

# 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 XVI

FEBRUARY, 1975

NUMBER 2

## Using the SWORD OF THE SPIRIT

Eugene Britnell

8909 Mayflower Road  
Little Rock, Ark. 72205



### THAT'LL TEACH HER!

Ludicrous? Inane? Asinine? What adjective would best describe the crazy (that's it!) sentences being handed down in the name of justice?

An AP news article was carried in the Owensboro Messenger-Inquirer, Dec. 15, 1974 headlined: "Florida Woman Sentenced: Must Teach Sunday School."

Bertha Costas was found guilty in Dade County, Florida (Miami) of manslaughter. The 23-year-old woman had killed her husband by slashing his throat with a carving knife.

It was pointed out during her trial by prosecutor Leonard Glick, that Mrs. Costas showed no bruises or other injury to substantiate her claim that a violent fight had preceded the stabbing.

Her sentence? The convicted murderess was sentenced to teach Sunday School for five years! Different sentiments were naturally expressed by the judge and the prosecutor. Glick said, "I just think it's unconscionable." Dade County Circuit Court Judge Thomas Lee commented (Hold on to your chairs!): "It's a difficult task to get people to teach Sunday School. It's something worthwhile in my book."

If the judge or the church involved (and yes, there was a church involved) are interested at all in law, God's law that is, the inspired order is for the FAITHFUL to teach others (2 Tim. 2:2). The older women who are in behavior as becometh holiness are to "teach the young women to be sober, to love their

husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

But as the judge said, it is rather difficult in some churches to get people to teach Sunday school.

### Brains America's Answer?

These comments may be considered a cheap shot by our many readers who are members of Mensa, but I will bravely take the plunge. Mensa is an international association of people who rank in the top two percentile group of national intelligence.

Tom Tiede, a syndicated Washington columnist, recently wrote of what the 1,800 associates in America are doing to alleviate the nation's serious problems.

He says that Charles Condon of the Washington chapter of this conglomerate of geniuses, explained (while thinking hard), "Oh we have some special interest groups. One may be looking into wine tasting, another may be arranging trips to symphonies." As for politics, "No"; as for any weightier problems, "Not that I can think of."

Tiede was admonishing the club to come to grips with life's more serious pursuits and help us solve our problems.

That's a noble intention, no doubt, but I somehow suspect we'll be at least as well off if the intellectuals stick to their symphonies and other such matters.

The members of this intellectual community are seemingly DESCENDANTS of the Athenians who "spent their time in nothing else, but either to tell, or hear some new thing" (Acts 17:21) and CLOSE KIN (city cousins?) to the tobacco chewers and sidewalk spitters who assemble around county seat court houses for similar purposes.

The sword of the Spirit reveals the truth of the matter: "And again, the Lord knoweth the thoughts of the wise, that they are vain" (I Cor. 2:20).

It may sound trite to some, but let us be assured that the ANSWER is not brains, but Jesus Christ and His word.

Now, what's the question?

### Despisers of Those That Are Good

Brother Adams has forwarded to me an article by the movie and TV critic of the Louisville Times, Howard Rosenberg. The review is titled: "Maybe TV Is Coming of Age: A Goodie-Goodie Show Bites the Dust" (Louisville Times, Dec. 6, 1974).

Mr. Rosenberg says: "The ousting of 'Apple's Way' by CBS was greeted here with unrestrained joy. Break out the champagne. One less goodie-goodie to contend with.

" 'Apple's Way' was the natural progression of 'The Waltons'. Earl Hamner created both. And George Apple is a grownup John-Boy doing good deeds for others and living a just and moral life in another era and another part of the country.

"Disgusting.

"I was hoping that someday George Apple would be unmasked as a numbers runner. Every time John-Boy says, 'Yes, mamma,' I want to smash a cream pie into his face . . ."

Rosenberg proceeds to gloat in the fact that CBS had "shoved George Apple's halo down his throat." But, he says, there is much yet to be done. He will not be happy until all the shows feature stars who are "loud, petty, jealous, unreasonable, and on occasion, downright mean" like his heroine, Maude Findlay.

Our critic is afraid that "After a childhood of television brainwashing, kids will enter the real world someday and find that George Apple doesn't exist, not even in themselves." Therefore, "What we desperately need are more series about unprincipled, corrupt, dishonorable persons."

Fiddlesticks!

I've never watched Apple's Way, but I fail to see how any adult could sneer at the warm human values that are taught in such series as Hamner's "Waltons" or Laura Ingalls Wilder's "Little House on the Prairie."

If it be objected that Rosenberg was speaking "tongue in cheek" may I suggest that he get his tongue out of his cheek sometimes. There's a few people around who have outgrown the thrill of comic valentines and April fool's jokes.

Having read Mr. Rosenberg's reviews and comments for over six years in the past, I'm of the opinion that he's a member of a growing clan . . . those described in 2 Timothy 3:3 as "despisers of those that are good."

Some of us believe that the joyous family life depicted in such wholesome programs can and should be ours. One good place to begin is to turn the knob (the one marked "off") when the likes of Maude Findlay comes on, and get out the Bible, story books, and games and enjoy each other.

#### CORRECTION

In the editorial for January, 1975 the reference to the Equal Opportunity Act was in error. It should have been "Equal Rights Amendment" passed by the Congress March 22, 1972.

## Searching The Scriptures

Volume 16

February, 1975

Number 2

Published Monthly at  
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

**CONNIE W. ADAMS, Editor**

Office of Publication  
4004 Preston Highway  
Louisville, Kentucky 40213  
Phone (502) 957-2257

#### SUBSCRIPTION RATES

\$5 per year in advance

#### Club rate:

\$4 per year for 4 or more

#### Bundles to one address:

20 for \$ 5.00

40 for \$10.00

#### Group subscriptions:

20 for \$ 5.00 per month

40 for \$10.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P.O. Box 68, Brooks, Kentucky 40109.

Address supply orders to Religious Supply Center, Inc. P.O. Box 13164, Louisville, Kentucky 40213. Phone (502) 366-9014.

POSTMASTER: Send change of address forms to P.O. Box 68, Brooks, Kentucky 40109.

### The Six Volume

## Adam Clarke's Commentary

### Now in a New One Volume Edition



Ralph Earle, Th.D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century. Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford.

**\$14.95**

# Editorial

Connie W. Adams  
P.O. Box 68  
Brooks, Kentucky 40109



## A CORRECTION

In the November, 1974 issue of *SEARCHING THE SCRIPTURES*, I wrote on "Schools and Papers." Brief reference was made to two arguments made against the schools by Daniel Sommer: (1) that the school is a body other than the church in which the Bible is taught and therefore is ruled out on the ground that we are "complete in Christ;" and (2) that one who gives as he should to the congregation has nothing left to give to a school. Then I commented on the debate in Pasadena, Texas in September, 1974 between Cecil Willis and Jesse G. Jenkins and said "both of these arguments were made." Brother Jenkins feels that in this statement I misrepresented him. Surely such was not my intention and I am glad to give space for clarification. The following is quoted from his letter to me of December 8, 1974:

"If you had stated in the STS article: 'I can see no difference in the argument made at Pasadena on the church as the only collectivity through which Christians may function in teaching the gospel and the argument Sommer made on how we are 'complete in Christ', I would have made no objection."

"If you had said in the STS article that I argued that the Bible department arrangement makes the church treasury optional and that you concluded from this that in essence I was saying the same thing that Sommer said about one not having anything left to give to the school if he gave as he should to the church, I would not have said you made an untrue statement. I would not have agreed that I was saying in essence what you say Sommer argued, and I may have written you about that, but I would not have said you made an untrue statement."

Certainly, I am unable to see any difference in substance between the argument Sommer made on "completeness" and the one Brother Jenkins made on the "collectivity" nor between Sommer's argument on giving to the schools and the one made by Brother Jenkins that such makes the church "optional." As far as I am concerned, the arguments of both men come out at the same place. But Brother Jenkins does not feel that they do, necessarily. I mentioned both Sommer's position and the Pasadena debate to place the controversy in historical perspective. But Brother Jenkins is correct in saying that I should have stated that

these were my conclusions from his arguments rather than leaving the impression that he made these arguments in the form that Sommer did. All of us should take great care in representing what another says or believes, including this editor. Our thanks to Brother Jenkins for calling this to our attention and for his congenial and brotherly disposition in pursuing the case. We hope this corrects the matter to his satisfaction and to that of others who have written to make the same point.

## COMING DISCUSSION ON SCHOOLS

In light of the preceding statement, it will be of interest to many of our readers to know that a written discussion will soon be under way in this paper on the school question. This exchange of three articles on each side of the question of school Bible departments will be between Darwin Chandler of Alto, Texas and Marshall E. Patton of Huntsville, Alabama, one of our regular writers. They are now at work on the exact proposition and thereafter will soon be at work on the articles themselves. We will carry the exchange in three consecutive months of the paper, with both an affirmative and negative article in each issue until it is finished.

Both of these men are capable and will write as brethren in Christ who have a sincere difference of view on this sometimes explosive issue. The brevity of the exchange will require each man to get to the point and omit extraneous matters. We are unable to report exactly what month the exchange will begin. Both participants have agreed to complete the whole exchange and have it in my hands before we begin running it in the paper. Because of the special issue in July and our desire not to interrupt the series once it begins to appear in the paper, it is possible that we will begin it with the August issue. To complete it before the July special, we would have to begin it in the April issue and there is some question as to whether or not it can be completed by then. We will keep you informed.

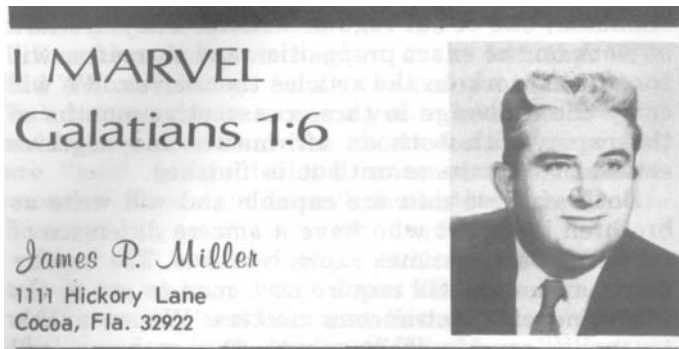
## THE JULY SPECIAL

Yes, we are going to have another special issue in July, 1975. This one will be on "The Home." We will soon be asking our regular writers to prepare articles on various phases of this timely subject. In a day when the family is under great pressure in an ungodly world, we believe this special will fill a needed place and will be regarded as a helping hand in time of trouble. Christians everywhere are in need of teaching on this subject. We hope congregations will order bundles to give to every family. These will sell for \$25 per 100, the same price we charged for last year's special. We had such a good reception to that issue that we have decided to try it again. It is not too early to place orders for this special on "The Home."

## PHILIPPINE PREACHING TRIP

Travel plans are being completed for the preaching trip to the Philippines to spend the month

of April. Cecil Willis and I plan to visit brethren on the islands of Luzon, Oriental Mindoro, Mindanao and Palawan. We are finding travel costs much higher than 1970 when Brother Willis first visited there and 1971, when I was first there. For instance, round trip air fare from Louisville to Manila and back is up \$400 from 1971. That does not take into account travel within the country, cost of food and lodging. Both of us are way short of what is needed at this time. I have half of what is required. Brethren who feel a particular interest in that work and might like to assist us in this work are urged to contact us soon. We both intend to go if we have to borrow the funds, though neither of us can afford to do that. The work in the Philippines continues to be fruitful and we are looking forward to seeing the brethren again and hopeful that our visit will help to strengthen the brethren where we shall visit.



**CLEVELAND, OHIO**

For thirty-two years I have been preaching in Cleveland, Ohio. I flew from Philadelphia to Cleveland for a meeting with the old Shaw Avenue congregation in 1941. The DC3 at that time was the latest thing in the sky and was a great improvement over the old Lockheed Loadstar which would seat but 18 people. I have just finished a meeting with the Lorain Avenue congregation with ten precious souls being baptized into Christ.

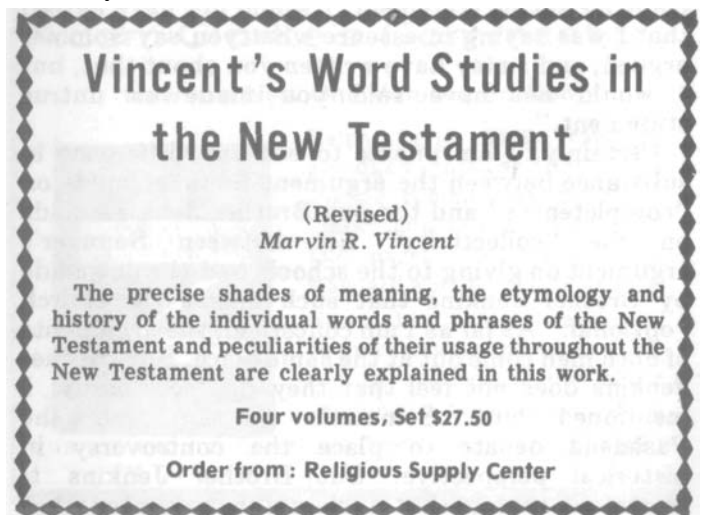
Cleveland is one of America's major cities with a heavy Catholic population. If there ever was a place where the brethren who were "on the march" should have grown, it would have been Cleveland. With the passing of the years the Shaw Avenue brethren bought everything the liberals had to sell. When the division arose over the institutional question, they sold their old property and built a new fine meeting house in a more desirable neighborhood that would seat six or seven hundred people. They put in a kitchen and fellowship hall and just knew that all of this, together with their new program, would make the church grow.

In the meanwhile the Lorain Avenue congregation with E. A. Dicus, continued to do things according to the scripture. Brother Dicus is a graduate of Purdue University, a preacher, an elder, and the head of a company that makes steel cables for industry. He is the son of A. W. Dicus who is known in later years for his ability as a song writer. During

the years that have passed, the Lorain Avenue church was called "anti," "old fashioned," and other names because it would not go along with the fashions of the day. It continued to ask for Bible authority and call Bible things by Bible names and to do Bible things in Bible ways. They erected a new building at 13501 Lorain Avenue and continued to see to their own business and stay out of the affairs of other congregations. Oh, they were asked by Highland and others to get on the "band wagon" but brother Dicus and the other elder, Brother Riley Norris refused.

You have by now guessed the purpose of this report. The Lorain Avenue congregation is today just about as big as the Forest Hills church which was the old Shaw Avenue brethren. That gets me to the point: The liberals have no magic formula to make the church grow. They have all the problems we have and a lot more. We had already gained the strength to do all of the things that the institutional brethren are doing before the division ever came. By preaching the "old Jerusalem" gospel we had moved off the back streets and up on the main avenues of almost every city in the land. Yet they, by buying buses and starting a "bus ministry", copied after the denominations and in at least some places offer inducements to get the children to ride to services. They probably know that the minute they stop this kind of thing most of the riders will go elsewhere. They continue to come to service one and two to a car and expect the so-called bus ministry to break records. There is nothing unscriptural about giving a man a ride to hear the gospel if he has no way of his own, but to depend on a "bus ministry" to make the church grow is about like depending upon a human institution to do the work of the church. All the personal contact is lost.

Yes, if the institutional way ever worked anywhere, it should have worked in Cleveland, but it did not. Forest Hills now has the back of the fine new building roped off so the ones who do come will sit near the front of the building for which they went heavily in debt.



## EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock  
1021 Welford Drive  
Xenia, Ohio 45385



### MIRACLES —NO. 2

Among the different kinds of miracles that Jesus and his disciples worked, the miracles of healing are given the most prominence today. The reason for this is that body ailments are the easiest to fake a miracle. For instance, a person who has functional paralysis or hysterical blindness can be cured by suggestion. This is palmed off as a miracle.

Too, many people with cancer, arthritis, emphysema, etc., think they are miraculously healed due to over-wrought emotions induced in these healing campaigns, but they find themselves in a state of relapse the next day.

In many cases we simply have to take a person's word for it that he was sick and is cured as there is no valid evidence that he was either sick or cured. It is quite possible, even probable, for people who are ignorant of human anatomy and bodily functions to be mistaken about their illness and misinterpret their so-called cure.

It is obvious to any honest person that the miracles of healing in the New Testament were altogether different than what is taking place today among the pseudo miracle-workers. Let us notice:

(1) Jesus healed all manner of illnesses. In Galilee Jesus healed "all manner of sickness and all manner of disease among the people" (Mt. 4:23). No case was too difficult. There was no screening to eliminate the hard and extreme cases from seeking healing. In fact, Jesus specialized in the afflictions that were obvious.

Jesus healed the impotent man who had not walked for 38 years (Jn. 5:1-16), restored a deformed hand (Mt. 12:9-14), cured a palsied man who could not walk (Mt. 9:1-8) healed lepers (Lk. 17:11-19), and gave sight to a man who had been blind from birth (Jn. 9:1-41). I defy the modern "miracle-workers" to duplicate these things.

(2) AU miraculous healing was instantaneous. Read the miracles of Jesus and you will observe such statements as, "immediately made whole," "healed the selfsame hour," "cured that very hour," etc. Healing was not progressive. It was not a matter of "making improvement" or "getting better," but the sick were made whole at once.

The nearest the New Testament comes to any example of progressive healing is the blind man at Bethsaida (Mk. 8:22-26). There were two instances

of healing in his case. The first time he partially saw, seeing men as trees, walking. When Jesus again placed his hands upon his eyes, he saw every man clearly. Observe, however, this was not progressive healing as is maintained today. The first time the man instantly saw, though indistinctly. The second time (shortly later and not days, weeks or months) the man instantly saw clearly.

(3) Faith was not uniformly a prerequisite to healing. Really, there is only one time when Jesus actually required faith for healing. When the two blind men asked Jesus to have mercy on them, Jesus said, "Believe ye that I am able to do this?" They said, "Yea, Lord." Then Jesus touched their eyes, and said, "According to your faith be it unto you" (Mt. 9:27-31).

Others were healed on the basis of their faith, such as the woman with the issue of blood (Mk. 5:25-34), but faith was not made a pre-condition. Some were healed on the faith of others. Two examples are the Nobleman's son (Jn. 4:46-54) and the demoniac child (Mt. 17:14-21). Here is a challenge for the modern "miracle-workers." Instead of the "miracle-worker" making faith a requirement on the part of the sick, why does he not say, "If you are ill and do not have enough faith to be healed, I will heal you on my faith." Of course, these pseudo healers are not going to do this because when they fail, it would be their faith brought in question.

Sometimes no faith was possible whatsoever. The impotent man at the pool of Bethesda (Jn. 5:2-16) did not know who Jesus was until after he was made whole. How could he have believed? Too, the dead who were raised could not have had faith. Hence, when we are told that the afflicted are not healed for a lack of faith, this is an alibi and a convenient dodge to escape their failure.

(4) There was never any question as to the reality of the healings. Even the enemies of Jesus could not refute the genuineness of his miracles. The closest they came to it was attributing his work to the power of the devil, but this is not denying the miracles—just questioning the source of power. Nothing would have suited the Pharisees better than to have shown that Jesus was a fraudulent miracle-worker, a shyster like Simon the sorcerer.

In regards to the healing of the lame man at the gate Beautiful by Peter, the Jewish court was forced to say, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts 4:16). Many witnesses of today's alleged miracles are suspicious and unconvinced of their authenticity. In fact, they can be explained as ordinary and natural happenings.

The modern "miracle-workers" use hypnosis and suggestion to accomplish their desired ends. They never cure organic diseases, but only those of a functional nature, such as psychosomatic disorders. Kathryn Kulhman, Oral Roberts and Leroy Jenkins have never healed, nor seen healed, a leper, a

withered leg or arm or a blind man whose optic nerve was dead. These afflictions will not respond to their approach of mind over matter. If their "miracles" were genuine, none of us would be able to refute the power of God.

(5) There were no partial healings, nor was there ever a relapse. All of those who were healed were made completely *whole*. The woman with the issue of blood was made *whole* instantly (Mt. 9:22). The impotent man at the pool of Bethesda was immediately made *whole* (Jn. 5:9). A man's withered hand was restored *whole*, like as the other (Mt. 12:13). Jesus never did a half-way job. When Jesus healed someone, he was healed—made completely whole.

Many of those who are "healed" in modern healing campaigns still have their old ailments, at least in part. The arthritic person does not feel quite as stiff in the morning and the pain is less severe. The near-sighted can see a little clearer (he thinks) and the hard of hearing can hear a little better (he believes). If Jesus had healed them, there would have been no more arthritis or dim vision or difficult hearing. They would have been made whole.

Furthermore, all those healed in the New Testament remained cured. They may have gotten sick again, but it was not a continuation of the same illness. They did not get better for awhile and then regress, perhaps dying from their former malady. It is not uncommon today to read of cancer victims dying of the very malignancy of which they were declared cured a few months earlier in a healing campaign.

Honest people, those free of prejudice and bias, can readily see that God is not working miracles of healing today. There is too much difference between what Jesus did and what is being attempted now.

**Eerdman's Handbook to the Bible**

One of the most useful books to come along lately. The charts, pictures, graphs are most interesting. The Bible is covered book by book. This book is a library within itself.

680 pages      \$12.95

Order from: RELIGIOUS SUPPLY CENTER

---

**A Harmony of the Gospel**

A. T. Robertson

A valuable tool in the hands of the Bible student by an eminent scholar. This is a revision of the work of The Broadus Harmony. Robertson has revised and enlarged that well-known work of an earlier day.      \$4.95

Order from: RELIGIOUS SUPPLY CENTER

**NEW AMERICAN STANDARD BIBLE—  
A VINDICATION  
PART 1**

by Wayne Broaddus

Note: This article is the first in a series of three.

A new version of the Bible often encounters fierce opposition and severe criticism. Upon the publication of the King James translation in 1611, the great Hebrew scholar Broughton wrote a letter to the king declaring that he would rather be torn asunder by wild horses than allow such a version to be imposed on the Church. He was especially indignant with Archbishop Bancroft, who had taken a lead in the work of translation. In his letter Broughton expressed his belief that by and by King James, looking down from Abraham's bosom, "... shall behold Bancroft in the place of torment. ..." The great scholar was outraged at the new version. "In fifteen verses of Luke 3," he wrote, "the translators have fifteen score of idle words to account for in the Day of Judgment." Although it was later to bring the whole English world under its spell, the King James version did not at first receive a fair, unprejudiced reception.

Two hundred and seventy-five years later the flower of British scholarship The English Revised Standard Version withered under the scorching blasts of numerous critics. In a sermon delivered on June 7, 1885, George Sayles Bishop charged "... that the Revised Version of the New Testament is based upon a new, uncalled for, and unsound Greek text—that mainly of Drs. Westcott and Hort, which was printed simultaneously with the revision and never had seen light and which is the most unreliable text perhaps ever printed. ..." Further and more scathing criticism came from the brilliant John W. Burgon, who became famous for his skillful defense of the Textus Receptus, which was the Greek text that served as a basis for the King James. Commenting on the Greek text used by the revisers of the English Revision and later by the committee that produced the American Standard, Burgon wrote, "I am utterly disinclined to believe, so grossly improbable does it seem, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste-paper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies. ..." This criticism was directed at the work of the 101 scholars who produced The English Revised Standard Version of 1885 and the American Standard Version of 1901.

As a result of their labors, the American committee published the American Standard Version in 1901, incorporating the emendations they had recommended to the English committee, some of

which British scholarship had seen fit to exclude. The version was a monumental product of international collaboration and scholarship, achieving in later years almost universal endorsement.

Yet notwithstanding its accuracy and trustworthiness, the version of 1901 had fallen much into disuse by the 1950's.

In 1960 the New American Standard Bible was made available to the public with the intent of renewing interest in the American Standard of 1901. Time having made obsolete words and expressions that once were in current usage, the translators aimed at presenting the text of the version of 1901 in clear and contemporary language yet with an awareness ". . . of the ever-present danger of stripping divine Truth of its dignity and original intent. . . ."

Unlike the English Revision of 1885, the New American Standard Bible was well-received and has become popular among conservative students of the Scriptures during the fourteen years of its existence. A point in its favor was that the Greek text underlying the version was the Nestle text, which is a compilation of the best texts of the Nineteenth Century, those of Tischendorf, of Westcott and Hort, and of Weiss.

But in 1973 this version was subjected to severe criticism in a book published by one of our brethren. Twenty arguments were made against the version. Some of the arguments were elaborate; others were brief. All of them were impressive.

I would like now to deal with the first ten.

#### Argument 1

Matthew 5:17. The word abolish as used in the New American Standard is a mistranslation and inexcusable.

#### Answer 1

The Greek text has the word *katalusai*. A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated by Arndt and Gingrich, defines *katalusia*: "Do away with, abolish, annul, make invalid, do away with, annul or repeal the law."

#### Argument 2

Mark 1:4. ". . . the baptism . . ." has been changed to "... a baptism ..." Such is a departure from the truth. (A quotation of Alexander Campbell is given in which he bases the whole of an argument on the word the.)

#### Answer 2

The word the is not in the Greek text. The argument is based on a non-existent word. A baptism or baptisms is a proper translation. The definite article often has no counterpart in the Greek but is often placed in the text to make the English read more smoothly.

[To be continued]

926 Taylor Avenue  
Alameda, CA 94501

## SET FOR THE DEFENSE OF THE GOSPEL

T. G. O'Neal

1729 5th Avenue  
Bessemer, Alabama 35020



### CALVINISM — NO. 2

In a previous article we gave consideration to Calvin's doctrine of predestination, showing that he taught certain individuals were ordained to salvation and others to damnation. If this were true, something must be done with the Bible teaching that Jesus Christ tasted death for every man (Heb. 2:9). This Calvin seeks to do with his concept of limited atonement.

#### Limited Atonement

What is meant by the doctrine of "limited atonement" or "partial redemption or election"? Let us read from the Philadelphia Confession of Faith these words: ". . . It pleased the Lord to make a covenant of grace wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit to make them willing and able to believe" (Article 7). "Others not elected . . . they neither will nor can truly come to Christ, and therefore cannot be saved" (Article 10). "God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins . . . (Article 11). ". . . God was pleased to give forth the promise of Christ . . . as the means of calling the elect . . ." (Article 20).

By "limited atonement" Calvin taught that Jesus did not die for everyone but just for those elected to salvation by God's predestination. What saith the Scriptures?

#### Animal Blood

Paul said that it was by Jesus Christ that "we have now received the atonement" (Rom. 5:11). The blood of animals would not take away sin. "And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15). "Without shedding of blood is no remission" (Heb. 9:22). "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "So Christ was once offered to bear the sins of many" (Heb. 9:28). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb.

10:4). Since animal sacrifice could not take away sin, it takes the blood of Christ to atone for sin.

### Christ's Sacrifice

The sacrifice of Christ was an unlimited sacrifice, made for all mankind. His sacrifice was "to bear the sins of many" (Heb. 9:28). "Christ also hath once suffered for sins, the just for the unjust . . ." (I Pet. 3:18). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). "Every creature" in "the world" was to have the gospel preached unto him that he might "be saved" (Mk. 16:15-16). "Whosoever believeth" in "the world" could have "everlasting life" (John 3:16). Jesus came "to seek and to save that which was lost" (Lk. 19:10). Christ "died for all" (2 Cor. 5:14). Christ's will is for "all men to be saved" (I Tim. 2:3-6) because he "gave himself a ransom for all." By God's grace Jesus "should taste death for every man" (Heb. 2:9). God does not will "that any should perish, but that all should come to repentance" (2 Pet. 3:9). From these passages one learns that the sacrifice of Christ was an unlimited sacrifice. Jesus died for all and not for certain ones.

However, while Christ's sacrifice was for everyone, all will not be saved. The sacrifice of Christ that was unlimited and universal in scope does not imply universal salvation. Salvation is in reach of all men and is conditional upon man accepting by faithful obedience the conditions of salvation. Jesus said one must "do the will of my Father which is in heaven" in order to "enter into the kingdom of heaven" (Mt. 7:21). He asked, "why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). Christ affirms in order for one to "have life" they must "come to me" (John 5:40). Peter told people to "repent and be baptized" in order to have the "remission of sins" (Acts 2:38). Obedience to the gospel was necessary to avoid everlasting destruction (2 Th. 1:6-9). Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). Salvation is conditioned upon one obeying Christ; when one disobeys Christ, salvation is not promised to him. One can choose to be saved (Acts 2:40) or he chooses to be lost by not seeking salvation.

### Proof Texts

(1) John 10:11, 14, 15. From this passage it is taught that Jesus died for "sheep" and for no others or that he did not die for "goats." This passage does not contrast the final judgment as Mt. 25:31-46 does using the expression "sheep" and "goats." One can press a figure of speech to the point of missing the lesson intended by Jesus. Jesus gave his life for his sheep, the sheep being those that "hear his voice" (verse 3). The sheep can "follow him" (verse 4), one can "enter in" (verse 9), and "they shall hear my voice" (verse 16). This shows activity upon the part of the sheep. Calvinism teaches a sheep can not act until moved by a special act of the Holy Spirit.

Jesus taught a sheep could either choose to follow or not follow him.

(2) Acts 20:28 teaches the church was purchased with the blood of Christ. Calvinists teach that none but the church was purchased, therefore those not in the church were not bought by the Lord. This passage affirms the blood of Christ bought the church, however, this verse is not the total New Testament teaching on the blood of Christ. Those who were "far off" were "made nigh by the blood of Christ" and both Jew and Gentile were reconciled unto God "in one body by the cross" (Eph. 2:13-16; 4:17). By the blood of Christ some were redeemed and forgiven (Eph. 1:7). If one had not been away from God they could not be given redemption or forgiveness.

(3) Eph. 5:25-27. Christ gave himself for the church and this is supposed to prove that Christ did not die for the sins of those not in the church or those not elected. Those added to the church (Acts 2:47) needed "remission of sins" before they were saved (Acts 2:38). Having been saved from sin, the Lord added them to the church, thus church members in the New Testament had been lost, were saved and added to the church.

### Romans 2:11

God is said in Rom. 2:11 to be no respecter of persons. If Christ did not die for all mankind, then he is a respecter of persons, and would be responsible for both those who are saved and those who are lost.

Books to make Good Women even Better	
She Hath Done What She Could <i>Jane McWhorter</i> (paperback)	\$2.50
Wisely Train the Younger Women <i>Besse Patterson</i> (paperback)	2.00
Martha, Martha <i>Marge Green</i> (paperback)	2.25
(cloth)	3.75
Daughters of Eve <i>Lottie Beth Hobbs</i> (paperback)	2.95
(cloth)	3.50
In the Hands of a Woman <i>Rachel Howard</i> (paperback)	1.95
(cloth)	3.25
A Life With Wings <i>Marge Green</i> (paperback)	2.25
(cloth)	3.75
Fascinating Womanhood <i>Helen B. Andell</i> (309 pages)	7.95
Marriage is for Those Who Love God and One Another— <i>Thomas B. Warren</i>	4.00
Love, Courtship and Marriage <i>P. D. Wilmeth</i> (paperback)	1.50
(cloth)	2.50



## REMINDED the Hard Way

Irven Lee

P. O. Box 866  
Hartselle, Ala. 35640



This article is being written on November 6, 1974. I am to preach in the pulpit at Westview in Hartselle next Sunday, the Lord willing. That will be exactly six months since I last stood before an audience to preach. It was a massive heart attack that put me down. I have since had open heart surgery to correct the damage. The operation seems to have been successful. The surgeon thinks I will be completely well as far as the heart is concerned, when the healing process from the surgery is over and full strength returns. This was a hard experience to one who had had more than forty active years of preaching without special sickness. I failed to be in my place when I had mumps in 1949. I was there every other Sunday in all those decades.

The shock of the attack and the surgery were enough to remind me that "it is appointed unto man once to die." Plans for a busy year can come to a sudden halt, reminding us that we "ought to say, if the Lord will, we shall live, and do this, or that." We all know that we must die, but we may live as if there were no death or judgment to follow. Are there, do you suppose, more people who know God's will, and with weak faith plan to sometime be faithful, than there are faithful people? Let this article remind you that you have no lease on life. You have opportunity now, but who knows what will be on the morrow? You wait at your own risk. The Lord has shown much love for us. Should we spurn this love?

If one knew that he yet had forty years for this life it would still be best by far to become and remain a true Christian for those forty years. He who made us knows what is best, and love prompted Him to give us His counsel as to the best life. Those willing to follow His way "shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life" (Mark 10:30). My months in the hospital beds or my bed at home gave me a new insight into this.

Westview church, where I have preached for more than six years, gave me a good amount more than my regular salary rather than cut it off while I could not do my work. Hundreds of cards and letters came from many friends, both new and old, from all directions. Many telephone calls came from as many directions. Many of these letters included unsolicited checks. It seems that from these checks from the church and these good friends, and a good

insurance policy, I will end the year as well off financially as I began it, in spite of about fifteen thousand dollars charges from hospitals and doctors. The moral support has been especially precious. I understand the Savior's comment about "brothers and sisters" better than before. Words are inadequate to express my gratitude for the many evidences of concern, love, and friendship.

I have spent many hours of my life talking to people who were arguing that it is not necessary to be in the church. The cards, letters, calls, gifts, visits, and every possible way of showing moral support in the trying hours would be but a reminder of the great gift of eternal life made possible by the love of God and the blood of Christ. I am not looking for an excuse to get out of the Lord's house. I preached during those years when the bitter letters, calls, etc., were coming with the titles like anti, fanatic, etc., being freely used, but after forty three years of trying to preach I can say, "Thanks be to God for his unspeakable gift." It has been a wonderful privilege to be in the church of the Lord. While I was still young I got started telling people I baptized that if they ever regretted it to write and tell me. I often do the same now, but no such letter has ever come. I have had people confess, even with tears, the regret and shame they felt in backsliding. Christ loves His church. Surely I should love my brethren. My hard summer reminded me of this forcefully.

One of the most amazing things of all the happenings of the summer was the speed with which the news spread to England, Canada, Okinawa, and many states of our Union. I was in a meeting at the small Garden City church at Savannah, Georgia when the attack came. Very few people knew I was there. Neither radio, TV, nor newspapers cared where I was, but the calls, letters, cards, etc., mentioned began coming at once. Can you explain this? The church family is a close knit family. Do not forget this fact. If one learned of the attack, his call home would include the news. Announcements would be made where I had friends, who had heard, and news would fan out from there. We all have sinned and come short of the glory of God, but we can still say there is good in these faithful members of the Lord's church. I wish we could persuade thousands more to become what the Lord recommends.

So many of the cards, calls, and letters said, "We are praying for you privately and in the public services." "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Do you remember this verse? It means more to me now since I was reminded in trying times. It is appointed unto man once to die. The Lord invites His children to make their requests known, even if He must answer in the negative. I am thankful for the invitation to come boldly to the throne of grace. Thanks to all of you who offered a prayer in my behalf. May the will of the Lord be done in your life and mine.

Should my summer help me to be more thoughtful of those who suffer? Should something make you more thoughtful of your good friends, neighbors, and brethren? "He shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:33, 34). Do you remember the rest of this? Would it be good to go right now and read the whole passage again? Some who are not our brethren could benefit from our interest and concern. What can do more to break down the wall of prejudice than kindness put into action? Love, and do good, even to your enemies. Our Lord went about doing good.

Time to think is good for us. Older people tend to think back over the years. I surely spent much time doing this, but I looked ahead with wonder. People my age will pass, but there is another generation coming on. There are some wonderful young preachers, and young men and women who are building Christian homes. Cancer, strokes, heart attacks, etc., have recently come to some of the Lord's servants, whom I have known and loved for a long time. I hate to think of their passing, but pass they will. There will be no vacuum when my generation is gone. Surely the next will not make a bigger failure in dealing with problems than we have. We did not preach enough back in the thirties and early forties on institutionalism and the social gospel as we should. We waited too late. Let the next generation be more vigilant and effective than we have been. The adversary, the devil, still goes about seeking whom he may devour.

**Old Testament History**

*Charles F. Pfeiffer*

Now you can get all seven of his popular books on Old Testament History in just one volume. The original seven books were on: The Patriarchal Age, Egypt and the Exodus, The Conquest and Settlement, The United Kingdom, The Divided Kingdom, The Exile and Return and Between the Testaments.

All this is one volume for \$12.95

**SUBSCRIBE FOR A FRIEND** - When you renew your subscription, why not subscribe for some friend. We are holding the price line at \$5 in spite of inflation, and you are getting four more pages. Where else have you received more for the same price lately?

Order from: **RELIGIOUS SUPPLY CENTER**

**ARROWS of TRUTH** for denominational error

*Ward Hogland*

Post Office Box 166  
Greenville, Texas 75402



**"GOADING GOODLETTSVILLE"**

I enjoy reading papers published by the brethren. In the April 3, 1973 issue of the Firm Foundation, a paper published in Austin, Texas, I read an interesting article by Brother J. W. Roberts on "Creed Making" within the confines of the church.

Brother Roberts went back in church history showing the fallacy and futility of creed making in the church. He called our attention to an incident which took place back in 1863. It was Isaac Errett who wrote his document called "A synopsis of the faith and practice of the church of Christ." After this thing was published, Moses E. Lard crawled his timber in the next issue of **Lard's Quarterly**. Brother Lard said, "There is not a sound man in our ranks who has seen the preceding synopsis that has not felt scandalized by it. I wish I had one decent apology for its appearance."

After telling of this incident, and others, Brother Roberts said he felt scandalized by what took place in another paper called **Words of Truth**, published by Gus Nichols of Jasper, Alabama. He then proceeded to take a Brother Virgil Bradford and the church at Goodlettsville, Tennessee for a house cleaning! Here is what he said:

"In the October 20, 1972 issue of **Words of Truth** published by Brother Gus Nichols of Jasper, Alabama, an article appears, written by Brother Virgil Bradford, entitled "Elders—What Are Your Teachers Teaching?" Brother Bradford refers to the church at Goodlettsville, Tennessee which recently devised a doctrinal test that all teachers in the church must pass before being allowed to teach in the congregation. The list of doctrinal questions contains what the elders consider "essential to a sound teaching program in the church." The questions are published and commended.

There are 26 questions (some duplicates), and they may be summarized and itemized as follows: Verbal Inspiration, Completion and Finality of Bible, N. T. (not O.T.) our Authority, The Operation of the Holy Spirit in Christians and Aliens alike through the Scriptures Alone, Modern Baptism of the Holy Spirit, Creation or Evolution, The Reality of Biblical Miracles, The Reality of Biblical Tongue-speaking, Existence of Present Day Miracles, The Essentiality of Membership in the Lord's Church to Salvation, The Possibility of

Salvation in Denominationalism, The Salvation of Moral People Outside of the Church, The Church Versus the Kingdom—The Kingdom Already Established, The Essentiality of Water Baptism for Salvation, The Acceptability of Union Meetings, The Authorization of Instrumental Music in Worship, The Leadership of Women in Public Assemblies or Mixed Groups, The Subjection of Members to the Elders of Churches, The Acceptability of Taking the Lord's Supper Other Than on Sunday, The Necessity of Attendance of All Services of a Church, The Sinfulness of Social Drinking, Dancing, Gambling, and Smoking, The Freedom of the Church as to Methods where God Has Not Bound, Church Cooperation in Evangelism or Benevolence, The acceptability of Secret Lodges, The Support of the Elders or Church in Cases of Church Discipline, and finally, The Pledge to "report to the Elders if you change any opinion on any of the above things."

Such a list for the purpose set forth is interesting to say the least. My reaction is that the document is creedal, sectarian, and insulting. It is creedal because it purports to list "the questions essential to a sound teaching program in the church," as though that could not be established from the Bible itself. It is sectarian because it breathes a denominational and sectarian bias in many of its points. It imposes religious conclusions about many things (e.g., lodges, smoking) that are sociological rather than strictly religious. It arbitrarily imposes conformity to group and elder decisions (e.g., how many services one must attend) which cannot be established from the Word of God and ought best be left to Christian freedom. Most seriously it actually states the desire of the elders to control the thinking of the individual by binding him to reveal to the elders any change in his thinking! The document is an insult to the Bible in the same way every creedal attempt insults the Bible's completeness and ability to be understood. It is an insult to the Restoration attempt to establish N. T. Christianity on the basis of The Word of God alone."

First, I want to make it clear that I do not necessarily agree with Brother Robert's comments; but I admire his courage.

You will notice in their "Creed" they have, "The freedom of the church as to methods where God has not bound, Church cooperation in evangelism or benevolence." This means that no "Anti" (As they say) would be allowed in their teaching program. The futility of this creed-making business should be obvious to any Christian. First, the Bible is a sufficient creed. When people understand the Bible, they understand it alike. The Bible does not contradict itself. If it does we might as well throw it in the trash can. If two people differ on spiritual matters in the church, it is obvious that one or both are wrong. Certainly ONE of them has to be wrong. Second, a creed maker is saying he has all the answers. He is not subject to change. I believe every

Christian must be subject to change at all times. This has nothing to do with his sincerity or honesty. If I say that I have all the answers and will not change because, as of RIGHT NOW I am right on all points then I am creed bound whether it is written or unwritten. All of us must be sincere and believe we are right but on the other hand we must have the humility to recognize the possibility of espousing error. Third, a creed curtails the need of deep Bible study because all one has to do is memorize what the church leaders tell him. When they have learned that baptism is essential, that sending to a sponsoring church is all right, and other matters the elders have outlined; then this is it! There is no point in further studying the Bible because the Elders have all the answers. I join with Lard and Roberts in saying, I have no decent apology for such foolishness!

## DISCIPLES AND DISCIPLINE

By Luther W. Martin

Disciple - definition—"One who accepts and follows a teacher or a doctrine; a pupil or learner ... " (Funk and Wagnalls Dictionary.)

The Greek word translated "disciple" is *mathetes*, a learner; thought accompanied by endeavour, therefore one who follows another's teaching. (See Vine, page 316.)

Discipline - definition—"4) Punishment for the sake of training; correction; chastisement." (Funk and Wagnalls Dictionary.)

The Greek word translated "discipline" is *sophronismos*, saving the mind, primarily, an admonishing or calling to soundness of mind, or to self-control, as used in II Tim. 1:7, A.V., "a sound mind"; R. V., "discipline." (Vine, page 316.)

From the above definitions, we can determine that a Christian is an adherent, a follower of Christ. One who has believed and obeys and continues to be governed by the doctrine of Christ, His Gospel. A Christian is one who learns about Christ and decides to serve Him. Further, a Christian is a person who concludes and determines to abide by the discipline of the Word of Christ.

### Discipline Means Correction or Chastisement.

Matt. 18:15 "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother." Thus, the goal of this "discipline" is to gain or re-gain one's brother.

Matt. 18:16 "But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer." These verses describe "discipline" as administered by two or three disciples, and then discipline to be administered by the whole congregation.

The first goal is the saving of the erring brother's soul. But a secondary purpose is that of cautioning other members of the church who might be enticed to copy the erring brother, if he is permitted to go his way without congregational discipline.

### **Note The Disciplinary Effect of Acts 5.**

Ananias and Sapphira, husband and wife, at one time were "fellowshipped" by the Jerusalem church. But this husband and wife team "fellowshipped" each other in a sinful plot. By their sin, they severed their fellowship with God, and supernatural developments terminated their fellowship with the church. They were both put to death miraculously. . . . "And great fear came upon the whole church, and upon all who heard of these things" (Acts 5:11). This demonstrates the secondary value and effect of properly administered congregational discipline.

### **Church At Rome Urged To Turn Away From Heretics.**

Romans 16:17-18 "Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 18 For such men are slaves not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting." If the "brethren" (the church), turned away from this trouble-maker, as Paul by inspiration instructed, this would be a case of "congregational discipline" . . . still hoping, first, to jar the sinner to a realization of his sin, and thus, repentance; and, secondly, as an example to others who might have been influenced by the dissenter.

### **The Immoral Man — To Be Removed From Your Midst.**

The 5th Chapter of 1st Corinthians tells of the immoral brother, and the Corinthian congregation's tolerance of his immorality. They were arrogant instead of mourning over his sinful condition (Verse 2). Paul wrote: "I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus . . . 6 . . . "Do you not know that a little leaven leavens the whole lump of dough?" First, the goal was to save this sinful brother's soul at judgment. But, second, since Paul was aware of the danger of sin (unpunished and undisciplined) spreading to others in the church, he likened it to leaven, and thus warned them of their danger.

I suggest that disciplinary actions taken either privately or publicly, have two purposes: (a) The soul's rescue of the one in sin; and (b) the welfare of the rest of the members of the congregation.

### **Brethren in Galatia Cautioned!**

Galatians 6:1 "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you too be tempted." Here again, when one individual is "caught in any trespass", the spiritually

minded brother is to "restore the 'sinner' in a gentle fashion" . . . but not forgetting himself (the one doing the restoring), lest he perhaps find himself entrapped in a similar sin.

Two purposes here: (a) Restoration of the sinner, (b) Cautioning and warning the "spiritually minded brother", who after all, is still a human being subject to all of our frailties and weaknesses.

### **Hymenaeus and Alexander—Delivered Unto Satan.**

I Timothy 1:19-20 "Keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme." Here were two brethren who had wrecked their faith. They had evidently been at least "blasphemers" . . . "speaking against" Deity. Paul hoped, by "turning them over to Satan" to teach them better than they had been practicing. Thus, his stated goal was spiritual improvement on their behalf. Secondly, Paul was concerned that such "talk" might spread like gangrene. See II Tim. 2:17. A dual purpose still being served by "discipline".

### **A Factious Man To Be Rejected.**

Titus 3:10 "Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned."

This is "discipline" . . . it was a "warning", it was "admonition" . . . however, in this instance whether private or public, is not indicated.

### **"Brethren, Admonish The Unruly, . . ."**

I Thess. 5:14 "And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men."

This literally teaches Christians to "admonish (discipline) the unruly (those who are out-of-step)." Also, the Christian is to encourage, strengthen the fainthearted . . . "encourage the discouraged". Assist those who are weak and exercise patience with all.

### **"Take Note - Do Not Associate With The Unruly..."**

II Thess. 3:6 ". . . you keep aloof from every brother who leads an unruly life. . . ." Verse 14 "And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. 15 And yet do not regard him as an enemy, but admonish him as a brother."

So, the Christian is to "keep aloof" from the unruly brother. "Do not associate" with the sinful brother "so that he may be put to shame". The purpose is still to try and salvage the soul of the sinful brother.

### **James 5:19-20**

"My brethren, if any among you strays from the truth, and one turns him back; 20 let him know that

he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins."

When a brother strays from the truth, we have a duty, a responsibility to "turn him back to the truth" . . . herding the strays back to the flock or herd. In all likelihood, the man's soul will be rescued.

### I John 2:18-19.

"Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. 19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us."

The only way we as Christians can learn whether or not a given person IS or IS NOT "of us", is to patiently and gently exercise the discipline as has been outlined in the foregoing passages. If the mental heart of the erring, straying, Christian, is as it SHOULD BE, then the sinner will respond to the kind, patient, and gentle admonition. However, if he refuses to listen, first to one, then to several, then if he refuses to "hear the church" . . . "listen to the congregation", he must be "turned away from", "removed from the midst", "to be rejected", "not associated with". . . IN ORDER THAT, hopefully, he will yet become ashamed and quit his practice of sin.

The foregoing, constitutes my understanding of "discipline". True, one does not find the expression "church discipline" or "withdrawing fellowship" in the Scriptures. Yet, the subject IS described and taught in the passages we have considered.

707 Salem Avenue  
Rolla, Missouri 65401

### ABORTION IS KILLING

David O. Lanius, Jr.

I do not pretend to have all the answers to human problems, but there is a problem today that brings great sadness to my heart **and** that is the problem of abortion.

My first question is, "Who made us gods over who can live or not live?" I am a young man who loves life and all that God has given. One of the things that God has granted me is the power of creating a life in the bonds of matrimony. In Gen. 1:26-28, God said "Be fruitful, and multiply and replenish the earth." The place of this replenishing is found only in matrimony (Heb. 13:4). Any other replenishing that is done God will call in question.

It seems to me that the majority of those who are seeking abortions are those who are living in sin, committing fornication or adultery. One cannot get rid of sin by simply having an ABORTION. One

must repent of the sin (fornication, adultery) and do what is best in reference to the child that will be born. I believe if God fearing people could see the way a fetus (unborn child) is taken from the womb that more would be concerned and then more would be seeking the removal of the abortion law today. Note with me four ways of Abortion:

1. The fetus is sucked out of the womb in such a powerful manner that the fetus is turned into a fluid mass of blood, tissue and cartilage.
2. Still another method is done that is called the Caesarian Section Abortion (Hysterectomy). It is done as if the baby was to be taken care of whereas in this type of abortion the baby is not taken care of but thrown into a bucket and left to die.
3. The salt water method is done after water has accumulated in the sac around the baby, the water is removed and this salt solution is injected into the womb. It takes about an hour for the baby to die, and about 24 hours later labor comes and the baby is born dead.
4. Still another method is the Curretage Technique (D and C). In this technique the doctor scrapes and cuts the fetus up in order to remove it from the womb.

After noting these methods do we still have a right to call ourselves a civilized nation? Barbarian is a better name for a nation that has no respect for the life of an unborn child. Since we have decided that unborn children are so young that we can terminate their life, will we now turn to the aged and say that they are too old?

I personally believe that those who give or get an abortion will have to answer to God for their action (2 Cor. 5:10; Rom. 13:9; Exo. 20:13).

Abortion is killing. It is not a woman exercising right of control over her own body, but taking the life from another body. The fetus is endowed at conception with everything necessary to life and these must only mature and develop to exist independently of the mother. Why not kill the infant after birth? It still cannot live independently but must still be nurtured and cared for.

May God give us the strength, courage and faith to fight such an ungodly practice.

800 Dickerson R.R.  
Goodlettsville, Tenn.  
37072

### Commentary on Romans

By R. L. Whiteside

A sane and safe approach to a difficult book. It is one commentary which can be read as a narrative. C. R. Nichol once said that R. L. Whiteside could come as near getting everything out of a passage and then stopping, as any writer he ever saw.

301 pages Cloth Bound \$3.00

## DIRECT SUPPORT TO PREACHERS

by Guthrie Dean

About all brethren who did not accept the Missionary Society agreed that preachers in the field should be furnished direct support. They objected to any centralization of funds for preaching, whether through a Board or through a Sponsoring Church. Philippians 4:15-16 has been successfully used time and time again to show that Philippi sent money directly to Paul. Also 2 Corinthians 11:8 was used to show that a number of churches cooperated by sending concurrently to Paul in the field. The funds were not pooled under a board or under a church eldership. They were sent directly to the preacher.

Up until recent years the GOSPEL ADVOCATE was a champion of the direct support practice. In 1910 Brother M. C. Kurfees wrote: "In the days of the apostles each church managed its own business, handled its own money, and sent it directly to the missionaries in the field." (Gospel Advocate, 1910, Page 641). Brother E. A. Elam stated it: "The Philippians sent their contributions first to last, directly to Paul and not to a state Board." (Gospel Advocate, 1909, Page 431). C. M. McCaleb explained it thus: "Each church takes up its offerings and forwards it direct to the missionary, as though no other church was cooperating with him." (Gospel Advocate, 1911, Page 1221). The Campbell Street church in Louisville, Kentucky wrote: "We raised this money exclusively by freewill offerings, the only way of giving recognized in the Bible, and sent it to the laborers in the field, thus dealing directly with those whom we supported, as New Testament churches did." (Gospel Advocate, 1894, Page 41). Again we read: "The Plumb Street church, Detroit, Michigan, ignores the general denominational societies and sends its contributions for mission work direct to those who do the work, after the manner of New Testament churches." (Gospel Advocate, 1892, Page 785.) It was only after brethren quit opposing the Missionary Society that they began to adopt the indirect method of cooperation. They claim that pooling resources under a sponsoring eldership is not unscriptural because this is "voluntary" cooperation. But Christian Church people make the same argument, with as much truth, regarding their Societies.

327 Brewer Drive Nashville,  
Tennessee 37211

Back in Stock

*An Expository Dictionary of  
New Testament Words*

By W. E. Vine

An Invaluable Aid To Bible Study

Price \$13.95 Thumb Index \$15.50

## SEVEN SOCKS

by Wallace H. Little

Like most folks, I wear 'em two at a time . . . one on each foot. Generally, I also wear a pair of shorts and a "T" shirt together. Therefore I am a little put out when my laundry comes back with five "T" shirts, four pair of shorts and seven socks. (I wonder what the guy who got the extras thinks.)

Anyway; here so many worry about such things as being shorted by the laundry and could care less about their attitude toward God's Word when we "short" Him. God has said we must hear His Word, believe, among other things therein, that we are all sinners, repent of our sins, confess Christ's name and be buried with Him in baptism for remission of past sins to become a Christian, to be saved. Then we must continue faithfully in service to get to heaven, not falling from grace. See Rom. 10:17; Mk. 16:16; Rom. 3:23; Lk. 13:13-15; Rom. 10:10; Acts 2:38; Gal. 5:14 with Rev. 2:10. We wax mighty in flailing our denominational friends for their "shorting" of God in their ideas of how to be saved, since these do not go along with those in the Bible.

All right, no argument here. But Christianity is an introspective religion (2 Cor. 13:5). Before looking at another's mote, I need first look at my own log, and set my house in order, to make sure I am not "shorting" God. What do I mean?

Two things, one directly coming about as a result of the others.

There is little question concerning the curse of materialism today, nor the fact it is infecting the church like a cancer. Any congregational treasury will bear this out. While we can always find the money for what we want, the "gimmies" of the so-called "good life", we find it difficult or impossible to give as we have been prospered. Something is out of balance. The second shorting is the resulting failure to be able to support God's preachers in His work as we ought to be able. I would hesitate to guess how many appeals for support churches receive from men world-wide but would surmise the number would be in the multiplied thousands. Hosts are unanswered. Of those which do get a reply, most receive a resounding "NO!" Who would contend the spread of the cause of Christ suffers because of the unnecessary reduction of our ability to take the gospel of salvation to a lost and dying world?

In Mal. 3:8, 9, the prophet asks, "Will a man rob God? . . ." You had better believe he will! And so will she!

But in shorting God, who is the real loser? The Lord will not "pay the bill" when His "laundry" is given back with only seven socks.

P.O. Box 1306 Marshall,  
Texas 75670

## THE NEWS LETTER REPORTS

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

**DON MARTIN**, 417 E. Groesbeck, Lufkin, Texas 75901. December 30, 1974 my work with the church in Pineland, Texas came to an end and we began work with Fourth and Groesbeck congregation in Lufkin, Texas. We labored with the church in Pineland for 6 and 1/2 years during which time the church made progress for God's glory. The church is to be commended for her accomplishments. I commend the work to any interested sound preacher of the gospel. She is self-supporting and has a nice preacher's house. It is with a high degree of anticipation that I look forward to the commencement of the work in Lufkin, part of which will consist in a daily 30 minute call-in radio program.

**JAMES R. COPE**, Florida College, Temple Terrace, Florida 33617. Inadvertently the lecture schedule which was sent to you shows a lecture scheduled from 7:30 to 8:30 on Wednesday evening, January 29, and a College program scheduled from 8:30 to 9:30. If you have not already gone so far that this cannot be corrected in your publication of the lectures, would you please show the lecture hour at 8:45-9:45 and the first period vacant. Some have concluded that we are substituting this particular program for mid-week services in churches. This has never been done and is not being done this year. This is an oversight in our published materials regarding the Lectures. If you cannot correct this, would you please run a notice to this effect in your succeeding issue indicating our efforts to correct this.

**KEN WELIEVER**, 420 9th Ave., Palmetto, Florida 33561. In November I moved from Dayton to work with the fine brethren in Palmetto. During November we averaged 107 for Sunday morning worship and over \$500 a week contribution. We partially support four other men in preaching the gospel. Also we have a call-in radio program every Sunday from 8:30 to 9:00 a.m. over a local 1000 watt station, WTRL, 1490. The program is growing in interest. Plans are being made to begin a weekly teaching bulletin in January. I had the opportunity to conduct our fall gospel meeting in December which was attended well by our members and by those from the community. We expect an enjoyable and profitable work with these good brethren.

**JOHN W. PITMAN**, P.O. Box 784, Camden, Maine 04843. Since the last report two new families have moved to the Camden area from New Mexico and Michigan. The number of Christians meeting here now is 15, with 20 or more in attendance. The meeting place is still the Megunticook Grange Hall, 7 Mountain Street. We plan to start using film strips in homes soon in hopes of reaching some for Christ. We have set a goal to have our own building in two years "if the Lord wills." We pray that others will come and help us spread the kingdom of Christ in this area "where the mountains meet the sea." Send names of any living in this area and they will be contacted. When coming our way, stop and worship. Phone (207) 236-4572.

**CONNIE W. ADAMS**, P.O. Box 68 Brooks, KY 40109. The Hebron Lane congregation met for the first time in its new building on January 5, 1975. The building seats 288 and has 10 class rooms, study and nursery. We are thankful to have it as we have been meeting in a school since the congregation began in September, 1973. We became entirely self-supporting as of January 1. We have a young man in the congregation who plans to spend his life preaching the gospel and has already preached a number of times. He would like to fill Sunday appointments within driving distance of Louisville during the summer or even before that. I will be glad to put you in touch with him. Since the beginning of our work, a local newspaper, POSTBOY, has

carried a weekly column called "The Bible Question Box" which I write and which they carry free as a feature of the paper. The company which publishes this paper, also publishes 13 other papers. This column has been lifted and carried in all of these papers. Also, we were able to get them to carry THEOPHILUS each week. This is the popular feature by Bob West of Orlando, Florida. It is now being carried in several of these papers without charge. Many weekly papers around the country which serve rural areas are glad to get copy, if it is well done. I urge brethren in such areas to check into the possibilities. You may be passing up a good opportunity to teach the truth.

**IMHOFF AVENUE CONGREGATION** in Port Arthur, Texas always has a good program of work going on. During 1974 contributions averaged better than \$1239 a week and they support 13 gospel preachers, fully or in part. They now have under way the training and preparation of a number of young men with the view to preparing them for the work of deacons.

**MEXICAN WORK.** Glen Rogers edits a sixteen page paper called ALONG THE BORDER which reports on the progress of work among Mexicans and contains good teaching articles in Spanish. The news reports are carried both in English and Spanish. This paper is published at 408 LaVista Ave., McAllen, Texas 78501 and is now in its 14th year. The October, 1974 issue reports 53 baptisms and 5 restorations. A number of Mexican brethren are laboring well under impoverished circumstances. A number of these need and deserve support from any who are able to assist.

**RALPH JOINER**, 4667 Cooper Rd., Cincinnati, Ohio. It was the first Sunday in December, 1973, that my family and I moved to Cincinnati to begin work with the Blue Ash church. I can say, in all honesty, that the year since then has been the most enjoyable of the twelve I have been preaching Christ's gospel. The Blue Ash church stands for the truth and upon the truth. We fought a hard battle against that institutional monstrosity: Cincinnati's "Campaign '74." Our labors were not in vain. Shortly after the "Campaign" ended we were paid a visit by two fine brethren from the congregation in Hazelwood. They thanked us for our firm stand, saying that it helped them to stand for the truth also. Even the press took notice. While our liberal brethren were trying to leave the impression that all the area churches were supporting the "Campaign" the Cincinnati Post reported that not all the churches were behind it and "at least one is opposed to it." The Blue Ash church is at peace. Nor is it a peace that comes with sleep or death. It is the peace that comes when each member is dedicated to the "old paths." When problems arise, as they do in every congregation, they are handled with love, understanding and the word of God. I am pleased to be associated with these good brethren. I pray that what we have will abide until Christ returns.

### "THEY OF ITALY SALUTE YOU"

**RODOLFO BERDINI**, Rome Italy. We will be deeply honored if brethren from the States, traveling through Italy could worship with us. The church in Aprilia meets at Via Guarneville 56 (this is about 15 miles from Rome). Worship is at 10 a.m. Sundays and 8 p.m. on Thursday nights for Bible study. The preacher is Rodolfo Berdini whose phone number is 58-95-273. A faithful congregation meets in Rome at Via Sannio 69 with Sunday worship at 9 a.m. and on Thursday at 7 p.m. for Bible study. Sandro Corazza is the preacher. His phone number is 75-50-71, or 75-75-508.

### PREACHERS NEEDED

**SIOUX CITY, IOWA.** The church in Sioux City began in January, 1968 with five families which left the liberal group. After meeting in homes and rented buildings, an old, but more than adequate building was purchased from the Church of the Nazarene. Since we began, several have been baptized, some have moved in and others have moved away. The work in this north central part of the country has always been slow with congregations few and far between. We believe there are honest souls here who can be reached and would like to find a good man to work with us. The preaching, teaching of the adult class and song leading are now being done by Glenn Meyer, a farmer who lives at Bancroft, Nebraska, 40 miles from Sioux City. Whoever comes would have to locate part of his support. Those interested in this work may contact Glenn H. Meyer, Rt. 2, Box 71, Bancroft, Nebraska 68004.

**FORREST CITY, ARKANSAS.** The church at Forrest City, Hwy. 1, South Forrest City is looking for someone to work full time preaching and teaching the gospel. Support is available. For further information call: Horace Hartsell (501) 633-8003; Al Kirk (501) 633-1760 or Doug Northcutt (501) 633-4313.

### DEATHS

**C. A. CORNELIUS,** Rogers, Arkansas. This veteran preacher of the gospel for more than 50 years died November 16, 1974. He was a member of the Rogers, Arkansas congregation. Funeral services were held in Pea Ridge, Arkansas by Euan Dean Lemon. Brother Cornelius stood for the truth even in the face of much opposition. You never had difficulty knowing where he stood on any issue. I found him a true friend and a great in-

spiration. He will be greatly missed. Only the Lord knows fully the good of this one life. G. Randy Dickson **J. A. BRUTON,** Port Arthur, Texas. At the age of 88 this well known brother to all in the Port Arthur area went to his reward on Dec. 6, 1974. He obeyed the gospel in a brush arbor meeting in 1918. He served as an elder for 43 years, first at Sixth Street in Port Arthur and then later at Imhoff Avenue. The kingdom of God came first always in his life. He was well respected and many sought his counsel. Funeral services were conducted by David Smitherman (his grandson and a gospel preacher) and by Bill Cavender. He was a friend of God, a friend of Christ, a friend of the church, a friend of the Bible and a friend to all that is good and right in the world. He was a grand old man, a brother beloved, an outstanding elder, a diligent Bible student, a lover of good and virtuous people and things. (Summarized from article by Bill Cavender in Imhoff Avenue Messenger of Truth).

IN THE NEWS THIS MONTH		
7	Baptized Restored	545 72
(Taken from bulletins and papers received by the editor)		
Others are interested in what is taking place where you worship. Let others know of those who obey the gospel or are restored to their first love, of teaching activities of the congregation, of growth and development. This edifies others. Make your reports brief and send them to the editor at P.O. Box 68, Brooks, KY 40109.		