently preaches, a new congregation is to begin meeting in the Hebron Junior High School on September 9, 1973. This new work will be located half way between Louisville and Shepherdsville, Kentucky in the north end of Bullitt County and will be known as the Hebron Lane Church. The editor will work with this new congregation, supported by Manslick Road until the new work is self-supporting. Prospects for growth in this booming community are excellent. The work will begin with a tent meeting on the lot on Hebron Lane which has been purchased for a building location.

Julian Snell, of Abilene, Texas, is coming to work with the church at Manslick Road. The new work is a planned and peaceful "swarm."

AVAILABLE FOR WEEKEND SERIES

Yater Tant, former editor of the Gospel Guardian has resigned his work in Birmingham and is now available for gospel meeting work, but wishes to conduct mainly weekend meetings featuring teaching to motivate brethren for their gospel meetings or to teach on issues, past and present which concern Christians. He has announced these subjects for this latter series: The Pattern of Apostasies, The Question of Fellowship, The Church and the Social Gospel, The Church of Christ: 1920-1970; Congregational Cooperation, and Mine Eyes Have Seen the Glory.

EDITOR'S MEETING SCHEDULE			
September 4 - 14	Hebron Lane Tent Meeting,	Shepherdsville,	Ky.
September 24 - 30	Westwood,	Glasgow,	Kentucky.
October 15 - 21	Westvue,	Murfreesboro,	Tennessee.
November 5- 11	West Lafayette,	Ohio	

HOYT H. HOUCHEN, 12528 E. Alaska Place, Aurora, Colorado 80012: Our work at Boston Street in Aurora continues to do well. Last February Arnold Schnabel of Portland, Oregon was with us for a series of lectures on "The Bible and Science." Both the auditorium and balcony were well filled on the last Sunday afternoon when brother Schabel spoke on "Evolution." Congregations would do well to secure the services of this man who is both a Christian and a scientist.

Several have been baptized here at Boston Street in recent weeks, including a young woman who was a Catholic. We are planning a Vacation Bible School in August.

I have preached in several gospel meetings this year. My next meeting will be at Eugene, Oregon, where our son Larry preaches, and then Portales, New Mexico (University Drive) September 3-9, and Clovis, California Sept. 30-Oct. 5. This will complete my meeting schedule for this year.

We have many visitors at Boston Street and especially during the summer months. If you plan to visit Colorado this summer we shall be happy to have you worship with us at Boston Street, Aurora.

IRVEN LEE, P.O. Box 866, Hartselle, Alabama 35640

East Gordon Street church in Valdosta, Georgia divided last summer with rather bitter charges and counter charges. One group went to a dwelling house on Force Street between Ashley and Patterson in North Valdosta. Nathan Hagood preaches there.

Dallas Blevins and others of the congregation have preached for East Gordon Street. Recently the congregation that met on East Gordon moved to its new building on St. Augustine Road near 1-75.

On Sunday, June 17, 1973, the men of the North Valdosta church and St. Augustine Road church met in the same building for about two hours discussing differences and working toward peace. This was not their first such meeting. There had also been private discussions. Conway Skinner, J. Edward Nowlin, and I met with them. The men reached accord to the extent that each will announce gospel meetings, special services, etc., at the other place and feel free to attend such services. Each place is expected to use good men in such meetings.

Let us hope and pray that the future may be bright for these two churches. Stop by either place when traveling through Valdosta.

PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.

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