

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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THINK ON THESE THINGS

H. E. Phillips

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POSITIVE ACTION NECESSARY

The church of the Lord is a special and separate body of people who are not only "called out" of the darkness of the devil's kingdom, but also called "into the kingdom" of the Son of God (Col. 1:13). It is probable that many professed Christians today do not place the emphasis upon the meaning of "into the kingdom of his dear Son" that should be there.

In many places there is too much emphasis placed upon the negative side of the gospel and not enough emphasis upon the positive obligations of being in the kingdom of Christ. Negative preaching is that which is against or opposed to some attitude or action, while positive preaching is that which is in favor of or exhorting to some attitude or action. It is right and necessary to preach against sin in every form. It is essential "to root out, and to pull down, and to destroy, and to throw down" in order to scripturally "build, and to plant" (Jeremiah 1:10). But it is also essential to one's salvation to teach him to do the will of the Father. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven" (Matt. 7:21). "But be ye doers of the word, and not hearers only, deceiving your own selves (James 1:22).

Being called into the kingdom of God involves some duties that are often minimized. There is just one hope of this calling (Eph. 4:4); it is the prize of the high calling of God in Christ Jesus (Phil. 3:14); it is an holy calling (1 Tim. 1:9), and we must be partakers of this holy calling (Heb. 3:1). We must give diligence to make this calling sure (2 Peter 1:10).

Being called into the kingdom of Christ involves several positive and aggressive actions on the part of every one called. We are called into the fellowship of Christ (1 Cor. 1:9). Fellowship means partnership—a sharing. It involves working together with Christ; it also means to share the suffering of the cross. We are laborers together with Christ to attain a positive goal: the salvation of the lost. To do this we must walk in the light (1 John 1:3,7), and this walking requires positive action—something more than not walking in the way of the wicked. We are to walk worthy of the vocation wherewith we are called (Eph. 4:1). This calls for meekness, longsuffering, forgiving, loving, keeping the unity of the Spirit in the bond of peace (1 Peter 3:9; 1 Thess. 2:12).

We are called to liberty, yet this liberty is not to be used to destroy the work of God. Liberty from sin and its consequences and from the works of the law, which could not save, does not permit us to engage in actions that cause weak brethren to stumble and fall into sin. While enjoying the liberty from sin and the works of the law of Moses, we are bond servants of Jesus Christ and must do his will in all things.

We are called to let the peace of God rule the heart (Col. 3:15). This is not peace at the expense of truth. It is not peace with the evil forces of Satan because we are told to "fight the good fight of faith" (1 Tim. 6:12). In fact, this fight is with all forces of evil, including "spiritual wickedness in high places" (Eph. 6:12). There is no peace with spiritual error, either in the church or out of the church. False brethren cannot be tolerated at any time (Gal. 2:5). This fight is not with the carnal sword, but with the sword of the Spirit, which is the word of God (Eph. 6:17). We are to be aggressive with the word of God and fight all battles of the faith once for all delivered to the saints. Keeping the peace of God involves a fight against all false teachers and all forms of spiritual error wherever they are found, but the peace of God—that peace that comes from God by obeying His word—must rule our hearts. This is one of the reasons for being called into the kingdom of the Son of God.

In 1 Peter 2:9 we are told that we are called to "show forth the praises of him who hath called you out of darkness into his marvelous light". To show

forth the praises of God calls for something more than just "I do not do . . ." it includes worship as well as a life of godly living. It is by our "good works" that we give praises and glory to God (Matt. 5:16). These "good works" must be in the New Testament—authorized by Christ—otherwise they are not "good works" at all (Eph. 2:10).

2 Peter 1:3,4 teaches that we give glory and virtue in conducting our lives in accord with the living word of God. 1 Thessalonians 4:7 shows that holiness is the objective of this calling into the kingdom of God. This forbids wickedness that the world practices, but it also demands those actions that are in harmony with the divine nature of which we are to be partakers.

The calling into the kingdom of God requires us to be good teachers of the word of God. The lost of this world can be saved by no other means than to preach the gospel of Christ to them (1 Cor. 1:21; Rom. 1:16). As a citizen of the kingdom I must do the work for which I have been called, and this includes teaching the word of truth to others.

We cannot be content to say, "We do not lie, steal, commit adultery, get drunk, murder, etc." and think that this is all that is required of us as servants of Christ and citizens of his kingdom. We must make our lives a real service in the cause of Christ. When this is done we will be walking worthy of the vocation wherewith we were called. It is important to be found working when the Lord comes. Think on these things!

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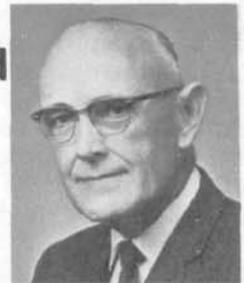
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Editorial

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CHOOSING UP SIDES

The people of God have often faced the choice of either serving God or the Devil. When Moses came down from the mount to find God's new nation worshipping a golden calf, cavorting indecently and committing fornication, he "stood in the gate of the camp, and said Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves unto him" (Exodus 32:26). There were only two sides that day: the right side and the wrong side. The Levites who stood with Moses were not factionists. They were right. The others were wrong.

In his old age, Joshua gathered the elders, heads, judges and officers of Israel before him and gave them a choice. "Choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15). Verse 22 credits them with choosing to serve the Lord. They were not partyists for having made such a choice. They were right.

At mount Carmel Elijah called for a choice when he said "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21). The choice was clear. God was right and Baal was wrong.

Wrong choices can obviously be made. The works of the flesh (Gal. 5:19-21) includes the term "heresies." According to Vine, Thayer, Liddell and Scott, Arndt and Gingrich and other sources, the word heresy means a choice in opposition to God's established truth and represents the crystallizing of a movement or sect built around this improper choice. The party spirit in religion is always to be avoided. Standing up to be counted on the side of revealed truth is not partyism, it is fidelity to Christ. Yet there is such a thing as the party spirit.

When No Choice Is Required

Our culture is given to taking sides. We see it in politics and especially in the world of sports. It is not much fun to watch a ball game unless you are "for" one of the teams. Nearly always the underdog has his share of supporters. But it is shameful that this inclination to choose up sides has spilled over into the affairs of brethren in areas where no sides ought to be taken. Consider these cases:

(1) The elders of a congregation decide it is best for the preacher to leave. He does not think so. While

all involved need to practice what the Bible teaches regarding brotherly behaviour, why should other preachers or elders in the area (or out of it) feel compelled to "choose up sides" and decide who are the "good guys" and who are the "bad guys"?

(2) A congregation has internal problems and a split occurs. Each side circularizes the brotherhood to be sure their story is told and to find sympathy. AND THEY WILL FIND SOME. Brethren will be expected to take a stand for one side or the other. Let a preacher go and hold a meeting for either group, regardless of his known fidelity to the Lord and the truth, and immediately his name is Anathema with the other side and all their sympathizers. He is now an enemy of the people and not to be trusted! Woe unto that preacher who gets invited for a meeting at 31st place, and woe unto the one with little enough sense to think he can settle it all in one week by talking to a few folks!

(3) In an area where there are several congregations, one of them has a problem to arise. The area-wide brotherhood council meets to deliberate and decide the matter. It may be in a preacher's study, or at a local cafeteria, but the end result is all the same. Certain ones, reputed to be "somewhat" are definitely "in the know."

(4) A private business enterprise operated by Christians makes a change in personnel and brotherhood meddlers cannot wait to pry into the matter and then—you guessed it—choose up sides! Recently a gospel paper changed owners and editors. Soon after this became public knowledge, no less than four preachers took me aside, all in the same week, and wanted to know where I "stood" on the matter. I told them I did not stand anywhere on it, that it was absolutely none of my business and I did not intend to try and make it so. Preachers have met to eat dinner together, wooled this over, while choosing up sides and engaging in brotherhood gossip. Whatever happened to PRIVATE enterprise?

We wonder if the whole brotherhood picked sides over the dispute between Paul and Barnabas over whether or not to take John Mark with them on their second preaching trip. Barnabas insisted he should go. Paul was just as insistent that he should not go. Was Barnabas just a soft-soaping compromiser who let family loyalty get in the way? Or was Paul full of a pontifical spirit when he made it clear that if John went along, he would not go? Was he being self-willed? Was it unfair to this young man? Inconsiderate of Barnabas? Do you suppose the apostles at Jerusalem, the elders and the church there had to take a side one way or the other? Did anyone take James aside and ask "Where do you stand on this controversy?" It was the business of nobody except the three men directly involved, and they did not allow it to become a lifelong bitterness. It turned out to the furtherance of the gospel for it resulted in two trips being made in different directions, greatly increasing the amount of preaching done. If that had happened in 1975 in this country, meddlesome and gossiping preachers from Virginia to California

would have known about it the next day. They would have known clearly which one was right and articles would soon have been written in support of both men and John Mark besides.

Brethren, we need to respect both congregational and individual autonomy. It is high time we remembered to mind our own business. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (1 Peter 4:15). It is interesting to note the kind of company in which the Holy Spirit placed the busybody. Paul condemned those who wander from house to house with nothing better to do and who become "tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:13). God hates those who sow discord among brethren (Prov. 6:19). "A froward man soweth strife; and a whisperer separateth chief friends" (Prov. 16:28). "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips" (Prov. 20:19). "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Prov. 26:20). "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (Prov. 26:17). What a predicament! Here is a bad dog ready to bite and you take hold of his ears (or wherever else you can grab him) to keep him from biting you. You cannot hold him forever and you know as soon as you release him you are surely dog bit! Somehow, this seems a just crisis for those with no better judgment than to plunge into other men's matters.

Each one of us has his hands full trying to attend to his own affairs without trying to run the other fellow's. Be on the Lord's side, stand up for the truth, but stay out of things which do not concern you. Let's stop this childish business of choosing up sides over every private crisis. The attitude and action of some in this regard fosters a party spirit which ill-becomes us and which will tear down more in a short while than noble men can build in a lifetime.

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**Let No Man Despise
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(EDITOR'S NOTE: With this issue we begin a new column which will be carried several times each year. **LET NO MAN DESPISE THY YOUTH** will feature articles from younger preachers who are just beginning their work and who may not be known to very many brethren. We have invited several to submit articles for this column and have some on hand now. Some brethren are reluctant to employ a young preacher. We hope this column will serve to convince our readers that we have some young men who are most capable and that this will result in a wider use of the talents of men whose labors should not be minimized because they are young.

Our first writer under this heading is **GLENN SEATON** now of Versailles, Kentucky where he works with the church at Grier's Creek. He has had the kind of background which prepared him well for his work. The son of the late Delson Seaton, who was a godly elder at Manslick Road in Louisville, Kentucky, and Oleta Woodward (the wife now of Dr. Paul Woodward, an elder at Expressway in Louisville), Glenn grew up loving the Lord and his church. While yet a high school student, he resolved to preach the gospel. After two years at Florida College, he continued his education at Florence State University in Florence, Alabama while working with the church in East Florence in a two preacher arrangement with Robert Harkrider. He has a younger brother, Doug, who also preaches the gospel. We expect to hear and read many good things about this man through the years).

WORSHIP

One of the most disturbing things to me as a young preacher is the lack of reverence and respect for God in public worship by those who claim to be Christians. It is not unusual to see the passing of notes, laughing, whispering, habitual sleeping, and daydreaming, all while we are engaged in worship or Bible study. I have even seen hugging and kissing on the part of teenagers during services of the Church.

This is evidence to me that while stressing the doctrinal point of worship, we have failed to instill within Christians the awesomeness of coming before the Ancient of Days and the great respect we should have for his Word.

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

The Old Testament contains many examples of events which should indicate our attitude in worship. Worship is honor, reverence, homage in thought, feeling, or action. Bible worship on the part of man should be specifically and supremely to Deity. The principle Old Testament word for worship is *Shahah*, occurring about 94 times. *Shahah* literally means to depress or bow down. Several passages convey this idea. As Abraham's servant went to find Isaac a wife, we find, "And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth" (Gen. 24:52). Also, as Moses went unto mount Sinai the second time to receive the law, the Bible says, "And Moses made haste, and bowed his head toward the earth, and worshipped" (Exodus 34:8). The Psalmist wrote, "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). Therefore, Old Testament worship was the reverential attitude of mind or body or both. This action was based upon an awareness of the true nature of Deity as compared to man. This reverence was usually joined with obedience and service. In the New Testament the idea of bodily prostration is overshadowed by an emphasis upon worshipping in "spirit and truth" (John 4:24).

What made these men fall on the earth or bow themselves and worship? They simply realized the glory, greatness, and majesty of a being that had power over all the universe. The Old Testament worthies had eyewitnessed great manifestations of Divine power. As they tried to comprehend this glory in view of their own human frailties, they could do nothing else but fall before him. If that same realization can be taught to Christians today, then our foolish, disrespectful attitude will be turned to one of awe and praise as we come to worship our God.

Since the Jews felt keenly the greatness of Jehovah, they had great respect not only for Jehovah, but also for his Word and anything else (such as the instruments of the tabernacle) that might reflect the holiness of God.

As Jehovah prepared to meet his people, we find this instruction, "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai" (Ex. 19: 10, 11). Later, as Moses entered into the tabernacle, "All the people who sought Jehovah, stood at their tent door until Moses entered into the tabernacle." When the cloudy pillar descended upon the tabernacle, "the people rose up and worshipped" (Ex. 33: 7-10). Another example of this respectful, reverential attitude is found in the book of Nehemiah. Ezra brought the law of Moses before the people to read. When he opened the book, the people stood up and gave attention to the book of the law (Neh. 8: 1-5). Afterwards, we find, "and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands,

and they bowed their heads, and worshipped the Lord with their faces to the ground" (Neh. 8:6).

How can we overcome this lack of respect today? First of all, we can study again what it means to worship the God of Heaven. Lessons upon his majesty and holiness will cause respect in the hearts of all who seek to serve God.

Second, we can add more enthusiasm and joy to our services without losing order. This can be done by our whole-hearted singing and attentive listening to the Word of God.

Finally, parents can train their children in the home the proper attitude toward worship. Children should be taught that worship is serious, and is something we must prepare our minds for in order to please God, which is our only purpose in worship.

Many auditoriums sound like ringside at a boxing match before services start. However, when that magic minute arrives we are suddenly ready to worship in "spirit and truth" (John 4:24). Who are we kidding? Let us sanctify and prepare ourselves to meet the Lord. "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him" (Ps. 89:7).

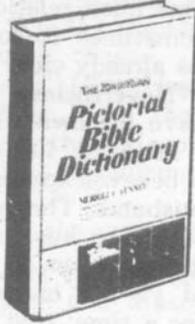


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ANSWERS

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QUESTIONS: 1) What is a scriptural divorce? Explain the difference between fornication and adultery in Matt. 19:9.—D. E. H. 2) Please explain: Someone who had never been married, marries unaware that their mate had been involved in an unscriptural divorce. May the person who had never been married and who was deceived into an adulterous relationship, upon cessation of this relationship, be free to marry?—E.E.H.

ANSWERS: By use of the expression "scriptural divorce" one should not conclude that divorce (even when permitted by Scripture) is pleasing in the sight of God. Always, in such divorce, at least one person is in violation of God's law, hence, guilty of sin. This is grievous to God. Therefore, he says, "I hate putting away" (Mai. 2:16). However, provision has been made for the innocent party to divorce and remarry: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). The exception of this verse, namely, fornication, is the only condition upon which one may divorce and remarry in harmony with the Scripture. This is the meaning of the expression "scriptural divorce." There is no scriptural authority for divorce and remarriage upon any other grounds. Rationalism and civil law may authorize it, but still there is no Scripture for it!

Thayer's Greek-English Lexicon defines "porneia," (translated fornication) as follows: "a. prop, of illicit sexual intercourse in general . . . ;" that in some instances "it is distinguished from moicheia" (translated adultery) "Matt. 15:19; Mk. 7:21; Gal. 5:19;" and furthermore, he shows that it is "used of adultery . . . Matt. 5:32; 19:9" (Page 532).

In the light of the above definition, we learn that fornication sometimes means illicit relations by unmarried people; sometimes it means illicit relations by people we are married, and sometimes it comprehends both. In addition to verses already cited by Thayer, consider the following: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye

may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinence" (1 Cor. 7:2-5). Here Paul gives instructions on how "to avoid fornication." 1) He speaks to the unmarried: "... let every man have his own wife, and let every woman have her own husband." Otherwise, if they (the unmarried) yield to the temptation, the sin of fornication is committed. 2) He speaks to the married: "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband." Otherwise, if they (the married) yield to the temptation, the sin of fornication is committed. Again, Paul used the word fornication to identify the sin of an illicit relationship involving a married person: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1).

In the light of the above, I conclude that in Matt. 19:9 "fornication" refers to any illicit relations on the part of one of the marriage partners; that "adultery" refers to the illicit relations of those unscripturally married.

Concerning the question from the second querist, the one deceived into an adulterous relationship, may, upon cessation of the relationship, be free to marry again. In the light of the above observations this marriage was never recognized by God in the first place. Of course, forgiveness of the sin must be obtained by complying with God's law of pardon whether saint or alien.

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THE RELIGION OF FREEMASONRY (1)

That Freemasonry is "a religious institution" with a new birth, a redeemer, offering to the faithful, salvation at last in that grand celestial Lodge above, none who are informed will deny. However, that is the problem. Many people have never tried to learn anything about Masonry. So they do not know what it is. Those who are in the Masonic Lodge either do not know very much about it or when the truth is presented about it, will not admit it.

Masonry has some "secrets" about it and I suppose some of these "secrets" most of us care little about learning. However, one can learn enough about it to know that a Christian has no business being a member of the Lodge.

In this series of articles I will be quoting from official Masonic works. I would suggest that you save each article so that when the series is finished you can go back and read all of them at once. I have double-checked all quotations in these articles and have either the books quoted from in my library or a photocopy of the pages from the books quoted. I suggest that if you have copies of these works and would like to check the quotations, be sure you have the same edition I am quoting from. I have found that the quotes are on different pages in different editions. The quotations in these articles are from the following official Masonic works:

1. Tennessee Craftsman or Masonic Textbook, 1942 Reprint of Sixth Edition, February, 1931.
2. Kentucky Monitor by Henry Pirtle, 10th Edition, 1921.
3. Morals and Dogma by Albert Pike, 1932 edition.
4. 2 volumes, Encyclopedia of Freemasonry by Albert Mackey, 1929 edition, Revised and Enlarged by Robert Clegg.
5. 5 volumes, A Library of Freemasonry, 1906 edition.

I. Origin of Freemasonry

Dr. Mackey says at one time the origin of Masonry was placed "at the building of Solomon's Temple" (Encyclopedia, page 87) but goes on to say, "I confess that I cannot find any incontrovertible evidence that would trace Freemasonry, as now organized, beyond the Building Corporations of the Middle Ages" (Encyclopedia, page 87) which he says "its age may not exceed five or six hundred years" (Encyclopedia, page 88). Dr. Mackey further says

that Masonry may be connected "with the Ancient Mysteries of Greece, of Syria, and of Egypt" (Encyclopedia, page 88; emphasis mine, T.G.O.).

Albert Pike connects Masonry with the mysteries of ancient paganism. He says, "These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria . . ." (Morals and Dogma, pages 274-275; emphasis mine, T.G.O.). Pike says "our ancient brethren . . . took their philosophy from the Old Theology of the Egyptians, as Moses and Solomon had done" (Morals and Dogma, page 289; emphasis mine, T.G.O.) Pike further says that men sought "the wisdom of the Egyptian Initiates" in order "to seek the admission into the mysteries of Osiris and Isis" and that "from Egypt" "afterward these mysteries were introduced successively into Assyria, Babylon, Persia, Greece, Sicily, and Italy" (Morals and Dogma, page 363; emphasis mine, T.G.O.).

With Pike saying Masonry is connected with the mysteries of ancient paganism, one can understand Mackey's statement "that its body came out of the Middle Ages, but that its spirit is to be traced to a far remoter period" (Encyclopedia, page 88). Mackey says, "The theory, then, that I advance on the subject of the Antiquity of Freemasonry is this: I maintain that, in its present peculiar organization, it is the successor, with certainty, of the Building Corporations of the Middle Ages, and through them, with less certainty but with great probability, of the Roman College of Artificers" (Encyclopedia, page 88).

Further, Mackey says, "Of Grand Lodges thus constituted, we have no written evidence previous to the year 1717, when Freemasonry was revived in England The true history of Grand Lodges commences, therefore, from what has been called the Era of the Revival. In 1716 four old Lodges in London determined, if possible, to revive the Institution from its depressed state, and accordingly they met in February, 1717 at the Apple-Tree Tavern, whose name has thus been rendered famous for all time; after placing the oldest Master Mason, who was a Master of a Lodge, in the chair, they constituted themselves into a Grand Lodge, and forthwith "revived the Quarterly Communications of the officers of Lodges called the Grand Lodge On the following Saint John the Baptist's Day (June 24, T.G.O.) the Grand Lodge was duly organized and Antony Sayer, Gentleman, was elected Grand Master" (Encyclopedia, page 416).

Thus, from the testimony of Masonic works one learns that Masonry based upon the philosophy of ancient paganism, was organized in London on June 24, 1717.

II. Masonry Is A Religion

Most people do not know that Masonry is a religion and Masons who know it will not admit it. Masonry is just another human religious denomination seeking to offer salvation.

Albert Pike says, "The religious faith thus taught by Masonry is indispensable to the attainments of the great ends of life" (**Morals and Dogma**, page 196; emphasis mine, T.G.O.). "Masonry is the legitimate successor from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large" (**Ibid.**, page 210; emphasis mine, T.G.O.) "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion" (**Ibid.**, page 213). "This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures" (**Ibid.**, page 214; emphasis mine, T.G.O.) "The Degree of Apprentice (first degree of Masonry, T.G.O.) declares that **Masonry is a worship**" (**Ibid.**, page 219; emphasis mine, T.G.O.) "Masonry is a worship" (**Ibid.**, page 526).

Dr. Mackey says, "Freemasonry is a religious institution (emphasis mine, T.G.O.) . . . it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic Body, should be both opened and closed with prayer" (**Encyclopedia**, page 792). "Freemasonry may rightfully claim to be called a religious institution" (**Ibid.**, page 847; emphasis mine, T.G.O.). "The religion of Freemasonry is not sectarian" (**Ibid.**, page 847; emphasis mine T.G.O.). "The tendency of all true Freemasonry is toward religion" (**Ibid.**, page 847). "We contend, without any sort of hesitation, that Freemasonry in every sense of the word, except one, and that is at least philosophical, an eminently religious institution-is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good" (**Ibid.**, page 847; emphasis mine, T.G.O.). "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry" (**Ibid.**, page 851).

"Masonry is a religious institution" (**Kentucky Monitor**, page 28).

Conclusion To Article One

Masonry dates from 1717 and is a religious order. Please save this article to use with the next one in this series.

IN THE NEWS THIS MONTH	
Baptisms	1013
Restorations	217
(Reports taken from bulletins, papers and newsletters received by the editor. 547 of these baptisms this month are from reports coming from the Philippines. 91 of those restored were from that country. We know that we are learning of only a small percentage of those obeying the Lord. Let us hear from you when you know of those who have yielded to the gospel.)	

EXPOSITION:
TEXT and
CONTEXT

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THE LETTER TO THYATIRA — Rev. 2:18-29

Although Thyatira was the least important city of the seven, the problems imperilling the church were not unimportant. Barclay wrote, "The problem at Thyatira was the universal problem, the problem which meets us today, the problem of how far, if at all, the Christian may compromise with the world."¹ Nicolaitanism, which had a comparatively small number of adherents at Pergamos, had a far more powerful influence among the Christians at Thyatira. The purpose of this letter, therefore, was to strengthen those who were endangered, call the fallen to repentance and threaten the impenitent with judgment.

Sterling Qualities

In spite of the evils that were present, there were several virtues which the Lord acknowledges and commends. Jesus states that he knows their works, love, service, faith, patience and their last works to be more than the first (v. 19).

(1) **Works.** These would be their services rendered to God. They would involve their outward and spiritual activities—the whole conduct.

(2) **Love.** Prompting work, yea the basis for work, is love. This quality was absent at Ephesus, their work being prompted by habit and a sense of duty. This love, "agape," is the love of devotion.

(3) **Service.** Love was shown in action at Thyatira. They ministered to those who were in need. Perhaps some of them could be described as having addicted themselves to the ministry of the saints (1 Cor. 16:15).

(4) **Faith.** Albert Barnes aptly stated, "The word here would include not only trust in Christ for salvation, but that which is the proper result of such trust—fidelity in his service." The verb form, "pisteuo," is defined by Thayer's lexicon, "a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ" (p. 511). Hence, Christians at Thyatira had fidelity to their religion.

(5) **Patience.** This word means steadfastness, endurance, holding one's own under pressure. Brethren at Thyatira were able to cope with the trials they faced.

(6) **Progression.** Jesus said "thy last works are more than the first." Growth was being realized.

They were growing in the grace and knowledge of Jesus Christ (2 Pet. 3:18). Their love, faith, service and patience were increasing—improving. Many today have begun well but they are standing still or have gone back into the world, the latter end being worse with them than the beginning (2 Pet. 2:20).

In light of their admirable qualities and their splendid record, we are made to marvel at the sufferance of the evils in the church. Stott says, "In that fair field a poisonous weed was being allowed to luxuriate. In that healthy body a malignant cancer had begun to form. An enemy was being harboured in the midst of the fellowship."²

Compromise of Moral Principle

Jesus' complaint is that "thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols" (v. 20). Action should have been taken against those heretics, but instead of disciplinary action, the church tolerated their destructive heresies. The Bible plainly teaches, "A man that is an heretic after the first and second admonition reject" (Tit. 3:10). We further read, ". . . mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Maybe their failure to discipline was similar to the failure of churches today to take punitive action. You hear brethren say, "Withdrawing fellowship will further alienate them or it will make it impossible to reclaim them or it will tear up the church." Some brethren think they know more how to run the church than does its head, Jesus. The Lord reprimanded the church at Thyatira for allowing wickedness to prevail and not a few need reprimanding today.

Who was Jezebel? Several views have been presented as to whom the woman Jezebel was. (1) Some contend that Jezebel was the wife of the pastor. But this view is so far-fetched that we will not go into the reasoning behind it. Churches had pastors (plural), who were the bishops or elders, and not pastor (singular). (2) Some theorize that Jezebel was a pagan priestess in the city of Thyatira. But this woman was in the church—not in a pagan temple. (3) A few have said that Lydia is meant by the name, having changed to a reprobate life upon her return to Thyatira from Philippi. This is a slander upon the good name of Lydia. (4) Several propose that Jezebel was a symbolic name of an actual woman in the church who pretended to be a prophetess, a spokesman for God. (5) Some maintain that Jezebel is representative of the heresy—that the name must be taken allegorically.

The last two positions, four and five, are the only ones which have any merit whatsoever. I am inclined to favor number five—the allegorical interpretation. What was called the doctrine of Balaam at Pergamos is referred to as the doctrine of Jezebel at Thyatira. It is the licentious philosophy of the Nicolaitans in both places. Wallace writes, "The name *Jezebel* is the symbol of the powerful heathen influences and ap-

plied to the same defection designated by the doctrine of Balaam and the doctrine of the Nicolaitanes."³

Beckwith states, "Jezebel here is not a figurative term for a party or movement, it designates an actual person."⁴ But regardless of what Jezebel represents the problems at Thyatira are specifically identified. Whether the name represents the heresy or whether it is a symbolic name of an actual woman, a Mary Baker Eddy, Ellen G. White predecessor, the sins that were sheltered in the church were for real.

The name "Jezebel" is an allusion to the Old Testament woman by that name—the wife of Ahab. The Old Testament Jezebel was a daughter of Ethbaal, king of the Sidonians and a devotee of Baal. She supported idolatrous worship in Israel and left behind a reputation of "whoredom and witchcraft" (2 Kgs. 9:22). She was notoriously an immoral woman who influenced Ahab and Israel to practice idolatry. The "Jezebel" at Thyatira was beguiling God's people to engage in idolatrous practices—to make concessions with pagan elements. What was being done at Thyatira was characteristic of the woman Jezebel in Israel.

What was the error of Jezebel? Her error was the same as that taught at Pergamos by the adherents of Nicolaitanism. Jezebel was permitted "to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (v. 20).

There is general agreement as to what eating things sacrificed to idols meant. This involved Christians attending the heathen festivals and eating food, part of which was offered to an idol god, and which they received on their tables as a gift from some pagan god. Paul discusses this problem of eating meat offered to idols in 1 Cor. 8-10. However, there is divided sentiment over the meaning of fornication in the text. Some want to spiritualize the word, having it denoting spiritual infidelity to God. Such usage is found in Ex. 34:15; Dt. 31:16 and Hos. 9:1.

But I am in accord with Lenski when he wrote, "We see no reason for taking "to commit fornication" in a figurative sense. In these idolatrous centers it was always a great temptation to yield to the old ways, to listen to pagan neighbors and friends, and with them to go to the great idol feasts and celebrations, there to eat in honor of the idol and to embrace the temple prostitutes and thus to obtain pagan approval."⁵

The element in the church at Thyatira was encouraging, in essence, the saints to meet the world half-way; to not have such high moral and ethical standards; to not cut themselves off from society's ways and customs. This philosophy is not dead today. There are those in the church who feel in order to enhance their business, their profession or their social standing, they have to compromise with the world.

Message To The Church

First, let's notice Christ's words to the whole church. Jesus introduces himself as "the Son of God,

who hath his eyes like unto a flame of fire, and his feet are like fine brass." As God's Son, he is infallible, with omniscient and penetrating eyes (flaming eyes) and great strength (feet of brass). Jesus can see the flaws at Thyatira and his feet are ready to trample her sins underfoot. He "searcheth the reins and hearts: and I will give unto every one of you according to your works" (v. 23).

Second, Jesus warns the Jezebel party. He states, "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (v. 22). God had given her time to repent, a period of probation, but she repented not (v. 21). She would suffer tribulation, being cast into a symbolic bed of retribution for her sins. This **refers, of course, to the imminent judgment** that was to come upon the apostate teachers. "Killing her children" (v. 23) was the extermination of the seeds of wickedness and false teachings, preventing the perpetuation of those evils.

Third, Jesus offers advice to the rest. The rest are those who have not been influenced by the libertine philosophy and who have not known the depths of Satan (v. 24). The "depths of Satan" was perhaps the immoral and corrupt practices of this degenerate party.

Unto the faithful Jesus would not place upon them any further burdens than what they were faithfully performing. They were admonished to hold fast till he comes (v. 25). The holding fast would be their adherence to the truth until the judgment against the evil element in the church. This judgment was to come shortly, and, therefore, had no reference to the second advent of Jesus.

Fourth, Jesus promises rewards to the conqueror. Two things are promised to him who overcomes. (1) He will be given power over the nations, to rule them with a rod of iron (vs. 26-27). This is a figure depicting the irresistible force of the gospel. The rod denotes the chastening of the truth. Wallace says on this verse, "... it refers to **the** impact of the gospel on the pagan world through the victory of the church emerging from persecution." ⁶ (2) He will be given the morning star (v. 28). This symbolizes the guidance and leadership of Jesus Christ. Refusing to plunge into the depths of Satan, the conquering Christian will penetrate the depths of Christ, and turning his back upon the darkness of sin, he will be illuminated by him who is the light of the world.

Footnotes

1. William Barclay, *op. cit.*, p. 127.
2. John R. W. Stoot, *op. cit.*, p. 71.
3. Foy E. Wallace, *op. cit.*, p. 94.
4. Isbn T. Beckwith, *The Apocalypse of John*, (Grand Rapids: Baker Book House, 1967), p. 466.
5. R. C. H. Lenski, *The Interpretation of St. John's Revelation*, (Minneapolis: Augsburg Pub. House, 1961), p. 107.
6. Foy E. Wallace, *op. cit.*, p. 96.

Using Great Plainness of Speech

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PLAINNESS OF SPEECH

Since I could not obtain the heading for my article that I desired (my first choice was EDITOR, but Connie wouldn't hear to it) I consider the above heading as a great challenge to try to live up to in both my preaching and my writing. In this first article under the above heading, I think it reasonable that we should discuss the title itself which is a quotation from 2 Cor. 3:12.

The word "plainness" comes from the Greek word *arresia* and means, "Freedom in speaking, unreservedness in speech, openly, frankly" (Thayer, Page 490). If one is always having trouble with people misunderstanding what he says, he ought to examine what he is saying, and perhaps the way he is saying it. For, as I view my obligation to God in preaching or teaching, I believe one of the most important things that I need to understand is the great responsibility placed upon me by God in making my speech and my writings simple and easily understood.

One of the things that Jesus condemned the hypocrites for doing was making a show of themselves. They did this by standing on the street corners and in the synagogues and making long, loud prayers "to be seen of men" (Matt. 6:5). Jesus said they have their reward.

The Bible is written in simple language. In fact, some have estimated that the language used in the Bible is on a 6th or 7th grade level. Thus, when we use the language of the Bible, our language will be simple and easily understood by all. If we use excessively large words and extremely complicated arguments, many of our hearers will not be able to grasp what is being said. And besides, if we are doing this for the purpose of trying to impress someone (to be seen of men) who is in the audience, how much better are we than the ones that Jesus condemned in Matt. 6:5? After all, our business is God's business—trying to save souls—not impress men. If such simple language as that used in the Bible was used by the Holy Spirit through those who wrote the New Testament, can we improve on God's language?

One of the things that the Greeks thrived on was great flowery speeches. However, the apostle Paul (who had both the ability and the education to make such speeches) said, "And I, brethren, when I came to you, came not with excellency of speech or of

Please renew promptly.
Tell others about the paper.

wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:1, 4). Not only could Paul be understood in the things which he said, he could also be understood in the things he wrote (Eph. 3:4).

May the God of heaven help me to live up to the idea set forth in "using great plainness of speech" and ever to have the desire to speak frankly, openly, using words and arguments that can be understood by all to the saving of souls.

Things Written
for Our Learning

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DAVID

In previous articles on the moral issue, we have considered the personal morality of Joseph and of Samson. Let us now examine the Biblical record regarding the moral life of David.

David's 'Sin'

So glaring and inconsistent with David's normal behavior pattern is the episode between him and Bathsheba that we do not usually think in terms of David's "sins" but rather in terms of his "sin". This beyond doubt is the moral depression in the life of this otherwise great man. Why did it happen?

Background

David was an outstanding person in many ways. He came from a humble family and as a lad was a shepherd. His physique was strong and his appearance handsome and ruddy. Samuel, the prophet, at God's direction anointed David to be the successor to King Saul. Also he is described as "cunning on the harp", "a mighty valiant man", "a man of war" and "prudent in speech" (1 Sam. 16).

After slaying the Philistine giant, Goliath, young David became Saul's armor bearer and right hand man. He served well and was so proficient in battle that the people inadvertently caused a rift between Saul and David that never healed as far as Saul was concerned. They gave more credit to David than to Saul in Israel's victories over their enemies. This was the beginning of the end for Saul and the beginning of a long siege of hate on the part of Saul toward David. We have known of preachers in our day who could not stand to hear other people praise fellow preachers above themselves. The spirit of Saul often rears its head today among God's people. God should get the glory for anything worthwhile that is accomplished but because Saul wanted the glory for himself and felt he was "losing out" he subjected David to many perils, hardships and heartaches.

David's Married Life

With his marriage to Michal, daughter of Saul, David became a family man. He found it difficult to realize that from his humble beginning he **had** become son-in-law to the king. David felt unworthy to be in this position of high honor. Later on David gathered other wives to himself. Of course, God's original plan concerning marriage was one man and one woman for life (Gen. 2:24), but it seems that God allowed this for some reason (2 Sam. 12:8).

Unmet Responsibility

David was a great king and courageous fighter for the Lord. But there came a time when David did not rise up to his duties in either case. He "sent Joab, and his servants with him, and all Israel: and they destroyed the children of Ammon . . . But David tarried still at Jerusalem." Why he did not go and lead the army as on other occasions is not clear. The fact is, he stayed home while they did the work (2 Sam. 11:1). It was when David stayed home instead of leading the battle against the Ammonites that he deviated from his moral pattern.

Progression of His Sin

We have noted already that David is not where he is supposed to be. He has too much time on his hands. Some have properly said that an idle mind is the devil's workshop. We believe it is true. At eventide David went out on the roof and from that vantage point saw a beautiful woman washing herself. Just where the woman was is not indicated but she could be seen by David and if by him others also. He desired her.

In the New Testament Jesus said, ". . . whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Maybe he could not help seeing her but he should have looked some other way. If a woman will not pull her shade down then those across the way will be obliged to. It was wrong for David to look upon her lustfully. At the same time the woman should not have displayed herself. The place to take a bath is in privacy, not in public view. Both were wrong. In James 1:14 "But every man is tempted, when he is drawn away of his own lust and enticed."

After David looked and desired Bathsheba he sent for her after learning first her identity. It was clear that she was the wife of another man, Uriah the Hittite. David over-ruled this fact and sent for her anyway. Indeed, sexual lust is unreasonable!

Bathsheba came as bidden and refused not the king his desire. She was as guilty as David. They had no right to each other. They both knew it. Even if David was wrong she could have refused him. The fact that he was the king gave him no right to commit fornication. James further said in 1:13, "Then, when lust hath conceived, it bringeth forth sin. . ."

To add to the complexity of the situation, Bathsheba is found soon to be with child. Think not that the child was illegitimate. The parents were, however. How many innocent children have had to grow up with such a stigma. Normally it would be

thought that Uriah was the child's father but he has been away, is away now, and will not return for some time. So unless something is done the calendar is going to give them away. Instead of both of them repenting and admitting their sin, David resorts to deceit to try to rejoin Uriah and Bathsheba at least long enough to make it feasible for the child to have been fathered by Uriah. There are 7-month babies, you know. We wonder how many adulterers have used the "7 month" plan to try to cover their sin.

But Uriah has a strong sense of duty and responsibility. He is a soldier and he rather wonders why he has been brought home to start with. To use a valuable fighting man as a courier to bring news to the king does not seem reasonable. David is the king, so Uriah does not question but he does refuse to go home and wants to get back into the fight, but David detains him still attempting to bring Bathsheba and Uriah together at least overnight. Failing in this David in desperation sends him back to Joab literally with his own death warrant. The message instructs Joab to put him in the thickest of the battle where the likelihood is strong that he will be killed. Joab obeys the king's order and Uriah is killed. David then takes Bathsheba to be his wife. But God is displeased (2 Sam. 11).

Nathan the prophet is sent by the Lord to David to narrate a parable. David can see the wrong when he thinks it pertains to another. How good we sometimes are in seeing quite clearly the faults of others while overlooking our own. Evidently David thought Nathan was relating an actual case judging from his strong reaction and decision to punish the offender with death. Nathan said, "Thou art the man" (2 Sam. 12:7). Nathan reminds David of all the blessings God has allowed him to have including a number of wives. The prophet further announces the punishment of God in the form of future calamities on the house of David and also that the child will die. At this point David repented. He said, "I have sinned against the Lord." If we would always realize that all sin is against the Lord and that we must, as David, say, "I have sinned." This sin had given the enemies of God the occasion to blaspheme. The devil always gloats when a child of God revolts against the Lord. Oh, the bitterness of remorse. Repentance can change the future of the transgressor but the memory of the sin will linger on. Though forgiven David said later on that his sin was ever before him. Saul, later Paul, in the New Testament could not forget that he had persecuted the church though God had forgiven him.

In Summary

As God had said, the child of fornication died. David did not do as Judas who betrayed Christ and destroyed himself. He arose and met the future to once again serve the Lord with gladness. Whereas in the case of Joseph we have the example of an unusually self-contained man who remained pure at all times, Samson represented the type of person that is always prone to weakness and seems to exert no

particular self-control. David on the other hand is a good man who fell in a weak moment by lust but had the good sense to repent and then remain a "man after God's own heart." He was restored. In Gal. 6:1 Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Brethren, let us learn what we can about moral uprightness from the things written before time for our learning.

Things Most
Certainly
Believed

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THE GIFT SUPREME

John 3:16 is perhaps the best known passage of the New Testament. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This has been called the "golden text" of the Bible. Although the most often quoted and referred to of any New Testament verse, I wonder how many really appreciate and understand what it says?

As always, the context must be allowed to complement the verse. Beginning with verse 14, we have a quote from Numbers 21, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life." Remedy for the bite of fiery serpents raised up in the camp of Israel is remembered. A brazen serpent was raised on a pole above the head of the people. Those bitten who would look upon the serpent were healed, they did not die. The connection with the son of God? "Even so must the Son of Man be lifted up" on the Cross, thus bringing to those who look upon Him in faith everlasting life. As smitten Israel had to look in faith upon that serpent of brass to be healed so everyone smitten by sin must look in faith to the Christ of the Cross.

There is no passage more comprehensive than this. The whole gospel story is told in these few words, "God so loved the world, that he gave his only begotten Son". What a price to pay! What was wrong to require such a price? All were lost, perishing, doomed and damned by sin. To redeem, in order that all might not perish, God gave. That "whosoever", not the whole world unconditionally, "believeth on him should not perish". There is no comfort to a "faith only" theology, conversely it is

refuted in this passage. In the type, Israel had to not only have faith in the remedy offered through Moses but to act in faith by the looking. "Believeth in him", the anti-type, Christ, involves all He says and requires. It is not only the fact of sonship that we must accept but the application of His word to our lives. The picture herein is vivid. On the one side God, loving and giving. On the other, a perishing, receiving world.

God is not what Satan has made man to believe Him to be. He is not some monster lurking in the shadows as a beast of prey, waiting for man to slip so as to pounce on him, or to seize and cast into torment then forever gloat over his misery. A more distorted view is not possible and Satan has never perpetuated a greater deception.

The Bible pictures God as a kind, compassionate, and loving Father. One "not willing that any perish, but that all should come to repentance" (2 Peter 3:9). To motivate man to repentance, God manifested His love in an expression never before or since equaled, the gift of His Son. Assurances of Divine love are neither new nor strange as one studies the Bible. The Old Testament is filled with such declarations. To Moses, the Lord revealed Himself and declared, "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). The Psalmist frequently declares the love of God. "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption" (Psa. 130:7).

Only in the New Testament is there a full and complete revelation of God's redeeming love. Here alone it is graphically pictured in the record of Christ's death, burial, resurrection and ascension. This is the central point of revelation about which all else revolves. God's redeeming love is the basic truth, without this all other doctrine is chaff, all preaching is vain. Here is the basic moving force in conversion to Christ.

"The gospel is the power of God unto salvation" (Rom. 1:16). "Power" is the translation of "dunamis" from which "dynamic", "dynamo", "dynamite", etc., are derived. The gospel is God's "power", "dynamite", if you please. That which moves, the magnetic power in telling of Christ, the gift of divine love and attracting to Him. Of course, included in the gospel are facts, conditions and promises. Facts are to believe, conditions are to be met and promises are to then be received. Obedience results from hearing and believing in Jesus and His love.

Literally, gospel means "good news". Of what does it consist? The fact that man is lost, perishing, without God and having no hope? There is nothing which would classify as good news in this, you say. True. But God saw this deep distress, the despair of man and was moved. In response to the need, He sent Jesus to the Cross to redeem, rescue from enthrallment. That's the gospel, "the power of God unto salvation." "And I, if I be lifted up from the

earth, will draw all men unto me" (John 12:32). This is the key note leading to man's salvation, "or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4). Thus, "We love him because he first loved us" (1 John 4:19).

You have seen a blade of grass crushed beneath the rubble of a fallen building, pale, colorless, and feeble. Watch it as it creeps along the ground to turn upward and out a crevice. Once outside, it takes on new life and color, becomes vigorous. What caused this blade to creep toward that crevice? To come out that small opening? Of course, you say, light, the sun's ray. In response to the gentleness of the sun's ray, it took on new life, color and beauty.

Just so does God draw the sinner unto Himself. When the souls of men are crushed by sin and fear of death, the tender ray of the Sun of Righteousness falls upon them and they leap in response to be filled with life divine. In order to make men love Him, God manifested His love. The gospel, the good news of God's love, is the power to move man.

The love of God, to what shall we compare it? Damon and Pythias illustrate the love and devotion of friends. As the story goes, Pythias was condemned to death for conspiring against Dionysius, tyrant of Syracuse. Damon pledged his own life in order that Pythias might visit friends before his execution. Should Pythias not return, Damon was willing to die in his stead. But Pythias kept his word, did return, and Dionysius pardoned him. As thrilling as the story is, there is no real comparison because Christ gave His life for enemies.

Mother's love by poet and philosopher is often held up as the very epitome. The swan mother plucks feathers from her breast to line the nest. The mother eagle has been seen to spread her wings to protect the nest from fire, there to burn with the eaglets. The climax to this expression of love can only be reached in the human mother's bosom. The toil, sacrifice and suffering of a mother is well known and most nearly illustrates God's love. But all the mothers' love concentrated is not really comparable to the love of God. The prophet, seeking to touch Israel and reassure, said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet, will I not forget thee" (Isa. 49:15).

Where are we to find an apt illustration of God's love? How shall we express it? Poets have tried only to succeed in stressing their inability to express. "Could I with ink the oceans fill, Were the skies of parchment made, And every stalk on earth a quill, And every man a scribe by trade, To write the love of God above Would drain the ocean dry, Nor could the scroll contain the whole, Though stretched from sky to sky." God's love can find expression only through the

means of His choosing. There are at least two things man cannot measure, God's love and man's sin. If sin were not so terrible, had its consequences not been beyond human reckoning, God would not have paid the price. The gospel is painted against the blackest background imaginable, gloom and despair. Unless the background is seen, the gospel loses its beauty and meaning. Only when we are able to see ourselves, hopelessly lost, can we appreciate divine interposition. God heard man's despairing cry and resolves to redeem him. But with what and how? Where was a sufficient sacrifice to be found? Not in all the lambs of Israel's altars, these could not expiate sin, nor save the sinner. Not in the wealth of the world could the divine demand for redemption's price be paid. Then where? God robbed heaven of its richest jewel, sent Jesus His beloved Son.

The Cross manifests the full strength of God's love. Reflect upon the agonizing prayer of Gethsemane, "let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Three times Jesus prayed and in the course of this ordeal, Luke says "and his sweat was as it were great drops of blood falling down to the ground"

(Luke 22:44). Why did God not hear? Was the heart of the Father petrified, or ossified? No! He heard the pleas, He saw the agony of the garden. Explanation is in the fact of another scene far more moving to the mind of God. He saw lost mankind moving toward eternal doom and, loving us, He redeemed us. The cup of suffering for Jesus could not pass, He had to drink of it, lest all be lost. He was heard, but there was no other way. Finally, the ordeal of the Cross and death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

His burial and resurrection bring victorious acclamation and attestation to the claim of deity in the Son. In Christ's resurrection, death is abolished, the shadow of the tomb is dispelled. No longer must we be obsessed by the fear of death. Herein we have a glimpse of what lies beyond for every man who will benefit from God's love. The redemption price has been paid. Jesus is now the Saviour of all men who will obey Him, "And being made perfect, he became the author of eternal salvation unto all them that obey him," (Heb. 5:9).

THE NEWS LETTER REPORTS

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

DISCUSSION ON MARRIAGE AND DIVORCE

There will be a religious discussion between brethren J. T. Smith and Glen W. Lovelady on March 22, 23, 25 and 26 on the following propositions:

March 22nd

"The Scriptures teach that a person who commits adultery when he remarries must dissolve his marriage relations with his adulterous partner before his sins can be remitted. He and his first wife must remain unmarried or be reconciled to each other."

J. T. Smith affirms and Glen W. Lovelady denies

March 23rd

"The Scriptures teach that a person who commits adultery when he remarries must not dissolve his marriage relations with his adulterous partner. They can be forgiven of their sins, and his first wife can now remarry without committing sin."

Glen W. Lovelady affirms and J. T. Smith denies

March 25th

"The Scriptures teach that the put away adulterer can remarry without committing sin."

Glen W. Lovelady affirms and J. T. Smith denies

March 26th

"The Scriptures teach that the put away adulterer must remain unmarried or be reconciled to his wife (husband)."

J. T. Smith affirms and Glen W. Lovelady denies

The first two nights will be conducted in the church building at 3433 Studebaker Road, Long Beach, CA with the last two nights in the building of the church which meets at 24930 Lakme Avenue, Wilmington, CA. H. E. Phillips will moderate for J. T. Smith.

JERRY ACCETTURA, 2314 East Hundred Road, Chester, Virginia 23831 —After two and a half years in Knoxville, Tennessee I am working with the church at Rivermont, near Chester, Virginia. In October I was with the Berwyn, Illinois congregation where Bob Archer preaches. Nine were baptized just before the meeting and the meeting itself was very encouraging. Also, I was with the church at Virginia Beach, VA in a meeting early in November. Jack Gibbert is the local preacher. Four were baptized in that effort. Then Connie W. Adams was with us in a meeting at Rivermont with good attendance from Rivermont members, brethren from the Richmond area and from people in the community. There were two services each day. One was baptized the last night. It is cause for rejoicing to see the gospel being eagerly heard and obeyed.

GENE TOPE, 22 Ronalds Road, Kloof, Natal 3600, Republic of South Africa—In June, 1976 we are hoping to return to the United States after 19 and 1/2 years in South Africa, four of them on this last tour. Can you help with our return travel expenses? Galloping inflation has hit international travel hard and it is going to take just on \$8,000 for tickets and shipping of goods. Yet, we do not want to place an unnecessary burden on anyone. Whether you can send us a check for \$10 or \$100 you will be helping, and many hands will make light work of that which would be a burden for only a few. Send directly to the address above. Each gift will be acknowledged with thanks from us for your fellowship and interest. We will keep you posted as to how this fund is coming along. Our work among the Indians continues to make good progress and our prospects for the future are bright indeed. Two were baptized this month—one was our son, Jimmy, now 13 years old.

(Editor's note: The Topes have labored long and faithfully in South Africa. We hope interested brethren will quickly supply what is needed to bring his family back home. We understand he

will also be available for local work after some time to visit with relatives. He would be a good man for any place.)

H. E. PHILLIPS, P. O. Box 17244, Tampa, FL 33612—The Fletcher Avenue church continues to grow in number and in the grace and knowledge of our Lord Jesus Christ. Connie W. Adams of Louisville, KY did the preaching in the first gospel meeting conducted by the congregation. He proclaimed the gospel of Christ faithfully and powerfully. The attendance grew each night, beginning with 114 on Monday night and reached a high of 194 on Friday night with an average of 155 for the five nights meeting. Five were restored to the Lord during this meeting. When in Tampa worship with us at the corner of East Fletcher Avenue and 22nd Street.

CONNIE W. ADAMS, P. O. Box 68, Brooks, KY 40109—In 1975 it was my joy to preach the gospel in meetings at Marion, Indiana (Westside), on five islands in the Philippines, at Mooresville, Indiana, Evansville, Indiana, Dyersburg, Tennessee (Northside), Highview near Chaplin, Kentucky, Expressway in Louisville, Kentucky, Fremont, Ohio, Studebaker Road in Long Beach, California, Courtland Avenue in Kokomo, Indiana, Fletcher Avenue in Tampa, Florida, Stevens Avenue in Huntsville, Alabama, Milbridge, Maine and Rivermont, near Chester, Virginia. In these meetings 140 were baptized, and 31 restored. About 25 meetings are now set for 1976. We will give the schedule in this paper along through the year in the hope that some of our readers in these areas will plan to attend.

We have seen evidences of much progress being made among brethren in many places. In some places we have seen a great need for more workers. One of the most neglected fields of all is the great New England section of our nation. Very little work is being done in that area. What few preachers there are in these states are scattered and have to spread themselves too thin in the work. Maine is a good example. There are not more than 7 faithful churches with only three full-time preachers and two part time men. The church at Milbridge badly needs a mature man to help them. We had over 100 for the last three services of a meeting there in November. They have tried and tried to locate a man, but nobody seems interested. Yet there is a harvest of souls in that area to be reaped.

One interesting thing in these meetings perhaps needs to be passed on. Every time we spoke on the family or related subjects, and announced it as many as two or three times in advance, that invariably became the best attended night of the meeting. People are crying for help in this area of study. It has been a good year and we thank the Lord for opportunities to preach and for health to meet each appointment.

JAMES W. ADAMS reports the sad news of the death of Antonino Buta of Messina, Sicily. This faithful Italian brother labored many years supported by the church at Pruett and Lobit in Baytown, Texas. He ably edited a paper, *Risveglio (Awake)*. The loss of a man of his stature is a blow to the work in Italy and Sicily. He is survived by his wife, Cettina and three lovely daughters. We weep with those who weep, while rejoicing in the blessed promises of the gospel.

ED HARRELL, 4225 Old Leeds Lane, Birmingham, Alabama 35294 - I have been threatened with a suit by healer Leroy Jenkins as the result of the recent publication of my book, *All Things are Possible: The Healing and Charismatic Revivals in Modern America* by Indiana University Press. If any readers have files of newspaper stories and other materials related to this subject, I would appreciate you sending me copies of that information immediately.

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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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



CONDEMNING SELF

One of the most common errors of the human race is to condemn in others what is approved in self. Romans 2 has something interesting to say about this. "Therefore thou art inexcusable, O man, whoever thou art that judgest another, thou condemnest thyself; for thou that judgest doest the same things" (vs. 1). In verse 3: "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Now verse 21: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"

It is easy to find sin in the lives of others, especially in those for whom we have little love. The Bible clearly states the specific sins of some men in Bible times and identified the men by name. Hardly any would want to be classified with these sinners today. But frequently we are guilty of the same sins of these men and we attempt to justify our actions while condemning the very same sin in the lives of others.

Every person acquainted at all with the Bible knows that Judas Iscariot was an evil man. To be identified with Judas Iscariot is an insult to any person. He betrayed the Lord into the hands of wicked men who crucified him. The record says: "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a

sign, saying, Whomsoever I shall kiss, that same is he: hold him fast" (Matt. 26:47,48). One of the chosen ones of the Lord betrayed him with a kiss—an expression of love. Why would a man do such an evil thing? Luke 22:3 tells us: "Then entered Satan into Judas surnamed Iscariot, being one of the number of the twelve." Satan entered his heart through the same avenue he enters the hearts of millions of people today, some of them in the church.

Satan uses devices in entering the hearts of people to lead them away from the way of the Lord. Satan has the advantage of us when we are ignorant of these devices (2 Cor. 2:11). He uses wiles (deceit, schemes) that are suited to your nature. Satan is not concerned whether you commit adultery, lie, or some other such sin. He is only interested in leading you away from God, and he can do that by getting you to do nothing. If he can use the schemes in your case to make you think some requirements of God are not essential, and get you to fail to do what is right, he has you just the same as if you did some grave evil against God and society that is certainly condemned in the word of God.

The Devil entered Judas through greed for money. His plans called for betrayal of Christ for a few pieces of silver. Of course you would never do such a thing! You severely condemn Judas for his evil act of greed, but what is your price to forsake the Lord? By various acts of betrayal we do the very thing in principle that Judas did in fact, but we condemn him without mercy and justify ourselves, and continue on as if we were working God's righteousness.

In Acts 5:1-11 we have the account of a husband and wife in the church in Jerusalem who were influenced by greed to lie unto God. This influence came from Satan just as it did in the case of Judas. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" The devil was behind the thought and act of Ananias and his wife.

Greed caused Judas to betray Christ. Greed caused Ananias and Sapphira to lie to the Holy Spirit. Paul said, "For the love of money is the root of all evil: which while some coveted after, they have

pierced themselves through with many sorrows" (1 Tim. 6:10). The greed for money—and greed is based upon evil love for money—will lead one to lie to get it and lie to keep it. Besides the sin of greed, lying is specifically mentioned as a sin that will be punished in the lake of fire and brimstone, which is the second death (Rev. 21:8). How many of us are so greedy that we will steal from God each and every week by keeping back a part of that which we ought to give to Him, and then lie both to God and our brethren in order to justify our actions? Are we guilty of the same sins committed by Judas and Ananias and his wife? Remember what Paul wrote by the Spirit: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21).

Demas is another who committed the sin that thousands in the church commit today and think nothing of it. Paul said, "Demas hath forsaken me, having loved this present world . . ." (2 Tim. 4:10). John wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). James wrote: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Worldliness takes many forms. The word simply means to be governed by the influences and forces of this world rather than being lead by the Spirit of God. In Romans 8 walking after the flesh is contrasted with walking by the Spirit. Those who mind the things of the flesh are worldly minded. Demas loved the things of this world and left Paul and the work of the Lord.

Of course, every person who reads this will agree that it was evil in the case of Judas, Ananias and his wife, and Demas, but how many of us do the same in principle and deny that there is any wrong done? Think on these things!

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Editorial

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THE PLACE

The book of Deuteronomy is a restatement of the law of Moses addressed to the children of those who were the original recipients of the law. Moses spoke to a generation which had endured the wilderness wanderings and which was about to enter the land of Canaan. When they entered the land they were to destroy the altars, groves and high places where idols were worshipped. Such places were not to be used for the worship of Jehovah. In Deuteronomy 12, several times, Moses stressed the importance of carrying out divine service "in the place" which God would choose.

"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come" (verse 5). "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you. . ." (verse 11). "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of your tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (verses 13-14).

There was to be no synthesizing of divine worship with idolatry. No "union meetings" were to be held to seek better "communication". There was to be none of this business of "You go to your altar and I'll go to mine." Israel was to understand that since God was the object of their worship, he alone had the right to prescribe the nature, order and even the place of it. When the temple was built by Solomon, God promised to put his name there. Until then his presence hovered over the mercy seat in the most holy place of the tabernacle. In the time of Jeroboam, when the kingdom divided, rival altars were set up at Dan and Bethel to cater to the convenience of the people and to alienate their affections from Jerusalem, the very place where the temple stood and where God put his name. Even in the time of Jesus, the Samaritan woman knew that the Jews said "that in Jerusalem is the place where men ought to worship" (John 4:20). Jesus pointed her to the time of his kingdom, soon to be established, in which geographic place would not be bound, though a spiritual place (relationship) would be required so that God might be worshipped "in spirit and in truth."

The Church — God's Place of Salvation

The church is a spiritual relationship into which those who obey the gospel enter. Prior to that change, they are in the world of darkness and servants of the Devil. Upon hearing, believing and obeying the gospel, they then are "translated into the kingdom of God's dear son" (Col. 1:13). They are "baptized into Christ" (Gal. 3:27) where they are then "new creature(s)" (2 Cor. 5:17). They are then citizens in the kingdom of heaven, members of the body, children in the family of God, stones in a spiritual house, and workers in the Lord's vineyard. Before baptism into Christ, they are none of these. In this relationship, they are "the elect" -the chosen of God (Eph. 1:3-11; 1 Peter 1:2). Outside that "place" they are rejected of God.

There is a presumptuous spirit manifested by some who would unseat Jehovah from his throne of authority over all spiritual affairs, arrogantly perch themselves in the place of the Almighty and offer salvation on less terms than God ordained and in some other place. "And the Lord added to the church daily such as should be saved" (Acts 2:47). "And that he might reconcile both unto God in one body by the cross. . ." (Eph. 2:16). "And he is the saviour of the body" (Eph. 5:23). The Lord does not promise salvation outside the church. If God adds the saved to the church, then those outside that place are lost. If the reconciled are in the one body, then those outside of it have no peace with God. If Christ is the saviour of the body, the church, then those outside that relationship are not among the saved.

The nature of the relationship is clearly given in the New Testament. Universally, the church has no organic structure. Locally it does. There was an identifiable body at Philippi called "the church" with its bishops, deacons and saints. God gave order to the effect that souls occupying the divine sphere of the saved might band together in local assemblies to worship and pool their energies and resources to carry out divine service. The congregational unit was ordained by God with New Testament instruction for the direction of every local church. Individuals comprising the universal church are required to keep their garments clean and remain in a state of faithful subjection to the will of God. Likewise, congregations must recognize divinely given marks of identity and pattern themselves accordingly. Denominational organizations and human enterprises must never supplant the church. They are not as good as the place where God has put his name. Jesus said "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13). Such teaching is unpopular with many. Some who profess to believe it are uncomfortable when this truth is spoken out loud. They are afraid some of their friends or relatives will actually understand what it really means. God's church, his chosen "place", exists by divine wisdom, fulfills the purpose of the ages, embodies all

the saved, is sufficient to do everything God gave it to do and has heaven as its ultimate destiny. No human arrangement is just as good. Some may protest "That is too narrow." Truth is narrow. Was it truth or narrow-mindedness when God told Israel to break down the altars and high places in Canaan and worship him only in the place he instructed? Reader, if you are not in the place of salvation, we plead with you to obey the gospel at once. If you have entered the place of the saved, then show the same faithfulness continually which prompted you to begin, lest you fall away and lose your reward.

BOUND VOLUMES OF SEARCHING THE SCRIPTURES

Volumes 15 and 16 are now being bound (we bind two years together) and will be ready for delivery by April 1. We are regularly receiving inquiries about this. Orders received BEFORE April 1 will receive the book for \$7.50. AFTER April 1, the price will be \$8.50. Volumes 15 and 16 contain 56 more pages than previous volumes, due to the increase in the size of the paper from 16 to 20 pages in January, 1975, plus two special issues, one of 20 pages and the other 24 pages. We believe there is much material in these two volumes which you will want to preserve. We had a special on AN UNCHANGING KINGDOM IN A CHANGING WORLD and one entitled THE FAMILY UNDER FIRE. We had the CHANDLER-PATTON DEBATE on service-type organizations including discussion of college Bible departments, plus much more. Indexed for easy reference, we believe you will find this a worthy addition to your library and in time, a source of material for historical research. Only a limited number are bound. Get your order in soon. These may be ordered directly from the editor at P.O. Box 68, Brooks, Kentucky 40109.

A WORD TO WRITERS

We are glad to receive well written articles from any worthy brother. Preference is given to the material of those men who have been asked to write under definite assignments. We have a backlog of good material which we have not been able to carry for lack of space but which we do plan to use as soon as possible. We prefer to present material prepared only for this paper. If you are going to send your article to other papers, then do not send it to us. Recently, we had a good article set in type. Before we could get it in the paper, it appeared in another journal. We will not carry it now though we have gone to the expense of setting it in type. News items do not fall in that category. Some news items need to be given the widest possible circulation. We do request that news items be brief and to the point. Lengthy items are likely to be delayed in appearing because of space limitations until they are not really news at all. Your cooperation will be much appreciated.

Let No Man Despise
Thy Youth



Ronny Milliner
320 Oak Street
Lebanon, KY 40033

(EDITOR'S NOTE: Ronny Milliner is a native of Louisville, Kentucky. His parents learned the truth from listening to A.C. Grider on the radio while he preached at Preston Highway in Louisville. Since obeying the gospel they have been faithful to the Lord and have brought up their children to love the truth. While yet a high school boy, Ronny began to show promise in training classes. He spent two years at Florida College, took advantage of special courses of study at the Manslick Road congregation, filled preaching appointments as they were available and then moved to West Allis, Wisconsin for his first local work. He now works with the church in Lebanon, Kentucky, publishes a good bulletin, writes a weekly newspaper teaching article and preaches on the radio from Lebanon. Several articles from his pen have already appeared in this paper but we thought it good to further introduce him to our readers under the heading LET NO MAN DESPISE THY YOUTH. He is married to the former Annice Walker, daughter of one of the elders of the Manslick Road church in Louisville.)

HYPOCRISY

Hypocrisy (Greek-HUPOKRISIS) is defined as "the playing a part, feigning, a moral or religious counterfeit, insincerity, one who pretends to be other than what he is, a play-actor, to wear a mask, pretender." Hypocrisy is characterized by deceitfulness. Paul said some would be "speaking lies in hypocrisy" (1 Tim. 4:1-2). One can even deceive himself (of. Matt. 23:29-33). Hypocrisy is appearing outwardly religious but inwardly being insincere and unrighteous.

Jesus' most severe rebuke while teaching during His life here on the earth was against hypocrisy. In observing what He had to say about it we might be able to avoid falling under the condemnation.

First we learn that one can be hypocritical by doing godly acts but for the wrong purpose. Jesus says in Matt. 6:2,5,16, "When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogue and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. . . . And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. . . . And whenever you fast, do not put on a

gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full." Giving, praying, and fasting are all good things to be done. But the purpose in these acts should be to glorify God, not to seek glory of self. Do we do good things today to be praised of men or to praise God. If I do some righteous deed without the proper motive "it profits me nothing" (1 Cor. 13:3).

One can be a hypocrite by judging others by a standard which he refuses to apply to himself. Our Savior's words in Matt. 7:1-5 are "Do not judge lest you be judged yourselves. For in the way you judge, you will be judged; and by your standard of measure, it shall be measured to you. And why do you look at the speck in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold the log is in your own eye, You hypocrite, first take the log out of your own eye, and then you will see clearly enough to take the speck out of your brother's eye." It is very easy for us to accuse others of wrongdoing without taking a look at ourselves as well. Often a double standard is set for the preacher, elders, or their families. Such should not be. We are to judge in the sense of rebuking and seeking to restore an erring brother (Gal. 6:). However, let us remember we will all be judged by the same standard "at the last day" (Jno. 12:48).

A person is also a hypocrite when he follows a false religious system while claiming to be righteous. Jesus, in speaking of the Pharisees and scribes as hypocrites (v. 7) in Matt. 15, said in verse eight, "But in vain do they worship me, teaching as their doctrines the precepts of men." The Pharisees considered themselves to be the strictest interpreters and followers of the law, but they had also added their own traditions and tried to bind them on the people even more than the law of God. There is but one faith (Eph. 4:5) and we have no right to change it. Those who would distort the Scriptures do so "to their own destruction" (2 Pet. 3:16).

Another way in which one can be a hypocrite is by asking a question deceitfully. In Matt. 22:15-18 we find the Pharisees doing this very thing. They asked Jesus about paying a poll tax to Caesar. They were not concerned about the answer; they wanted only to entrap the Lord. Jesus called them hypocrites. Deceitful questions are sometimes asked in Bible study classes. Some brother who has some petty belief tries to endorse his thoughts by trying to entrap the teacher by some leading question. Much discord has been sown by this method.

Hypocrisy is found in those who would teach a false interpretation of scriptures and thus close entrance to, the kingdom of God. Jesus said, "But woe to you,, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in." The

Pharisees had taken away the proper meaning of the Old Testament prophecies concerning the Messiah (Lk. 11:52). Today some hinder entrance to the kingdom by false interpretation concerning baptism . Others close entrance to the kingdom by false living. Both our teaching and way of life should be in harmony with the teaching of Christ.

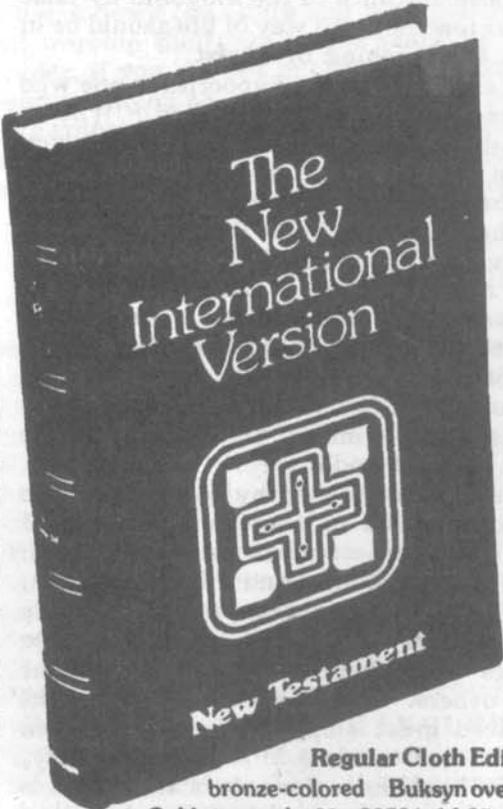
Matt. 23:15 shows us that a hypocrite is one who converts others to a sect instead of God. "Woe to you scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves." It is not wrong for one to be converted or changed, as long as he is converted to the right thing (Acts. 3:19). The Pharisees converted people to imitate their actions. They desired to have large followings. We should not be guilty of converting people to a group called the "Church of Christ," but they should be converted to Jesus Christ Himself. Do not convert one to "our way", but to God's way.

Hypocrisy is also committed by overlooking the more important matters of the law. Matt. 23:23 reads, "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done' without neglecting the others." The Pharisees in their strict views had placed great emphasis on tithing even small herbs, but had overlooked judgment, mercy, and faith. They should have done them all. Which is more important for us today, to be able to show that the sponsoring church arrangement is wrong in preaching the gospel or to preach the gospel? Let me quickly say BOTH should be done. The sponsoring church arrangement is not God's way and thus is sin. But let us not spend all our time teaching against this method to the neglect of preaching the "good news" to the lost.

Finally one can be a hypocrite by pretending to have an outward purity but having an inner corruption. Jesus rebukes those of His day in Matt. 23:25-28 saying, "Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness." Do we come and give the appearance of praising God on Sunday but curse man on Monday (Jas. 3:9,10)? Do we come together on Sunday morning and sing "Have Thine Own Way, Lord" but on Sunday and Wednesday evenings the world has its way? Do we sing "All to Jesus, I Surrender" but then surrender our bodies to things of the world which harms them and to which we become addicted? Do we sing "I Want to Be a Soul Winner for Jesus Every Day" but never mention Him outside the meeting house? Can we say we are God's one or two hours a week and live for the Devil the rest of the week and not fall under Jesus' condemnation of the Pharisees?

Let us heed Peter's exhortation to put aside all hypocrisy (1 Pet. 2:1-2), lest we hear "assign

him a place with the hypocrites; weeping shall be there and the gnashing of teeth." "Woe to you, hypocrites. . . ."



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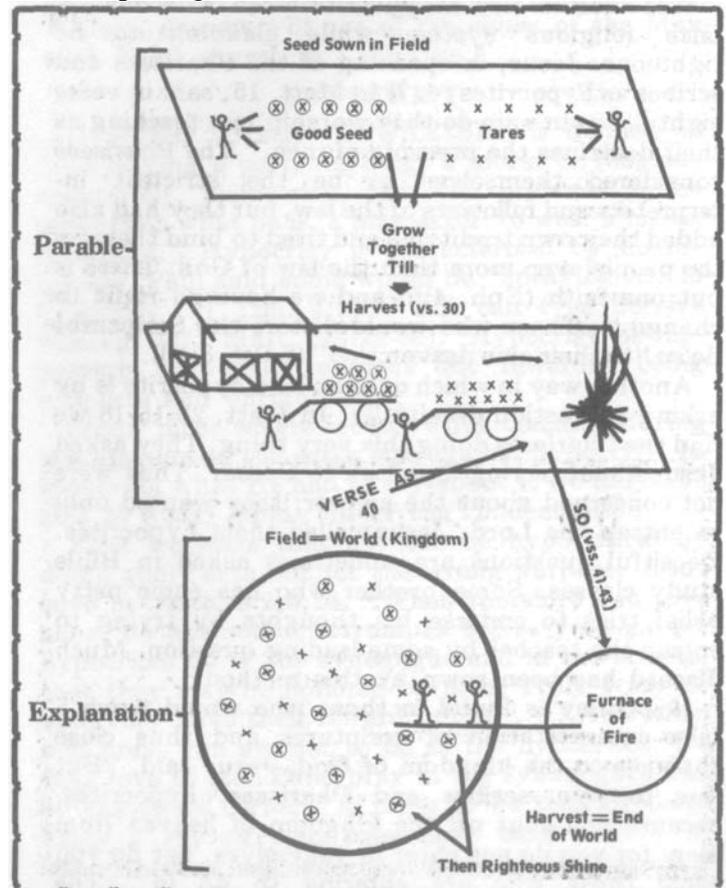
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THE WHEAT AND THE TARES: A RESPONSE

Walton Weaver

Brother J. T. Smith does some good writing, and I find myself agreeing with most of what he says. But not one of us agrees with anybody one hundred percent on some of the most difficult Bible passages. I find myself in disagreement with brother Smith's article on the wheat and tares in the November, 1975 issue of *Searching the Scriptures*. For the benefit of the readers of this paper, I wish briefly to show what I think is the main fault with his interpretation of Matthew 13:36-43.

The problem in this passage is, how are we to understand "they shall gather out of his kingdom all things that offend, and them that do iniquity" in verse 41? How we interpret verse 40 will determine how we understand verses 41-43. Brother Smith assumes that the first part of verse 40 points to the end of the world when the children of the wicked one (the devil) will be gathered out of the world. But isn't there a contrast in time between the first part of verse 40 and the last part? Is not Jesus saying here that just as tares in the field are (note the present tense) gathered and burned, so shall (note the future tense) it be in the end of the world? I offer the following illustration to help clarify the teaching of the passage:



In this interpretation of verse 40 the first part of the verse is taken to refer back to the ordinary illustration or parable, but to verse 30 in particular, since it is there that the harvest itself is described. As men gather up tares at the time of harvest and cast them into the fire, so shall the angels (pointing back to the reapers) gather the children of the wicked one (or, those that offend and do iniquity, pointing back to the tares) out of the Son's kingdom (pointing back to the field, which Christ says is the world). I believe that the contrast in verse 40 demands that those gathered out of the kingdom of verse 41 be understood as tares.

Following this interpretation we avoid bringing into Jesus' own explanation a matter that is not introduced in the parable itself. Only the wheat and the tares are introduced in the parable. I believe that is all we should find in the interpretation of Jesus. The same goes for the kingdom in verse 41. In the parable the field is the only place where the good and bad seed are sown. Pointing back to the parable, Jesus' reference to the kingdom represents the place where the seed, both good and bad, was sown, and out of which it is to be gathered.

I agree with brother Smith that "to be aware of what Jesus said in his explanation will go a long way toward clearing up the matter," but we must be sure not to find in the first part of verse 40 a reference to something Jesus did not have in mind. I fear brother Smith has done this in applying it to the end of the world. The contrast in the verse shows that only the last part of it should be so applied. With this wrong start, he is next led to interpret the word "kingdom" in verse 41 in such a way as to be left without an antecedent for it in the parable.

The fact that the word "kingdom" is used twice in the same context to mean something other than the world does not in the least prove that Jesus did not use the word here to mean the world. If he had spoken of angels gathering out of the kingdom in the other two references the meaning would be entirely different for them too, in view of the parable which he had just given.

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"THE RELIGION OF FREEMASONRY" —No. 2

Having seen in a previous article on this subject that Masonry, as now known, began in 1717 and is a religious body, we now turn to:

III. Masonry and the Bible

Masonry teaches "The Holy Bible is given us as the rule and guide of our faith and practice" (*Tennessee Craftsman*, page 10); that is, the Bible is the rule and guide to the faith and practice of Masonry. Masonry also teaches that the "furniture of the Lodge consists of the Holy Bible" (*Ibid.*, page 22).

While on one hand it appears they respect the Bible, let us notice some other statements.

Albert Pike says, "The great Apostle Saint John did not borrow from the philosophy of Plato the opening of his Gospel. Plato, on the contrary, drank at the same springs with Saint John and Philo; and John in the opening verse of his paraphrase, states the first principles of a dogma common to many schools, but in language especially belonging to Philo, whom it is evident he had read" (*Morals and Dogma*, pages 99-100). Masonry teaches John, Plato and Philo all drank from the same common school of thought and that John was influenced by Philo's language and not the revelation and inspiration of the Holy Spirit. Again Pike says, "The familiar lineaments of these doctrines will be recognized by all who read the Epistle of St. Paul, who wrote after Philo, the latter living till the reign of Caligula, and being the contemporary of Christ. And the Mason is familiar with these doctrines of Philo" (*Ibid.*, page 252). The writing of Paul was not, according to Masonry, the "commandments of the Lord" (1 Cor. 14:37; see also 1 Cor. 2:10-14; Eph. 3:1-5) but rather the "doctrines of Philo" after whom Paul wrote. Reading Pike again, he says, "The Gospel is preached from many a book and painting, from many a poem and fiction, and review and newspaper; and it is a painful error and miserable narrowness, not to recognize these widespread agencies of Heaven's providing; not to see and welcome these many-handed coadjutors, to the great and good cause. The oracles of God do not speak from the pulpit alone" (*Ibid.*, page 212-213). Thus, Masonry, in addition to not holding to the inspiration of Scripture, teaches that the "Oracles of

God" are spoken from pictures, newspapers, reviews, poems and even fiction. Again, "The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practice essentials of the doctrine" (*Ibid.*, page 224). Thus, the Bible, according to Masonry, teaches and tells lies. Pike again says, "Truth might not have reached us, if it had not borrowed the wings of Error" (*Ibid.*, page 224). Also, he says, "What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant" (*Ibid.*, page 224). Also, he says, "What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant" (*Ibid.*, page 224). Thus, truth is not always the same. Pike says, "The religion taught by Moses, which, like the laws of Egypt enunciated the principle of exclusion, borrowed at every period of its existence, from all the creeds with which it comes in contact, while, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the people, by everything that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of David and Philo" (*Ibid.*, page 247). Thus, the Bible is not inspired of God but is a mixture of all beliefs into which the people of God come into contact, including paganism. This is what Masonry's Albert Pike says of the Bible.

Dr. Albert Mackey says, "The Bible is used among Freemasons as a symbol of the will of God, however, it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons may use the Koran. Whether it be the Gospel to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the Divine will revealed to man" (*Encyclopedia of Freemasonry*, page 133; emphasis mine, T.G.O.). Masonry teaches that the Koran will express the will of God just as well as the Bible. The Vedas would do just as well also, for the Bible is only the "symbol of the will of God." This is what Masons say about the Bible.

IV. Masonry and Truth

While the Bible is truth (John 17:17) for it is the Word of God, not all men have knowledge of the truth. Man can know the truth by continuing in the Words of Jesus (John 8:32) which will cause Him to know the truth. However, Masonry has a different idea about truth.

Pike says, "All truths are *Truths of Period*, and not truths for eternity" (*Ibid.*, page 37). Further he

says, "Masonry . . . uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it" (*Ibid.*, pages 104-105). "It is the province of Masonry to teach all truths — not moral truth alone, but political and philosophical, and even religious truth so far as concerns the great and essential principles of each" (*Ibid.*, page 148). Pike says that truth is not always the same; that Masonry on purpose deceives people and conceals the truth from them. He claims Masonry teaches all religious truth, but Christ said the Holy Spirit would guide the apostles into all truth (John 16:13). Either the Holy Spirit did that and Masonry has no truth to teach or Masonry has to teach the truth because the Holy Spirit failed to teach the apostles all truth. Which do you believe, dear reader?

Masonry has a lot of egotism to say, "Masonry is the . . . custodian and depository of the great . . . religious truths, unknown to the world at large" (*Ibid.*, page 210) and then say that she intentionally misleads people with her truth. The truth of the matter is that there is no truth known to the world of a religious nature that is not revealed by God unto mankind in the Bible (John 16:13; 2 Tim. 3:16-17; Eph. 3:1-5; 1 Cor. 2:10-14; 2 Peter 1:3; Jude 3; Gal. 1:6-9; Jas. 1:25; 1 Peter 1:22-23; 2 Peter 1:20-21).

Conclusion to Article Two

From the writings of Masonry we have learned they do not believe the Bible is inspired of God or that Jesus taught all truth, but that Masonry contains all truth and it uses means to deceive men about the truth it claims to have.

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THE LETTER TO SARDIS (Rev. 3:1-6)

What a marked change in this letter when compared to the previous ones. Heretofore, Jesus commended and then complained. This letter begins with a complaint. There was so little to commend. Beckwith states "the message is one of severe censure. Its purpose is to awaken into renewed life, in an important Asian center, a church now in danger of utter extinction."¹

The Problem

The problem at Sardis is set forth in these words, "thou hast a name that thou livest, and art dead" (v. 1). The church was dead, spiritually. Sin had so sapped the spiritual vitality out of the church that its religion had become a mere formality. The church had a good reputation; it seemed to be alive. Evidently, there was plenty of outward activity because Sardis had a name. A church does not get a name by being lazy, indolent and inactive. Things were running smoothly and perhaps the services were well attended and correctly conducted.

But the church was spiritually bankrupt. Its actions were lifeless. There was form, but no power; outward appearance, but no reality. They had soiled their garments, implied from verse 4. Their love, devotion and commitment to the Lord had been neutralized by sin.

Although Sardis was respectable, reputable and everything looked fine, God condemns it. Man applauded the church while God chastised it. We should learn not to measure ourselves by ourselves or by others. Stott wrote, "Then let us not rate too highly the opinions of the world or even the Church. Some Christians grow too depressed when criticized and too elated when flattered. We need to remember that 'the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart' (1 Sam. 16:7). He looks beneath the surface."² We need to be concerned about what Christ thinks of the church and whether or not it is coming up to his expectations.

Mere ritual and empty formality are deplorable to God. God said to Israel, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, I will not accept them." The reason given is because Israel lacked judgment and righteousness (Amos 5:21-24). The Bible teaches that our acts of homage given to God

must be from the heart, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8; Cf. 2 Tim. 3:5; Rom. 1:9).

How many of us have the form, but lack the inward reality? Do we sing with beauty and elegance, but the words have no meaning? Are our prayers without feeling? Are sermons mockery and empty pantomime? Is worship devoid of sincerity— something to hurry through? Is our service to God drudgery instead of joy? Though ancient Sardis has gone into oblivion, the church is still typified in Modern City, U.S.A.

The Remedy

Jesus instructs the church to do several things. They are stated in verses 2 and 3. Let us notice them in the order given.

(1) Be watchful. Be alert! Awake out of sleep and recognize your impending dangers. Twice had the city of Sardis been conquered because of its failure to watch. The old city was located on top of an almost impregnable hill. There was only one, narrow access to the city and this could be well fortified and easily defended by only a few men. Yet, the city fell!

The first time it was captured by Cyrus of Persia in 549 B.C. A Mardian soldier in the Persian army saw a Sardian soldier accidentally drop his helmet over the cliff and climb down to retrieve it. That night he led a band of troops up the fault in the rock and found the battlements completely unguarded. Sardis fell! In 218 B.C. the city was taken again, this time by Antiochus the Great. A soldier by the name of Lagoras repeated the exploits of the Mardian soldier. So, with this background, the church knew well what it meant to watch.

Many times does the New Testament tell us to watch, (a) We are to watch against the wiles of the devil (1 Pet. 5:8). (b) We are to watch against temptation (Matt. 25:41). (c) We are to watch against false teachers and their false teaching (Acts 20:29-31). (d) We must watch for the coming of the Lord (Matt. 24:42). Watchfulness should be the constant attitude of all Christians.

If the Sardians failed to take heed, Jesus would come on them as a thief (v. 3). This has reference to preliminary judgments and not necessarily the final judgment. These preliminary judgments were in the form of persecution, war and death. Jesus uses these things for retribution.

(2) Strengthen the things which remain. Whatever was left of love, faith or purity must be strengthened. Existing forms of worship are to be given vitality. They were to recapture their sentiments and feelings that they once had in their acts of service to God. Their forms lacked essence, and hence, their works were not perfect (complete) before God. Jesus said, "I have not found thy works perfect before God" (v. 2).

The church at Sardis was its own worst enemy. There were no heresies, such as plagued the

churches of Pergamos and Thyatira. It was troubled from any outside attack from the pagans or slander from the Jews. The church has lost its vital force. It was too complacent to be concerned with doctrinal matters and too passive to incite external strife. Most of the members were only interested in being fashionable and having a good reputation with the world.

To have such a congregation necessitates softness toward sin and a certain amount of involvement in the unfruitful works of darkness. A church will not be praised by worldly men if it is doing what God wants it to do (Cf. John 17:14). The Sardians achieved their popularity by defiling their garments. Just a few of them abstained.

(3) Remember. They are told to remember "how thou hast received and heard." In other words, they are to remember past feelings of love, devotion and the thrill that characterized their lives when they first heard and obeyed the gospel. Remembering that we have been purged from our old sins serves as a motive for faithfulness" (Cf. 2 Pet. 1:9).

(4) Hold fast. "Keep the commandments," Jesus says. This is continuous action. The idea is, "Never stop observing the commands of God." The Christian is to obey God every day of every week. Sardis was not again to slip as it had done so sadly.

(5) Repent. The Sardians were to turn back to all things from which they had departed. Their formality was to become reality. Their fellowship with darkness was to be severed and wickedness was to be reprovved (Cf. Eph. 5:11).

The Rewards

He who hath the seven Spirits of God and the seven stars (v. 1), a characterization of Jesus' "complete wisdom and His complete control of the leadership of the church"⁹ offers three things to those who overcome (v. 5).

(1) Clothed in white raiment. Barclay says, "(a) In the ancient world white robes stood for *festivity* . . . (b) In the ancient world white robes stood for *victory*. On the day when a Roman triumph was being celebrated, all the citizens clad themselves in white. . . . (c) In any land and time white is the colour of *purity*, and the white robes may stand for the purity whose reward is to see God. . . . (d) It has been suggested that the white robes stand for *the resurrection bodies* which the faithful will some day wear."⁴ Though Barclay thinks we may well believe that all of these are included in this great promise, I am inclined to think that just purity is meant. It appears to be used in antithesis of defiled or soiled garments, thus depicting purity.

(2) Name not blotted out. God has a book of life. Of course, he does not have a literal book. This is a symbolic expression. But God does know who are his—who are faithful. Jesus says to him who overcomes, "I will not blot out his name out of the book of life."

Moses recorded, "And the Lord said unto Moses,

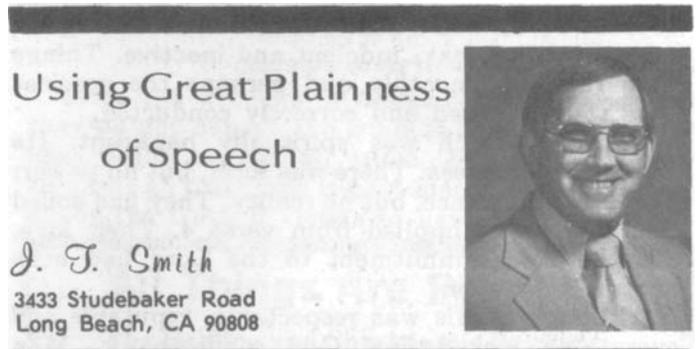
Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). Jesus said rejoice "because your names are written in heaven" (Lk. 10:20). Paul mentions some who are in the book of life (Phil. 4:3). Our names might be on church registers, but the important thing is whether they are on the Divine Register. Only the Lord can put it there and only he can remove it—contingent, of course, on what we do. How one can maintain "once saved, always saved," in light of this, is bewildering to me.

(3) Confess his name. To him who conquers Jesus said, "I will confess his name before my Father, and before his angels. This promise was also given by Jesus when he was on earth. He said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). The confession before angels is stated in Luke 12:8. The confession man must make is a life of confession—an acknowledgment and demonstration of Jesus before men that he is the Lord of our life.

Time is too short for us to play the hypocrite and dabble in religion. May our service to God be from the heart, filled with reality and sincerity.

Footnotes

1. Isbon T. Beckwith, *op. cit.*, pp. 472-3.
2. John R. W. Stott, *op. cit.*, p. 85.
3. Merrill C. Tenney, *op. cit.*, p. 63.
4. William Barclay, *op. cit.*, p. 155.



FELLOWSHIP AND DEBATING

Recently *Searching the Scriptures* received a letter from Mr. Marshall Norman of Independence, Mo. objecting to articles (he didn't specify which ones) we have printed that he believes tends to "promote a party spirit among brethren." He made two arguments citing one example over which lines of fellowship are drawn (the instrument of music) and concluded his letter by stating, "I pray that we can stop this silly party spirit and remember that 'to try to confine God in our church doctrine is like trying to carry lightning in a cup.' "

"Our Church Doctrine"

In this article I want to examine the arguments made by brother (?) Norman. However, before I can even begin to notice the arguments, I am appalled by the sectarian jargon those who claim to have fellowship with God use. Look at the above heading

which is a statement used by brother Norman. "Our Church Doctrine," indeed. Those who endeavor to follow 1 Peter 4:11 ("If any man speak, let him speak as the oracles of God"), know that such is the "language of Ashdod;" for the Lord's church has no doctrine. The Bible sets forth the doctrine of Christ. The Lord's church accepts and obeys it.

If You Have Obeyed The Gospel— You're In Fellowship

Brother Norman says, "I will make nothing a test of fellowship which God has not made a condition of salvation." He then cites 1 John 4:15 and says of this passage, "That's the only test of fellowship necessary." Thus, brother Norman, and many other modernists, make the conditions of salvation for the alien sinner the only thing necessary to fellowship. (I assume that he recognizes that the word "confess" in 1 John 4:15 includes obeying all the commands of Christ—else brother Norman is in fellowship with demons (James 2:19 and Matthew 8:29).

Fellowship

Brother Norman points out that there are 71 different issues about which brethren disagree, and he is in fellowship with all of them. So, whatever you believe, whether it is mechanical instruments of music, one container, classes, women teachers, institutionalism, or Premillennialism, you name it, he is in fellowship with you because you have obeyed the gospel in becoming a Christian; and what you teach after that obviously makes no difference. And, since the word "fellowship" means "a joint participation in a thing," he would therefore say "amen" to any teaching that a baptized believer would espouse. In fact, according to this line of reasoning, brother Norman could attend a congregation on Sunday morning and listen to the preacher preach a lesson in favor of mechanical instruments of music and say "amen;" go across the street on Sunday night and hear another preacher preach a lesson in opposition to mechanical instruments of music and say "amen." Not only could he, he would be obligated to according to his reasoning—or else he would involve himself in the "silly party spirit" if he opposed either.

The amazing thing, however, is that he opposes what is said in *Searching The Scriptures* even though we confess that Jesus is the Christ. How can he consistently do that? According to his own statement he is in fellowship with us.

Brother Norman fails to understand how one is to have fellowship with God. As we all know, darkness is the direct opposite of light. The word "light" is from the Greek word *phos* and is, "figurative, light as an appellation of God 1 John 1:5, as a symbol of truth and purity, especially the truth of Christ, John 3:19,20,21" (Berry's Lexicon, Page 106). The word "darkness" is from the Greek word *skotos* and means, "metaphorically, used of ignorance of divine

things, and its association of wickedness, and the resultant misery: 1 John 1:5; To be given up to the power of darkness, 1 John 1:6" (Thayer's Lexicon, Page 580). Thus John expresses it very well in 1 John 1:5-7. If we are to have fellowship with God and Christ we will walk in the light (the truth of Christ) and not be giving over to the power of darkness.

I agree that it is possible for brother Norman to have fellowship with every one of the above mentioned brethren. But he cannot have fellowship with God at the same time.

Again, John said in 2 John 9, "Whosoever goeth onward, and abideth not in the doctrine of Christ, hath not God." Mr. A. T. Robertson says in his Word Pictures in the New Testament, Volume 6, Page 254 in connection with the expression "the doctrine of Christ," "Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (1 John 2:6)." Even during Christ's personal ministry, many claimed to be His disciples. He told them that there was a test they could take. "Then Jesus said to those Jews which believed on him, if ye continue in my word then are ye my disciples indeed" (John 8:31). One may claim, as does brother Norman, to be the Lord's disciple. But when we examine the Word, the Truth, we come to the unavoidable conclusion that brother Norman would have to be wrong in his fellowshipping at least half of the time, for one cannot fellowship opposing views, as we pointed out earlier, without opposing truth one time or the other.

Is Debating Evil?

It is too bad that Christ and his disciples hadn't read "the 7 evils of debating" by W. T. Moore that brother Norman mentioned. If they had, then perhaps Christ wouldn't have been involved in his religious discussion with the Sadducees in Matthew 22:24-31; the scribes and the Pharisees in John 8:3-11; or Matthew 23.

And perhaps Stephen would not have lost his life when he debated with the Jews in Acts 6 and 7. And if Paul had read the book, he wouldn't have been so hard on the brethren in Acts 15:1-2. And since brother Norman has read the book and recommends it, I wonder why he wrote the letter to *Searching The Scriptures* presenting his affirmative material on the fellowship question! Doesn't it seem strange that many who take the same position that brother Norman takes are always ready to present their affirmative speech—affirm their rotten doctrine, but it suddenly becomes evil if someone just as sincere wants to point out their error. Is it not right to follow Christ's and the Apostle's example in defending the truth? Of course it is! However, the reason many do not want to try to defend their doctrine is obvious to almost anyone. They don't want to try to defend it for the same reason Oral Roberts doesn't try to walk on the water.

Using the SWORD OF THE SPIRIT

Ken Green

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A DOCTOR IN SEARCH OF A MIRACLE

Dr. William A. Nolen, M.D. has rendered a valuable service to the public. His book, *"Healing, A Doctor In Search of a Miracle"* (Random House New York, 1974) is, to my knowledge, the most current expose of **certain** faith healers in print.

Kathryn Kuhlman is the only religious healer of prominence in this country who is dealt with. Dr. Nolen, who has performed over 6,000 surgical operations, says he approached his investigation with a very sincere effort not to prejudge the merits of such healers. In fact, he hoped they would not prove to be fakes. It was his desire to find help for those patients the medical profession could not help.

He was able to become an usher in a Kuhlman service in Minneapolis and had two legal secretaries take down the names and addresses of those who said they were healed. They got eighty-two names. Of the eighty-two, twenty-three were willing to participate in a follow-up interview.

Here are some quotes by Dr. Nolen which indicate the general direction of his findings:

"I had assumed that it was a simple overenthusiasm that enabled Kathryn Kuhlman to call a multiple-sclerosis patient 'cured,' even though she obviously still walked with the multiple-sclerosis gait; but this episode involving the girl with brace was pure, unadulterated, flagrant nonsense. For Kathryn Kuhlman to really believe that the Holy Spirit had worked a miracle with this girl, it seemed to me that Kathryn Kuhlman would have had to be either blind or incredibly stupid, and she was obviously neither. Was she, then, a hypocrite or a hysteric? I didn't know, but I had begun to seriously question her credibility and that of her organization.

"Not once, in the hour and a half that Kathryn Kuhlman spent healing, did I see a patient with an obvious organic disease healed (i.e., a disease in which there is a structural alteration). At one point the young man with liver cancer staggered down the aisle in a vain attempt to claim a 'cure.' He was turned away, gently, by Maggie. When he collapsed into a chair I could see his bulging abdomen — as tumor-laden as it had been earlier" (p. 59).

"Before going back to talk to Miss Kuhlman I spent a few minutes watching the wheelchair patients leave. All the desperately ill patients who

had been in wheelchairs were still in wheelchairs. In fact, the man with the kidney cancer in his spine and hip, the man whom I had helped to the auditorium and who had his borrowed wheelchair brought to the stage and shown to the audience when he had claimed a cure, was now back in the wheelchair. His 'cure', even if only a hysterical one, had been extremely short-lived.

"As I stood in the corridor watching the hopeless cases leave, seeing the tears of the parents as they pushed their crippled children to the elevators, I wished Miss Kuhlman had been with me. She had complained a couple of times during the service of the responsibility, the enormous responsibility,' and of how 'her heart aches for those that weren't cured,' but I wondered how often she had really looked at them. I wondered whether she sincerely felt that the joy of those 'cured' of bursitis and arthritis compensated for the anguish of those left with their withered legs, their imbecilic children, their cancers of the liver.

"I wondered if she really knew what damage she was doing. I couldn't believe that she did" (p. 60). "Many of the techniques that Kathryn Kuhlman uses are hypnotic. It would be odd if occasionally a neurodermatitis, or one of the many other diseases susceptible to hypnosis, did not respond to her miracle service" (p. 78).

"In talking to these patients I tried to be as honest, understanding and objective as possible. The only things I refused to dispense with— couldn't have dispensed with even if I had tried— were my medical knowledge and my common sense. I listened carefully to everything they told me and followed up every lead which might, even remotely, have led to a confirmation of a miracle. When I had done all this I was led to an inescapable conclusion: none of the patients who had returned to Minneapolis to reaffirm the cures they had claimed at the miracle service had, in fact, been miraculously cured of anything, by either Kathryn Kuhlman or the Holy Spirit" (p. 81).

On page 84, Dr. Nolen tells of a twenty-one-year-old boy who had tried to claim a cure but had been prevented from getting to the stage. He died of cancer twelve days later.

A woman who claimed to be cured of lung cancer and "proved" her claim by taking deep breaths, did not have lung cancer at all but Hodgkin's disease. Her doctor could see no change in her X-ray. Several such cases are related.

Forty-one pages are devoted to Norbu Chen, a psychic healer in Houston, Texas who claims to have received the gift of healing in Sikkim in 1960. He charges a minimum "donation" of \$500 for his cures and "treats" about four patients a day.

Dr. Nolen learned in his investigation that Norbu Chen was born Charles Vernon Alexander II in Lexington, Kentucky in 1924 ("**Which explains why Norbu Chen, in 1973, looked to me to be an awfully**

old thirty-nine," Nolen commented). He had a prison record and it is doubtful that he was ever in Sikkim. His knowledge of life in Sikkim, psychic sports, out-of-the-body projection, etc. could have been acquired from books by Madame David-Neel.

About ninety pages of the book concern Filipino Psychic surgeons. Perhaps this section would be especially valuable to our Filipino brethren. Most of these healers are associated with the Espiritista Church. Dr. Nolen found them to be genuine fakes who use about every trick imaginable to deceive.

According to Nolen, these "psychic surgeons" are the number one tourist attraction to the Philippines. If they were clamped down on, Philippine Air Lines would be in serious trouble. A travel bureau in Portland, Oregon has set up a package deal which includes four days in Manila, eight days in Baguio, and treatment from ten different healers for \$1010 (last he heard).

Those who go this route are people without hope. They spend their money and return home to die. The business man who accompanied Dr. Nolen to the Philippines was convinced that his twelve-year-old daughter had been healed there of a terminal brain tumor. Dr. Nolen reveals in a footnote (p. 199) that the girl died September, 1974.

This is a book that should prove valuable in studies and discussions with Pentecostals.

In contrast with such modern day "Healers", consider the account of the man who was healed by Peter and John in Acts 3:

1. There was no doubt in the minds of anyone that he was lame and had been all his life.
2. Even the enemies of the apostles had to admit that a notable miracle had occurred (4:16).
3. The man was not expecting a miracle of healing. Faith was not demanded.
4. The miracle occurred in a public place before unbelievers, not in a religious service. No emotionalism was involved.
5. The healing was complete and instantaneous thus serving as a sign (Mark 16:20; Heb. 2:2-4).

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Restoration Footnotes

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ABUSES OF THE PRESS

One of the most striking features of the Restoration movement, since the early part of the nineteenth century, has been the propensity of brethren to aspire to be religious editors. This has produced both a blessing and a curse to the cause of New Testament Christianity. The rapid spread of Restoration sentiment prior to the Civil War was due, in a large measure, to the wide distribution of periodicals produced under the guiding hand of Barton W. Stone, Alexander Campbell, and other able reformers of the day. Since that time many influential papers have contributed to the dissemination of "the Ancient Gospel" and to the arousing and cultivating of loyal devotion to the will of Christ.

But it was inevitable that such a tremendous power for weal would also be a tremendous power for woe. Any brother (real or fake), regardless of competence or motive, has been free to publish his own paper and say what he pleases in its pages. The range of a paper's influence has been limited only by its ability to obtain and hold readers, and to keep the printing bills paid.

The decades of the 1830's and 1840's saw one of the greatest proliferations of religious journals identified with the Restoration movement in the past one hundred and fifty years. While many of these were born of a noble desire to advance the truth of God and to fill a need in a particular part of the country, some were ill-conceived and ill-used to the detriment of religious reform.

Alexander Campbell surveyed the situation and became gravely concerned about the rabbit-like multiplication of papers and the increasing evidence that many of them were unsound, in ways other than financial. "That we have an unnecessary number of publications I believe is universally acknowledged," he wrote in a review of the matter. But this particular aspect of the problem was self-correcting, he thought, by the simple law of supply and demand. What concerned him more especially was the misuse he felt some were making of their papers.

"That the Press in the hands of reformers has been abused, it were a reproach upon oneself to deny," he said. Yet, "no one will say that its use ought to cease because of its abuse." Rather than cease using the printed page because of the abuses,

it would be far better that the abuses themselves should cease, "especially amongst those who profess to be reformers and disciples of Christ."

Campbell proceeded to point out six of the more evident abuses that troubled him and urged the brethren "with one consent (to) reprobate them." These abuses of the press which he enumerated more than a century ago did not disappear under his strictures, and they are very much with us even until this good hour. They still need to be "reprobated" and, as he put it, "excommunicated from the pale of our endurance." The abuses he mentioned are:

"1st. All publications that assail the reputation of a brother, whether filling a public or a private station in society, especially a brother Editor, for the sake of raising one's own reputation at the expense of his. This all men regard as unchristian and wicked.

"2d. All discussions of untaught questions, that gender strife rather than godly edifying—intended more for the sinister interests and honor of the individual than for the public good.

"3d. The circulation of erroneous opinions and views of divine truth.

"4th. The publication of any sentiment or incident of irreligious and immoral tendency.

"5th. The exhibition of weak, crude, and silly conceptions, even of things in themselves good, excellent, and great.

"6th. The unnecessary, monotonous, and perpetual recitation of the same things to the same readers; thus consuming time, money, and life itself

in vain repetitions, which, if even true and good, could be learned as well from one or two copyings as from a thousand editions" (*Millennial Harbinger*, May, 1841, pp. 227, 228).

While some have questioned Campbell's motive in opposing so many papers, unjustly I think; nevertheless, the abuses of the press to which he called the brethren's attention are real and should not be condoned.

A Little Too Casual

About 100 years ago, J. H. Beadle edited the *Salt Lake Reporter* and served as a correspondent for the *Cincinnati Commercial*, furnishing material on Mormonism in Utah. In his book *Life In Utah*, an expose of early Mormonism, he gave the following description of Joseph Young, brother of the noted Mormon leader, Brigham Young:

"His brother, Joseph Young preached the opening sermon, and I have no hesitation in pronouncing him the most inferior-looking man I ever saw in the pulpit, and I have seen some hard specimens. . . His general appearance suggested that he had just slept a month, been awakened by a thunderstorm and come away without changing his clothes, washed in a mud-puddle, and combed his hair by crawling through the sage brush." Now, that's casual!

THE NEWS LETTER REPORTS

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

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777 — Ellis Webb of Galena, Indiana held us a meeting in October with one restored. I preached in a meeting in Wooster, Ohio in late October with good attendance but no public responses. The church here is conducting a men's training class this fall and winter. It has already shown some good accomplished. Guthrie Dean will preach in our next meeting in May (2-7).

JIMMY TUTEN, JR., 111 S. 19th Court, Dade City, Florida 33525 — During the past several days we have had five baptisms and seven restorations at 12th Street in Dade City. The work is moving along nicely and we are looking for a good year in 1976. When in the area, worship with us. We are located nine miles off Interstate 75 at 203 North 12th Street. You will be welcome.

PEDRO RAMIREZ, P.O. Box 21, Douglas, Arizona 85607 — In addition to the Sunday and Wednesday services, we have a class for ladies each Thursday in the congregation in Aqua Prieta, Sonora, Mexico. Charles House and his wife assists us in this work. After fifteen months working and studying with us, the Enrique Cisneros family have started a new work at Sasabe, Sonora, Mexico, along the border. We had a short meeting in Aqua Prieta with Mel Rose of Gardena, California preaching. We were greatly edified and impressed with Brother Rose's lessons. We have had visitors at all the services. We are all very happy and busy. When visiting or vacationing in the Douglas, Arizona area, please come by to see us, just immediately across the international border at Aqua Prieta. You will be made to feel most welcome. Pray for us.

CHARLES F. HOUSE, P.O. Box 1031, Douglas, Arizona 85607 — I am now in need of \$400 per month support. The recession has taken its toll among some of the churches that have so faithfully supported me for many years. I plan to retire on Social Security by December, 1977. I want to finish my work among the Mexican people here along the far western U.S. — Mexico border that I have been doing for 21 years. I also have plans to help get a conservative church started here in the English language, in Douglas, Arizona. The liberal church goes along with no opposition whatsoever. To those interested, I will be glad to answer any question you may have. In addition to myself, Fidel Cisneros, Alejandro Cisneros, Alejandro Hernandez and Raul Lopez all need support NOW. You may contact me for details at the above address or phone me at (602) 364-9649.

JERRY F. BASSETT, Bend, Oregon — Our building has now been completed with most of the work being done by the members. It is wood frame with rustic wood finish and a rock front; modest, but attractive and adequate to our needs. It will seat 150 with room to expand and has five classrooms in addition to the auditorium and study. After six years of meeting in private homes and rented halls it is great to have the full use of our own facility, and one which is proving to be a strong asset to our work. We are ever mindful of the encouragement and material help given by so many brethren in the form of both contributions and loaning of funds. We are also thankful to those congregations which at various times have supported the preaching of the gospel in Bend: Cottage Grove, Oregon; Antioch, California; San Bernardino,

California; Bowling Green, Kentucky; Eugene, Oregon; and San Pablo, California. Some of these have helped in this way from the very beginning of our struggling, six member origin. Above all, we are thankful to God for blessing our effort with success. We now have two major goals: (1) to fully support our own preaching and become able to support gospel preaching in other localities, and (2) to appoint a qualified eldership. We are located at 61691 Arnold Market Rd., just off of Highway 20 east of Bend. Worship with us when traveling in central Oregon.

NEW CONGREGATIONS

LARRY L. DICKENS, 629 Alexander Dr., N.W., Orangeburg, South Carolina 29115 — A new congregation is now meeting in Orangeburg, S.C. The building is located at U.S. 301 and Woodbine Drive. The congregation of nine adults began meeting in October. We had a meeting in November with Guthrie Dean preaching. During the meeting we were happy to have 51 present one night. If any reader knows of people in this area we should contact, please write to us or call me at (803) 534-8494.

DAVID BONNER, 1814 Buchanan Street, Wichita Falls, Texas 76309 — Several families recently have moved into the Graham, Texas area and, finding no church they can conscientiously worship with, have begun a new work there. An adequate building has been rented and services on Sunday are at the usual times. Know any in the Graham area you would like contacted by this new church? If so, please write and send names and addresses to this new congregation known as the Brazos Street Church of Christ, 328 Brazos Street, Graham, Texas 76046.

SOUTH AFRICA/RHODESIA WORK

MARTIN M. BROADWELL, 2882 Hollywood Drive, Decatur, Georgia 30033 — I have just returned from 15 days in Africa with 28 sessions plus 150 hours of fruitful discussion with all the sound preachers (white) in South Africa, and all but one is Rhodesia. I visited with churches in Springs, Durban, Plaston and Bulawayo. The work in South Africa is healthy and growing. In Rhodesia, there are problems, including the political climate, but the soundness of the few preachers there is good. Prices are high due to embargoes, but the attitude of the faithful Christians is cheerful and hopeful with caution. The "mutual ministry" concept is hampering the work, I think, and sooner or later lines will be drawn that have not been openly drawn yet. There will be confusion there until then, and certainly much confusion for awhile after that. Paddy Kendall-Ball, Jim Short, Doug Bauer and now Paul Fudge eagerly await Foy Short's return in late spring.

In South Africa there are good things going on among the Africans, Indians and whites. The Indian work in Durban is among the most promising I've seen around the world, and Jim Lovell and Gene Tope are doing good work with the some 600,000 Indians there. (With Gene coming back to the states the work will suffer until someone else moves in to help). If and when Ron Chaffin moves to Vandaland there will be a void in Port Elizabeth, leaving Basil Cass alone with much to do. Piet Joubert is coming to the states for six months (January-June) but is leaving a sound work on the Bluff at Durban. Andy DeClerk is doing remarkable work in the Plaston/White River/Neispruit area, again all by himself. Ray Votaw is the real pillar of the American preachers and his health seems good. With Gene coming back, Ray and Paul Williams become the "old timers" and each is doing much preaching among many works, assisted and complemented by Eric Reed, Leslie Maydell and a host of African preachers. The nature of the people and the land is conservative, both in religion and in morals — quite different from other parts of the world. There is a need for a number of good people to go there. Write me for a fuller report, if you are interested. Congregations supporting the work there should also write.

THE LORD'S WORK IN IDAHO

KENNETH A. STERLING, 919 E. Linden, Caldwell, Idaho 83605 — The following is a brief report of the progress of the Lord's kingdom in this part of the great Northwest. There are now five conservative congregations in the state of Idaho.

BOISE: A new congregation is now meeting in Idaho's capital city at 1803 N. 9th Street. In July, 1975, the writer began work as full time local evangelist with this new group, being fully supported by the church in Sepulveda, California. That good

congregation supported the writer the past 4 1/2 years in Caldwell, Idaho. The new work in Boise is off to a good start with attendance around 25-30. We are presently meeting in a store building in North Boise. Visit us when in this part of the country,

CALDWELL: In July, 1975, Carol Bates of Sunnyside, Washington moved to Caldwell to work as local evangelist. Due to inadequate support, he is having to work at a secular job to supplement his income. He is doing a good work and needs full support. Any congregation able to help may contact him c/o Church of Christ, 901 Albany St., Caldwell, Idaho 83605.

COEUR D' ALENE: Ben Puterbaugh is working with this congregation which began in January, 1973. Ben is a very capable man and doing a good work. He is also in need of more support. They meet in a Carpenter's Hall with an attendance of around 35 or 40. His address is: Box 876, Coeur D' Alene, Idaho 83814.

MOSCOW: Work here began in the fall of 1971 with the writer and Fred Jacklett, then preaching at Payette, doing door-to-door work. For the past 3 1/2 years Rod MacArthur has worked with the brethren there, supported primarily, I believe, by Southwest in Seattle, along with other congregations. Though a young man, Rod is an excellent speaker, debater and writer. He has done, and is doing, an excellent job in a difficult area.

PAYETTE: In the summer of 1975, Ron Rasmussen moved to Payette area from Washington to work with the brethren there. This was the first conservative congregation in Idaho. It was the writer's privilege to work there from 1967-1969. Lagard Smith, Skip Copeland, and Fred Jacklett also preached there. Brother Rasmussen has secured enough support that he will only have to work part-time at a secular job. He is an experienced and capable man and needs sufficient support to enable him to work full time. He may be contacted c/o Church of Christ, 138 S. 9th St., Payette, Idaho 83661.

Brethren, we need your support, prayers and encouragement. Visit with us when in the Northwest.

PREACHERS NEEDED

DECATUR, GEORGIA — The Snapfinger Road church is seeking a full time preacher to work with us. W.C. Hinton, Jr., David Tant and Sparky Owen have preached for this congregation and have done good work. We are self-supporting and located in one of the most heavily-populated areas in the southeast. Those interested may write to: Church of Christ 2622 Snapfinger Road, Decatur, Georgia 30034.

WARNE, NORTH CAROLINA - The church at Warne needs a preacher to work full time. We have a small, but sound, working group of Christians. At present we can pay \$75.00 per week, with the remainder of support being raised elsewhere. We plan to build a house for a preacher in 1976. If anyone is interested, please contact: Doyle Castleberry, Route 1, Box 17-A, Brasstown, N.C. 28902.

EDITOR'S MEETING SCHEDULE

March 1-7—Moultrie, Georgia
 March 8-14—Gulfport, Mississippi
 March 22-28—Grandview, Tompkinsville,
 Kentucky
 April 4-9—Bradenton, Florida
 April 12-18—New Cumberland Heights, West
 Virginia (near Weirton)
 April 25-30—Huffman, Birmingham, Alabama
 We hope to meet many of you during these
 meetings.

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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 XVII

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NUMBER 3

"SECRETARIAT, I ORDAIN THEE BISHOP!"

Ron Halbrook

The instructions of Paul revealed the mind of God "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13). He taught his "ways which be in Christ . . . every where in every church"—a uniform rule of faith and practice (4:17). When the Corinthian Christians came "together in the church," they were to worship after the pattern Paul had "delivered" and "received of the Lord" (11:18, 23). As he had directed "the churches of Galatia" concerning a weekly contribution, "even so" did he order the Corinthian church (16:1-2).

When Paul gave instructions on prayer ("supplications, prayers, intercessions, and giving of thanks"), he commanded "that men pray every where," but with this limitation. Those who were spots and blemishes to the churches, examples of impurity, bitter troublemakers and spawners of vain disputing, were not to be put forward for prayer any where. Similarly, women were not to parade themselves so as to attract vainglorious and lustful attention. They, too, were to be known for holiness, "godliness," and "good works." more than that, they were not to be set forward for prayers, teaching, or any other role of public leadership. They were to "learn in silence with all subjection . . . not . . . teach, nor to usurp authority over the man" (1 Tim. 2). "Let her learn, not teach; obey, not rule; follow, not lead" (William Hendriksen, **1-2 Timothy and Titus**, p. 110).

After Paul gives instructions concerning the organization of the local church, he affirms the pattern concept of authority. "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14-15). He also maintained that the holy writings were all-sufficient, fully equipping "the man of God . . . unto all good works" (2 Tim. 3:16-17). Peter said that Paul had written "scriptures" according to divine "wisdom," that the apostolic writings had "commandment" authority from Christ, and that these

writings were binding after the death of the apostolic men (2 Pet. 1:15; 3:1-2, 15-18).

Today, loud protests are being raised against the concepts of inspired and inerrant Scripture, against the concept of pattern authority, and against specific commands of the New Testament. A great thrust is being made against this directive of Paul: "Let not the daughter of Eve teach, rule, lead, when the congregation gathers for worship" (*ibid.*). In the controversy which has arisen, Paul has been misunderstood, maligned, and even mauled! In an effort to counter his command, various interpreters have explained Paul's prohibition on the following bases. His rule was: (1) **BASED ON** male insensitivity, false pride, chauvinism; (2) **BASED ON** a degrading view of woman as "mindless," leading to his desire to block her personal initiative and responsibility; (3) **BASED ON** some local situation or transitory circumstances; (4) **BASED ON** feelings of spiritual superiority, in violation of the equality of all the saved in Christ; (5) **BASED ON** Paul's personal bias against women.

Whether intentionally or not, **THE REAL BASES** Paul gave are being ignored. The two bases he gave throw an entirely different light on his limitation of woman's role in the assembly of the saints. "In fact, they are expressive of a feeling of tender sympathy and basic understanding. . . . This teaching regarding the place which women should occupy when the congregation gathers for worship is based not on any temporary condition but on Adam's priority in creation and Eve's priority in transgression" (*ibid.*, pp. 109, 113).

First, Paul states "Adam's priority in creation": "For Adam was first formed, then Eve" (1 Tim. 2:13). There is a beautiful mutuality of dependence between man and woman (1 Cor. 11:12). Still, woman was literally made from the rib of the first man; on that basis, she was named for him. Furthermore, she was Created as "an help meet for man." That does not mean a play-thing, a robot, or a slave. It means a suitable companion, a weaver of life, a sharer of both sorrow and glory. She is his supporter, but not his superintendent. She is a complement, not a chief. **THIS GOD-DESIGNED ROLE IS TO BE REFLECTED IN THE ASSEMBLY.** Her role in the assembly is not

superintendent, overseer, or leader; rather, she participates, complements, and supports. The Holy Spirit directs the woman, through Paul's instruction, toward FULFILLMENT rather than FAILURE. For, he says in effect: "let a woman not enter a sphere of activity for which by dint of her very creation she is not suited" (ibid., p. 109).

Second Paul states "Eve's priority in transgression": "And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14). Even here, Paul stressed the equality of the woman in the Lord's provision of salvation. As "faith and charity and holiness with sobriety" are manifested in her, she is assured of salvation (vs. 15). Eve fell by the temptation of Satan, but what was involved? "Eve's fall occurred when she ignored her divinely ordained position. Instead of following she chose to lead. Instead of remaining submissive to God, she wanted to be 'like God.' She—not Adam—was indeed (or was completely) deceived or deluded." (ibid., p. 110). Adam was guilty enough—more than enough!—on his own account. He was not taken in by the direct deception of Satan, rather "his sin was committed in consciousness of its character and magnitude." What then swayed or MIS-directed him? "He yielded to the persuasion of his wife. . . ." (W. E. Vine, Timothy and Titus, p. 46). In her proper role, woman is man's strong support. When she steps out of that role, to lead and direct the man, she is a failure.

Warm sympathy and clear understanding, on the part of both sexes, preclude demanding a role for woman which will truly degrade her. Paul was not moved by local or temporary considerations, nor by delusions of spiritual superiority or personal bias. Rather, those who are caught up in local and temporary movements and who think themselves spiritually superior to the Apostles, are pushing women toward rebellion against God and toward eternal ruin. Though more concerned for Episcopal church law than Scripture, retired "Bishop" William Moody of Lexington, Ky., says he will try to ordain the racing horse Secretariat a priest if any more women are ordained. "We already have parts of the horse," he allowed. "Why not the whole thing?" (Time Mag., Oct. 6, 1975, p. 79). Why not? Caligula (A.D. 12-41), an insane Roman emperor, once proclaimed his horse the consul of Rome. Today, should so valuable a horse be only a priest? "SECRETARIAT, I ORDAIN THEE BISHOP!"

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Editorial

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BLUEPRINT FOR DISRUPTION

Over the past several years there have been a number of young people caught up in the so-called "unity-fellowship movement" spearheaded by W. Carl Ketcherside. Some of these have been preachers. It is ironic that a movement claiming to promote fellowship and love has been the cause of so much friction and disruption among the people of the Lord. We continue to hear of churches being disturbed either by preachers, or transient members (sometimes young people in the military service) who subscribe to these views. Some brethren have been unwilling to listen to warnings about this problem and have mistakenly concluded that there never really was a problem in the first place. But what has happened was entirely predictable. The MISSION MESSENGER (published by Ketcherside) of September, 1968 laid out the strategy which has largely been followed since.

Someone sent him this question: "What can a group of concerned students in a non-instrument oriented Christian college do to further unity as you see it?" His answer explains what has been happening ever since.

He said "I suggest to the concerned ones that they first meet as a cell group to wrestle with God in prayer about their role in our day. In the seclusion of a living-room or dormitory wing they can implore God upon their knees to help them make their lives meaningful and rich with service. They must revolt against our dishonesty and camouflage and do so in at least two ways." We cannot help wondering about the "dishonesty and camouflage" of such cells within congregations operating clandestinely to plot overthrow and create disruption.

He continued "They must challenge the deductions and conclusions which are unwarranted by the scriptures, and which have grown out of the text-scraping tactics we have employed as the glib 'easy-answer people' of the religious world. In class, they must do this respectfully, but firmly, as becometh brethren who are free in the Lord. And they must be prepared to suffer the consequences accruing to anyone of staunch conviction who challenges or bucks the establishment."

....' They must not switch parties or change factions, but work from the base in which they have grown up." Yes, stay inside your "faction" and destroy it from within with your factious "cell!" How could anyone be taken seriously who deplors factions and then urges people to remain in them?

He urged further "I suggest to every concerned student in a Christian college that he continue to attend services on the Lord's Day morning where he has been accustomed to break bread with the saints, and to love all of these brethren dearly. But on Sunday night, and at other times, I urge brethren who are rising above their previous factional littleness to break out of the shell. Let them visit every congregation in the area — instrumental, premillennial, anti-institutional, one-cup, anti-class - all of them! Especially visit the little ones, not neglecting storefront types, or any other." This will help spread their leaven and broaden the underground brotherhood.

The platform of this "unity faction", as it has been appropriately called, has been the notion that all of us who have been immersed have obeyed "gospel" and stand in a saved relationship with God and that our differences are only in the realm of "doctrine." According to Ketcherside, "gospel" is for the alien sinner whereas "doctrine" pertains to those who are already Christians. The trouble with that is that in the New Testament the term "gospel" is used to include the whole system of divine truth whether taught to the alien or saint, and the term "doctrine" is used to describe what is taught to saint and sinner alike. Paul said he was ready to preach "the gospel" to the saints at Rome (Rom. 1:7, 15). The apostles were charged with having filled Jerusalem with their "doctrine" (Acts 5:28). The distinction in this matter is just as arbitrary as that made by Adventists on the moral and ceremonial laws — a distinction where there is no difference.

This whole troublesome error ignores the fact that those who obey the truth can make shipwreck of the faith (1 Tim. 1:19-20); become unruly talkers and deceivers who will subvert whole houses (Titus 1:9-13); and can go "out" from the rest because they were not "of" them (1 John 2:19). They can go "onward" and "abide not in the doctrine of Christ" (2 John 9-11). Every issue which arises among the Lord's people must be settled scripturally. Those who stand identified with the word of God are right and those who follow something else are wrong. The notion that we can stretch the umbrella of divine grace over every innovation or sectarian hobby finds no basis in the word of God.

This movement has catered to the discontent and inexperience of youth. In the spirit of the times it urges rebellion against the establishment. It attacks the "traditional" five acts of worship, charges that all such worship is dull and uninteresting and seeks to provide artificial stimuli (turning off the lights, holding hands, spontaneous singing) to enhance spirituality. It has never occurred to some of these that the dullness does not inhere in what we do, nor how often it is done, but rather is to be found in the heart of the worshipper himself.

Not only has this movement appealed to the natural spirit of rebellion in youth, but also to the desire to do something heroic. The martyr complex is encouraged. Ketcherside has played that tune whichever extreme he

happened to be pursuing at the moment. These ingredients have been liberally sprinkled with Calvinistic theology. It has been stated directly and by implication that we have minimized the grace of God and salvation by faith and have invented a system of justification by works. We deny that any such thing has been done by faithful preachers of the gospel. The editor has been preaching the gospel since 1945 and has been observant of other gospel preachers longer than that. We have delivered many a sermon along these lines and have heard a great many from other men. If some fellows want to confess their own failures in this matter, then let them speak for themselves and leave the rest of us out. It has been charged that some of us are advocating "Perfectionism" in order to be saved, and that is not so either. The Calvinian error of the personal imputed righteousness of Christ has been revived and a number of men have come very near the brink of the doctrine of the impossibility of apostasy. We have been haunted once more with the ghost of "legalism", the favorite watchword for those in the process of making shipwreck of the faith. Comfort has been offered to the "pious unimmersed" by calling them "brethren in prospect."

We are indebted to brethren who saw this problem arising, made a study of the issues involved and went to war against it, WHETHER ANY OF US LIKED THE WAY THEY SAID IT. We have said our piece on the subject several times and know for certainty that some did not like the way it was said, or even the fact that it was said at all (the reason we know this is that some told us so very plainly). While it may be true that the issue has been identified and that many have been alerted to it, it is not true that the problem has completely gone away. We recently learned of several more congregations which are being disturbed by these views. What shall be done? Preach the truth in love, reprove error, identify those who sow these seeds, smoke them out of the woodwork onto the open floor, and evermore contend for the faith once delivered to the saints (Jude 3).

JULY SPECIAL - MORALS UNDER FIRE

Yes, we are going to have another special issue of **SEARCHING THE SCRIPTURES** in July. Last year's special on **THE FAMILY UNDER FIRE** was warmly received and two printings were quickly exhausted. Biblical morality is also under fire in our day and we intend to offer Christians some help. Articles will be prepared by our regular contributing writers and will cover such subjects as drink and drugs, sexual promiscuity, abortion, hedonism, pornography, existentialism and other such threats to purity of life before God. We anticipate a wide interest in this special issue and would appreciate your order even now. Price will be \$35 per 100 copies. Watch for further announcements as to subjects and authors.

The Godhead

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(EDITOR'S NOTE: We are glad to present to our readers the first of a series of articles by Victorio R. Tibayan of Manila, Philippines. During our trips to that country in 1971 and again in 1975, we requested that he travel with us. This he did, and we found him to be not only a congenial traveling companion, but also a most able student of the word of God, and powerful preacher. During the visit to that country in the spring of 1975, a plot was carefully laid to discredit Brother Tibayan. The evidences appeared at the time to be overwhelming. But those who promised to supply documentation failed to do so, under fervent pleading. It has now been conclusively proved that the charges were false and that those who circulated these evil rumors were attempting to elevate themselves at the expense of this able and worthy brother. We want all readers in the Philippines and those in this country who have any part in supporting work in the Philippines, to know that we have the utmost respect for, and confidence in Victorio R. Tibayan.)

There are several views conceived by men concerning the Godhead. And too, from these theories there emerged, in the process of time, numerous corollaries which are equally the result of human inventories. Monarchianism is one of them. It is said that in the 2nd and 3rd centuries, some religious sects identified under this school of thought claimed that God the Father, Jesus Christ, and the Holy Spirit are manifestations of one God, single in Person. Another tenet about the Godhead was given the appellation, Tritheism. **"From the controversies with the Monophysites arose the sect of the Tritheists, whose chief was John Ascusnage, a Syrian philosopher, and, at the same time, a Monophysite. This man imagined in the Deity three natures, or substances, absolutely equal in all respects, and joined together by no common essence; to which opinion his adversaries gave the name of Tritheism"** — (ECCLESIASTICAL HISTORY by J. L. Mosheim, D. D., p. 144). This theory assumes three independent and personal Gods. Even just by these two opposite human doctrines, varied subsidiary and subordinate dogmas have come to revolve around the true Bible teaching on the Godhead.

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The fact that this is revealed in the Holy Scriptures makes this an important subject. Paul in his speech before the Athenians considered a true knowledge of the Godhead very much important in being saved on the day of Judgment (Acts 17:23-31). Again, to the Romans, the same apostle warned of not glorifying God as God is (Rom. 1:18-25). In the study of this most important subject, as has been demonstrated time and again, we must realize as foremost, that natural reason cannot and will never be able to fathom the real substance and meaning of the term. Philosophical speculations such as Unitarianism, Polytheism, Pantheism, etc., with their attendant idolatrous practices will only lead us away from the truths embodied in this subject and thus imperil our faith. Because the teachings of the Godhead lie at the very heart of man's salvation, we must not let this study be based on the imperfect wisdom of men. The only intelligent course to follow is to go to the revealed things about the Godhead. And this can only be found in the Bible.

The term Godhead is found three times in the Authorized Version. In Acts 17:29, Paul uses the term "theion" to emphasize the idea of God as contrasted with those made by the hands of man and then worshipped. Secondly, in Rom. 1:20, the same apostle contemplates the whole of that by which the Godhead, "theiotes", is constituted, i.e., the everlasting power and divinity. Lastly, in Col. 2:9, "theotes" means that in Jesus Christ, the whole plenitude of the divine perfection dwells bodily. Godhood is another form of Godhead. The fundamental meaning of both expresses the glory, substance and attributes of the Deity or God. As manhood is used to express that which makes a man, a man, and womanhood that which makes a woman, a woman, Godhood is used to express that which makes God, God. (hood — a suffix used to form nouns, meaning: 1. state, quality, condition, as in childhood. 2. the whole group of a specified class, profession, etc., as in priesthood. Also head. — WEBSTER'S NEW WORLD DICTIONARY, College Edition, p. 698.)

In the same way that the term "manhood" expresses a plurality of persons included in this specified class, the term Godhood similarly indicates a plurality of persons in the Deity. In Gen. 1:1, the word translated God (Elohim) is plural in the original Hebrew word. It shows that in the beginning, when the heavens and the earth were created, there was a plurality of divine beings. The following verses, especially the 26th and 27th, conclusively give this very meaning. But to forestall any misconception, inspiration has, even in the Old Testament, stressed in many passages the oneness and unity of this plurality of persons in the Godhead. This unity exists for all time; past, present and future. "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God." (Isa. 44:6.) Also in v. 8, we read, "Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God

besides me? yea, there is no Rock; I know not any." The theory that there are three Gods is false; ignoring the unity of the Godhead.

In the New Testament, this plurality of divine beings is named as composing the Godhead. Jesus, in the Great Commission said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit _" (Matt. 28:19.) Here is given in the command to be baptized, the plenary members of the Godhead, namely: the Father, Son and Holy Spirit. The command to be baptized INTO the name of the Father and of the Son and of the Holy Spirit means that the person baptized be brought into a covenant relationship with each of the divine Persons consisting the Godhead. But by any means, this passage could not teach the theory that the Godhead is a threefold manifestation of one Person. This is also false! Jesus constantly referred to His Father as a distinct Person from Himself. Let us consider the following Scripture, "Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me." (John 8:16-18). In arguing for the verity of His judgment before the Pharisees, Jesus at the same time showed that He is not the same Person with the Father, for as they understood by their law (Deut. 19:15), more than one person is needed as witnesses for a matter to be established. Plainly, Jesus and the Father are two distinct and separate Persons. As to the Holy Spirit being a distinct and separate Person from the Father and the Son, the following Scriptures emphatically teach. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (John 15:26). Notice that in speaking about the Holy Spirit, the pronoun He (third person, singular number, and masculine gender) is used for the Holy Spirit or Comforter. The Holy Spirit could not be the Son (Jesus Christ) for it is Jesus who will send the Holy Spirit. Furthermore, He (the Holy Spirit) also could not be the Father. The apostle Paul in his letter to the Ephesians wrote, "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). Here is what is commonly called the "seven bonds of unity." Plainly, each one of these is entirely distinct from each one of the other six. It would be as much error to say that the ONE BODY is the same as the ONE BAPTISM, as to say that the ONE SPIRIT is the same as the ONE GOD AND FATHER OF ALL. Even as it is here clear also that the ONE LORD (Jesus Christ) is distinct from the ONE GOD AND FATHER OF ALL, in the same token, the ONE SPIRIT (Holy Spirit) is also distinct from the ONE GOD AND FATHER OF ALL.

From the foregoing, the revealed Truth patently shows the three distinct and separate persons of the one

God or Godhead. With prayerful and further studies of the Holy Writ, there is no doubt that we will gain more knowledge and learn of the divine attributes of each of them which are ascribable only to a Person. And consequently, that each one of them is a divine being conscious of self, having an individuality, rationality and intuition. With such wealth of information gleaned from the Bible, we will be able to understand and appreciate more and more our responsibility in God's grand design in saving our souls. "The grace of the **Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all**" (2 Cor. 13:14).

SET FOR THE
DEFENSE OF
THE GOSPEL

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THE RELIGION OF FREEMASONRY — NO. 3

While most people are not aware of it, Masonry teaches that men may worship deity in it and at last receive salvation. This the reader's attention is invited to consider in this article.

"A God"

As one enters Masonry, in the first degree, the Entered Apprentice, he is asked, "Do you seriously declare upon your honor, that you believe in a **Supreme Being** to whom all men are accountable?" (Tennessee **Craftsman**, page 6; emphasis mine, T. G. O.). This statement is found on page 7 of this same book, "The foundation on which Freemasonry rests is the belief in and acknowledgment of a Supreme Being". Belief in "**a Supreme Being**" will do for "No atheist . . . can be made a Mason" (**Ibid.**, page 15).

Dr. Albert Mackey says, "No disbeliever in the existence of a **God** can be made a Freemason". (Encyclopedia of **Freemasonry**, page 847; emphasis mine, T. G. O.). One does not need to believe in Jehovah, Just believe in "a God". The reason for this is that Masonry is a **universal** religion taking into its membership even those who believe in pagan gods. "Masonry, as I understand it, lays claim to embrace all truth . . . As it has borrowed and preserved truths from all the religions and philosophies of the past" (Joseph E. Morcombe, **A Library of Freemasonry**, Vol. 5, page 496). Dr. Mackey says, "If Freemasonry were simply a Christian institution, the Jew and the Moslem, the Braham and the Buddhist could not conscientiously partake of its illumination; but **its universality** is its boast" (**Ibid.**, page 579; emphasis mine, T. G. O.). Albert Pike says, "**It** is the **universal**, eternal, immutable **religion**, such as God planted it in the heart of universal humanity" (**Morals and Dogma**, page 219;

emphasis mine, T. G. O.). Pike further says, "Masonry around whose altars the Christian, the Hebrew, the Moslem, the Brahamin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above **all** the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion" (**Ibid.**, page 226). Pike again says, "Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites **all men of all religions** to enlist under her banners and to war against evil, ignorance, and wrong" (**Ibid.**, page 311; emphasis mine, T. G. O.). Again quoting Pike, he says, "Masonry propagates no creed except its own most simple and sublime one; that universal religion, taught by Nature and Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth and not the error, from all creeds; and acknowledges that there is much which is good and true in all" (**Ibid.**, page 718). Since Masonry embraces the religions of the world, it can not require belief in Jehovah for this would exclude the most of the world. In order to accept Masons who believe in pagans, they require belief in "a God" or "a Supreme Being".

Masonry Offers Salvation

Being a religious institution, Masonry offers to the faithful Mason salvation in heaven at last. Dr. Mackey says, "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry" (**Ibid.**, page 851). Dr. Mackey quotes a Masonic writer as saying, "It is the Theocratic Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and leads in the end to 'a building not made with hands, eternal in the heavens'" (**Ibid.**, page 1035).

"The Covering of a Lodge is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive" (**Kentucky Monitor**, page 41). Masonry teaches that the redeemer of Masonry, Hiram Abiff, is "A kind messenger sent by our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above where the Great Architect of the Universe presides, forever reigns" (**Kentucky Monitor**, page 152; and **Tennessee Craftsman**, page 98).

Masonry teaches that only Masons will be saved. Pike says, 'Let him who toils complain not, nor feel humiliated! Let him look up, and see his fellow-workmen there in God's Eternity; they **alone** surviving there" (**Ibid.**, page 343; emphasis is Pike's. T.G.O.).

If salvation may be had in Masonry, then the Bible and the Lord's Church would not be necessary. Jesus was to save people from sin (Matt. 1:21). Christ came

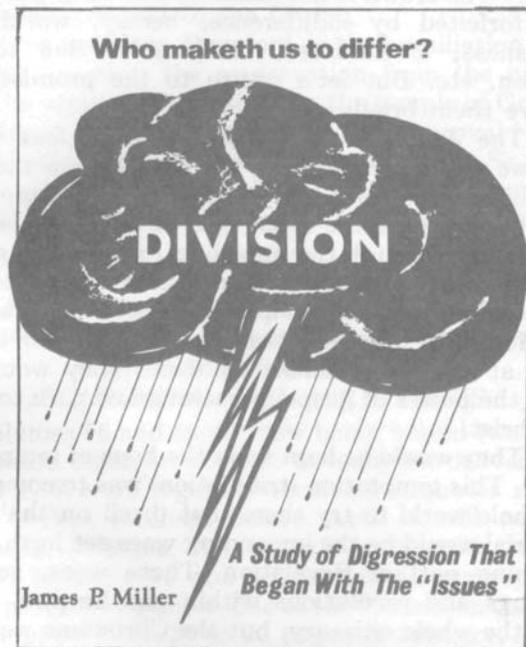
to save the lost (Lk. 19:10). Christ shed his blood to save mankind (Matt. 26:28). Salvation can be had **only** in the name of Christ (Acts. 4:12). Those who are saved, God adds to his church, not to Masonry (Acts 2:41,47). Christ is the Saviour of the body, which is his church (Eph. 5:23-27); therefore, Masonry is not necessary for salvation since men are reconciled unto God in the body of Christ (Eph. 2:13-16).

Conclusion to Article Three

Since Masonry claims to be a universal religion, it is necessary to believe in "a Supreme Being" which any pagan does, but faith in Jehovah is not required. By being faithful to Masonic teaching, one is assured by them of salvation in the Lodge above.

Christ saves and those saved are added to his church. If men are saved by Christ, then Masonry is unnecessary. If men can be saved in Masonry, then Christ died in vain and his church was established in vain.

Christ saves; his Church is essential. Therefore, Masonry is just another human system, promising men salvation, but not able to save.



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THE LETTER TO PHILADELPHIA — REV. 3:7-13

The city of Philadelphia dates back to about 159 B.C. The name was given the city in honor of Attalus II, king of Pergamos, who had shown so great love for his elder brother, Eumenes II, king of Lydia. This love won him the name, Philadelphos (brother-lover), and when he founded the city, it was named after him.

Philadelphia was built where the borders of Mysia, Lydia and Phrygia met in order to influence those provinces in Greek culture and language. The job was so well done that the Lydians by A.D. 19 had forgotten their own language and were all but Greeks.

Not uncommon in Philadelphia were earthquakes. In A.D. 17 an earthquake destroyed Philadelphia, as well as Sardis, and several other cities. Tremors rocked the city for years following. This caused constant anxiety and fear. Most of the population moved outside the city and lived in huts to escape falling stones and masonry.

The Roman emperor, Tiberius, helped Philadelphia build back and in gratitude of this gesture, changed the name of the city to Neocaesarea. Later, when Vespasian Caesar did some favor for the city, it named itself Flavia, the family name, in honor of him. These names did not last too long, however, for by the time Revelation was written, the city was again called Philadelphia. With these few introductory remarks, let us notice the particulars in the letter.

Jesus the Christ

There are three things said about Jesus in verse 7 to which we direct your attention.

(1) **He is the holy one.** Although "one" is not after holy or true, it is understood as each is preceded by a definite article in the Greek. Compare the Revised Standard Version. Jesus is called the "Holy One" in different places. The demons addressed Jesus as "the Holy One of God" (Mk. 1:24). Peter told the Jews they "denied the Holy One and the Just" (Acts 3:14). John wrote, "Ye have an unction from the Holy One" (1 Jn. 2:20).

Beckwith asserts that this title of Jesus is used as "a designation of him in his messianic character." He further states, "It characterizes him, not in his sinlessness, but as the one especially set apart, belonging exclusively, to God; as 'the anointed one' he is uniquely 'the consecrated one.'" "Jesus said of himself, ". . . whom the Father hath sanctified and sent into the world" (Jn. 10:36). God set apart Jesus for the accomplishing of his purpose in the redemption

of man. Truly he was the Holy One of God.

(2) He is the true one. There are two words in the Greek for true. One is *alethes* and the other one is *alethinos*. The first one means that which is true in contrast to that which is false. The second word means that which is real, genuine as opposed to that which is counterfeit, imaginary and pretended. Jesus used the second word, meaning that he was the true and genuine Messiah. He was not a substitute of God or a mere representative, but he was the Christ, the Anointed of God.

(3) Hath the key of David. This statement is taken from Isa. 22:22. There it described Eliakim as having charge over Hezekiah's household. The verse though, had a double meaning, being messianic in nature. The expression denotes authority. Jesus has authority over the house of God. He rules on David's throne (Isa. 9:6-7; Lk. 1:31-33) over spiritual Israel. He presently has all authority (Mt. 28:18) and rules as king over his kingdom (Heb. 1:8). As king he "openeth, and no man shutteth; and shutteth, and no man openeth" in the administration of his kingdom.

The Open Door

To the church Jesus said, "I have set before thee an open door, and no man can shut it" (v. 8). There are different views as to what the door was. Door is used in the Bible in different senses.

(1) There is the door of salvation. When Paul and Barnabas returned to Antioch on their first missionary journey, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). Jesus said, "Strive to enter in by the narrow door" (Lk. 13:24, ASV). This door is now open unto all. It is entered by faith (obedience to Christ). This entails self-denial and sacrifice. One day, however, the door will be shut. This is why we should enter immediately (Cf. Lk. 13:25).

(2) There is the door of opportunity to preach the gospel. Paul wrote Corinth, "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). In the second letter to Corinth he stated, "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit" (2 Cor. 2:12). Paul told the brethren at Colosse, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ (Col. 4:3).

(3) There is the door of Jesus, himself. Twice in John, Jesus said he was a door. "Verily, verily, I say unto you, I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Jn. 10:7, 9).

Which one of the doors was set before the brethren at Philadelphia? It certainly would not be the door of salvation as they had already passed through that door when they became Christians. Some contend the door is Christ, but the wording of the sentence, "I have set before thee an open door," would not allow such contention. This door is something Jesus set before them. The only plausible position, in my estimation, is

the door of opportunity to preach the gospel. For three centuries Philadelphia had been given the door of opportunity to spread Grecian culture. Now the church had the opportunity to carry the love of Christ to the lands beyond. This is the heart of the letter.

An objection to the door being missionary opportunity is the statement of Jesus that the church had little strength (v. 8). The church's little strength is interpreted to be numerical weakness. Since the church was small in numbers, it would not be able to preach the gospel, so the door must be something else. But the objection is invalid. A church that is dedicated, though small, can turn a city upside down. Look what a few men, the apostles, accomplished in a very short time. Jesus opened the door at Philadelphia to preach the gospel and no man could shut it or stop the truth from being preached.

The Promises

There are four promises in verse 9-12, with the exception of verse 11 which contains a warning. The warning simply states, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." The crown is not taken by coercion, but rather it is forfeited by indifference, heresy, worldliness, listlessness, lovelessness, compromise due to persecution, etc. But let's return to the promises and observe them briefly.

(1) The Jews would worship at their feet (v. 9). Here we are reintroduced to the Jews whom the Lord again classifies as the synagogue of Satan. They thought they were the synagogue of God because they were Jews. Through the impelling force of the gospel, they would be made to worship, figuratively speaking, at the feet of the Philadelphian Christians. What the Jews formerly opposed, that is, the Cause of Christ, some, at least, would now embrace. They would fall under the power of gospel preaching and turn to serve the Christ.

(2) They would be kept from the hour of temptation (v. 10). This temptation (tribulation) was to come upon the whole world to try them that dwell on the earth. This trial would be the impending woes set forth in the remaining part of Revelation. These woes, such as uprisings and revolutions within the Empire, would affect the whole citizenry, but the Christians would be kept from it. That is, they would be kept through the period of trial so as not to fall. They would not be *exempted* but *preserved*.

In John 17:15 Jesus prayed that his disciples would be kept from the evil one. This is not an immunity from the temptations of Satan, but rather steadfastness through the temptations. In like manner, Jesus is not promising the Christians at Philadelphia freedom from hardships, but ability to live faithfully through the difficult times.

Millennialists try to make the hour of tribulation mean the so-called "Great Tribulation", that is to be upon the earth while the church is "raptured." The "Rapture," they say, is how the church is to be kept from the hour of temptation. The Bible knows nothing about their "Great Tribulation" or their "Rapture,"

but if it did, Rev. 3:10 could not be that tribulation as it was to happen, or at least begin, during the lifetime of those who composed the church at Philadelphia. Too, regardless of what course they pursued (righteous or wicked course), they would be kept from the so-called "Great Tribulation" because they would be dead.

(3) **He that overcomes will be a pillar in the temple of God, and he shall go no more out (v 12).** A pillar is used for support. In the temple of God, the church, those who overcome the tests of tribulation, would serve as support in the indestructible Cause of Christ. Pillars in this text serve the same function as stones do in 1 Pet. 2:5. The figures are different, but support is suggested in both places. "Going out no more" depicts security, a promise they understood in view of the ominous tremors they often experienced.

(4) **He that overcomes will have the name of God, the name of new Jerusalem and the new name of Christ written upon him (v. 12).** The people of the city knew what it was to receive a "new name." Their city had been named and renamed different times. The names meant divine acceptance for the conquering one. It was his assurance that he belonged to God, to the new Jerusalem and to the Christ.

In these promises, therefore, is the humiliation of the church's enemies, the preservation from the hour of trial, the support and security in the temple of God and the fullness of divine recognition and approval.² The message of the letter is just as relevant today. So, let us be moved to pass through the doors of evangelistic opportunities into the harvest fields. **Footnotes**

1. Isbon T. Beckwith, *op. cit.*, p. 478.

2. Compare Merrill C. Tenney, *op. cit.*, pp. 65-66.

BOUND VOLUMES OF SEARCHING THE SCRIPTURES

Volumes 15 and 16 are now being bound (we bind two years together) and will be ready for delivery by April 1. We are regularly receiving inquiries about this. Orders received before April 1 will receive the book for \$7.50. After April 1, the price will be \$8.50. Volumes 15 and 16 contain 56 more pages than previous volumes, due to the increase in the size of the paper from 16 to 20 pages in January, 1975, plus two special issues, one of 20 pages and the other 24 pages. We believe there is much material in these two volumes which you will want to preserve. We had a special on *An Unchanging Kingdom in a Changing World* and one entitled *The Family Under Fire*. We had the *Chandler-Patton Debate* on service-type organizations including discussion of college Bible departments, plus much more. Indexed for easy reference, we believe you will find this a worthy addition to your library and in time, a source of material for historical research. Only a limited number are bound. Get your order in soon. These may be ordered directly from the editor at P.O. Box 68, Brooks, Kentucky 40109.

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Rd.
Owensboro, KY 42301



1975 IN HISTORY

What's going on in the ranks of the "Jehovah's Witnesses" and the "Worldwide Church of God"? What do these people say among themselves, and how do they respond in their own private circles when great expectations go unfulfilled?

I wish I knew!

There's no doubt the "Witnesses" were expecting Armageddon in the Fall of 1975. Vice President F. W. Franz began to sound words of caution earlier in the year that the Watch-tower organization had made no specific declarations on the subject.

But "Witnesses" have taught for years that the 1000-year reign of Christ (the 7th and last millennium of man's history) would follow the Battle of Armageddon (New Heavens and a New Earth, p. 360).

In the "Witness" magazine **AWAKE**, Oct. 8, 1966, it was **specifically declared** that the 7th millennium would begin in Autumn, 1975. In this same article, the society rubbed salt in the wounds of "those in times past who predicted an 'end to the world, even announcing a specific date.' " **"They were guilty of false prophesying,"** asserted

AWAKE magazine. **"Why? What was missing?"**

"Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that he was guiding and using them.

"But what about today? Today we have the evidence required, ALL OF IT. And it is overwhelming! ALL the many, many parts of the great sign of the 'last days' are here, together with verifying Bible chronology . . . "

I think I'd crawl in a hole if I were still a "Witness" in 1976!

And then there's the "Worldwide Church of God" with Mr. Herbert W. Armstrong. My copy of **1975 in Prophecy** by Mr. Armstrong was published in 1957.

Listen to this: "While modern science and industry strive to prepare for us a push-button leisure-luxury-world by 1975, United States Assistant Weather Chief, I. R. Tarrahill, warns us unofficially to really fear **'the big drought of 1975.'** But the indications of prophecy are that this drought will be even **more** devastating than he foresees, and that it will strike **sooner** than 1975—probably between 1965 and 1972!"

A few paragraphs later on the same theme, HWA wrote: "Here is exactly **how** catastrophic it will be: **ONE-THIRD OF OUR ENTIRE POPULATIONS** will

DIE in this famine and disease epidemic!" (p. 12)

That's AMAZING, ASTOUNDING, INCREDIBLE, FANTASTIC, and all the other adjectives often heard on The World Tomorrow broadcast! And we've been told that Watergate was a big cover-up!

But that's not all. On p. 14 he declared that another one-third would be killed by hydrogen bombs, and the remaining third would be sold into slavery. That was 1975 in prophecy!

We can forgive the weather chief for missing a forecast. But laugh as we may about the weather not agreeing with weathermen, I wonder if their forecasts don't stack up pretty good beside the predictions of self-appointed prophets and interpreters of prophecy.

Indeed, as Jeremiah recorded: "Then the Lord said unto me, the prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart" (14:14).

A PRUDISH POINT OF VIEW

"I may be old-fashioned, but I don't think people should appear in public in clothes designed to attract attention," declared Mrs. Ethel Plant of California (Messenger-Inquirer, Ownesboro, Ky., Jan. 14, 1976)

"I say the way some people dress is immodest," the 73-year-old widow continued.

That is a refreshing thing to read in the newspapers!
Or is it?

Mrs. Plant is manager of a nudist camp.

Oh well, she probably just said that for the free publicity and advertisement. If so, she succeeded. Even got her name in Searching the Scriptures. But not the name of the camp or its location.

Yet, despite our suspicions, we agree with the prudish remarks of this prude. "Many girls and women wear clothes in public that are too skimpy and too tight," she commented.

Isaiah spoke of the imminent oppression of the daughters of Zion who were haughty, "and walk with stretched forth necks and wanton (deceiving with their) eyes, walking and mincing (tripping nicely) as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover (make naked) their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples . . ." (3:16-24).

Mantles and wimples? Well, the language and styles have changed, but not the nature of God. He still will "that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good

works" (1 Tim. 2:9,10).

I fear that the spiritual nakedness of our nation will hasten the day when "instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty" (Isa. 3:24).

I MARVEL
Galatians 1:6

James P. Miller
1111 Hickory Lane
Cocoa, Fla. 32922

COMBATING EVOLUTION

The theory of evolution is taught as a fact in every "science" textbook known to me from the lower grades through college. Recently one of the states that passed a law that creation had to be taught along with evolution had the law struck down as unconstitutional. They said every "theory" could not be taught, therefore they would declare creation unconstitutional and the theory of evolution constitutional. What sense this makes I will leave the reader to judge, but the fact remains that unless we do a better job teaching against evolution we will raise a generation of children who know nothing else.

There are some who say that although evolution is taught it is never applied. For example, Alexander Scourby read the Bible through for the American Bible Society and then turned and did a National Geographic Special where he said the world was four billion years old, etc. The conclusion is that he could not see any inconsistency between the two. Brethren like John Clark and others have made a life long study of the theory of evolution and are masters at its refutation. Their work however has been done on a scholarly basis for high school and college classes. It will be the purpose of this column to suggest ways that the theory can be combated with smaller children for surely there would be no one who would not say, the earlier we start the better. I am currently teaching a teachers' training class at Merritt Island where we are investigating just such teaching and here are two or three of the things that we have found.

Example Number One. A number of building blocks were carried into the class. These can be any kind of blocks for it will make no difference in the outcome. The blocks are divided into two parts. One group is dumped on the table without any regard for form or planning. The others are arranged in any fashion that the student desires. He can put them in a circle, square or build a house. When this is done the student is asked if he can see any difference in the two groups. He will reply that one shows design and the other does not. This is the

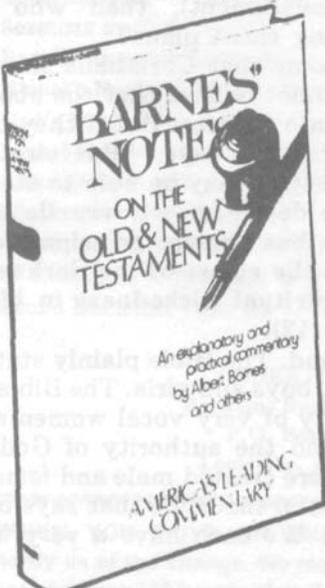
desired answer. If the group that showed design had to have a designer, the world had to have a maker. This makes the difference easy to see and the point can be made, even to small children. Evolution would have it all come by chance, the Bible by creation.

Example Number Two. A sheet of metal is carried into the class. In my class, my wife had a sheet of metal about twenty four inches square. Attention is called to the metal and the class is told that every thing is present in that sheet to make a globe of the world. The class is asked to observe the sheet from week to week to see if they see any changes in it. See if they can detect the fact that it is turning into a globe. If evolution is true it will surely turn into something. Of course no change will be noticed and the point that everything has to have a maker can be made.

Example Number Three. The conformity of the creation argues for a common maker. A student from the class can be selected as a model. It will be observed that the nose is in the middle of the face and that this is true for every member of the class. That the ears are on each side of the head, etc. If we just came by chance, why is this true? Why wouldn't some noses be found on the elbow and some ears on the knee? Many years ago my wife and I arrived at a place to preach early only to find that a small girl was there with her parents. To have something to say, I said, "Who gave you those big brown eyes?" She replied with the correct answer, "God gave them to me." All this proves it is never too early to teach the creation of man in the image of God.

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PAVING THE WAY FOR INNOVATORS

Some of the innovations that have gained acceptance among the people of God in the past one hundred and fifty years, did so because there was a serious vacuum in carrying out some aspect of the church's work. Missionary cooperatives arose due to the negligence of local churches in supporting preachers and in evangelizing new fields. The one man "pastor system" was urged as a remedy for incompetent elders, with which many mid-nineteenth century congregations were apparently saddled. D. S. Burnet was an early advocate of this system and for this very reason. Instrumental music was introduced as an aid to atrocious singing that was common among the churches in earlier times.

It is difficult for us today, who are generally accustomed to good singing, to imagine how bad things were in some churches. Benjamin Franklin, in an early edition of the Reformer, preserved a window through which we may view the singing as it was frequently carried on in those days. He wrote: "It is lamentable to see the negligence of the brethren in cultivating their talent for singing. It might truly be said, that, of all the delinquencies which have obtained amongst religious people, this one is transcendent. How much might be said here without exaggeration? Reader, have you not seen large congregations that could not sing one hymn without a book, and could scarcely do it with one?"

The invitation song, according to Franklin, all too often went like this: "... after waiting some time, a brother very deliberately draws the case out of his pocket, takes out his spectacles, adjusts them properly to his eyes, looks around and inquires of several others for a hymn-book. Presently one is produced, he looks at the index, announces the page, tunes his voice, and finally commences Finally the singing is murdered through, and all seem glad the task is performed." (The Life and Times of Elder Benjamin Franklin, p. 89.)

In the last years of his life, after the instrument had obtained favor among the churches, Franklin expressed profound regret that more attention had not been given to the importance of singing in worship. He was of the opinion that singing, such as described above, was as destitute of true devotion as singing with an instrument. This deplorable state of affairs, especially among the less careful Bible students and the more worldly-minded members of the church, contributed no little to the ready acceptance of the organ in many places across the land.

We today may not be neglecting the singing in worship, but are we neglecting some other aspect of our service to God? Are we, even now, playing into the hands of innovators and helping pave the way for their success in the years ahead, by showing improper concern for a particular part of our responsibility as the people of God? We must constantly strive to be diligent in all our service to God, both in our attitudes and in the performance of our duties, to the end that we do all He requires of us, in the way He instructs us, and to the best of our ability. "An ounce of prevention is worth a pound of cure!"

**AWAKE, AWAKE, CHRISTIANS,
AWAKE, AWAKE**

Mrs. Wanda Bradberry

"Awake, Awake, Deborah; Awake, Awake" (Judges 5:12). "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23).

Awake, Awake, Christians; Awake, Awake and come to the help of the Lord, to the help of the Lord against the mighty. Our great nation is fast being taken over by atheistic materialism. Internal decay has saturated our nation. Think about all of the nations that have fallen because of moral decay (for instance the Roman Empire).

The home, the very foundation of this country, is under attack by the "so-called" Equal Rights Amendment (E.R.A.) at the present time. God warns us that it is impossible to be indifferent. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The National Organization for Women (NOW) has set as its number one goal, ratification of the Equal Rights Amendment without amendments. Some of its other goals are already taking place, such as integrated physical education courses, day care centers, de-sexing of school books, liberal abortion laws, and infiltration of all news media, etc.

On page 9 of *Revolution: tomorrow is NOW*, their 1973 handbook, we read that one of their goals is "the upgrading of sex education courses to include factual information on contraception and on the ecological crisis of overpopulation, and to remove all references to ideal or normal masculine or female etiquette, social behavior and vocations." It pleads for, "the provision of contraceptive and abortion counseling in the same way that drug and draft counseling are now a part of many school programs." As we read further on page 16, we find "that marriage should be an equal partnership with shared economic and household responsibility and shared care of children." On this same page it reads "that the wife should be able to keep her own name or the husband to take his wife's name, etc."

At the top of page 18 we read the following: "In light of the enslavement of body and mind which

the church historically has imposed on women, we demand that the seminaries:

- A. Immediately stop and repudiate their propagation of sexist, male supremacist doctrine.
- B. initiate women's studies courses which cut through the traditional male, religious mythology to expose church and other social forces denying women their basic human dignity.
- C. actively recruit, employ and justly promote women theologians and staff in all departments.
- D. actively recruit, enroll, financially aid and seek equal placement for women theological students.

We demand that the churches desexigate help-wanted ads in their own publications and We demand that Title VII of the 1964 Civil Rights Act be amended so that religious groups no longer have legal sanction to discriminate on the basis of sex. NOW will challenge the tax exempt status of the Catholic Church since it is lobbying against abortion law repeal." (How long will it be before Christians are challenged?) The last four lines in the NOW booklet reads, "Therefore, be it resolved: That NOW recognizes the double oppression of women who are lesbians, and Be it further resolved: That a woman's right to her own person includes the right to define and express her own sexuality and to choose her own lifestyle: and be it further resolved: that NOW acknowledge the oppression of lesbians as a legitimate concern of feminism."

When powerful, well-financed organizations, such as NOW, boast that their goal is to "restructure all existing institutions" (which includes the family, church, school and government), then who is responsible for combating these plans?

It has been said by some that Christians should stay out of politics. I do not believe that the above mentioned fall entirely into politics. But if they do, then consider what the Bible says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places" (Ephesians 6:11,12).

I believe the word of God. The Bible plainly states the roles of men, women, boys and girls. The Bible is our authority. A minority of very vocal women are questioning the Bible and the authority of God.

In the beginning we were created male and female and there is no statement in the Bible that says one is superior to the other. We each have a very important role.

Women from the very beginning of time have been instrumental in shaping lives. Lets look at a few. Eve, the first sinner, (Gen. 3:6); Jezebel, who

provoked her husband to wrong, (1 Kings 21:25); Job's wife, Satan's helper, wanted Job to curse God, (Job 2:9); Delilah, caused Samson's ruin, (Judges 16). Now, on the other side: Ruth, good, gentle and noble, (read book of Ruth); Mary, the mother of Jesus, (John 2:5); Deborah, a wise and courageous mother, who changed the status of an entire nation from servitude to freedom, (Judges 5:31); and Esther, who helped God save a nation, (the Book of Esther); it is plain to see that women can ruin or save a country.

Christian ladies throughout this good country of ours, are urged to awake and arise and become a Deborah or an Esther. Fight this cancer that is destroying our homes and our nation. Personally, I do not want my grandchildren and the future generations reared in surroundings similar to Sodom and Gomorrah.

Christian men, this is your struggle as well as ours and we desperately need your support—morally and intellectually.

Awake, Awake, Christians, Awake, Awake that we shall not find ourselves in the above mentioned situation.

Owensboro, Kentucky

IN THE NEWS THIS MONTH	
BAPTISMS	702
RESTORATIONS	128
(Taken from bulletins and papers received by the editor)	

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ACTIONS OF CHRISTIANS

Fred A. Shewmaker

For several months I have had an increasing awareness of a lack of agreement among brethren regarding the word collectivity. This awareness is disturbing and as a result I was prompted to look up the word in the *World Book Dictionary*. Possibly it would be helpful to you for me to share what I found. Here it is:

"coll-ec-tivi-ty, *n.* 1. collective state or quality; collectiveness. 2. a collective whole; aggregate. 3. people collectively, especially as forming a community or state. Syn. 2. sum, mass."

From this, it appears to me, we must recognize that meaning number 3 is the only one we can properly apply to a local church. At the same time it appears that brethren often have something else in mind when they use the word, collectivity. Yet, it has always been my impression that brethren generally recognize a local church as being the "community" of saints in a given locality. If this is what a local church is, should other meanings of the word, collectivity, be applied to a local church?

My consideration of the meanings given to the word, collectivity, led me to check on the word, collectively. Here is what I found:

"collectively, *adv.* 1. as a group; all together: *example deleted*. 2. in a singular form, but with a plural meaning: . . ." Obviously, we are here concerned with the first meaning. From the meanings of the two words considered we may conclude that a local church is a "collectivity" because it is "people" — "as a group; all together," — formed into the "community" of saints in a given locality.

My awareness of the disagreement leaves me with the impression that it centers around the action/actions in which individual Christians and a local "community" of saints may engage. Action/actions by a local "community" of saints have been called collective action. This led me to look up the word, collective. I found its meaning to be as follows:

"col-lec-tive, *adj.* 1. formed by collecting persons or things; taken as a whole; aggregate: *example deleted*. 2. of or derived from a number of persons taken or acting together; common: . . ."

Meaning number 2 is the one with which we must be concerned. It seems clear that when it is said a thing is collective action we must understand that a "community" of saints in a given locality "as a group; all together" has been or is engaged in a "common: action." Thinking of collective action as something other than this would appear to be a misunderstanding of it. When collective action is taken by a local church, that church as a unit

performs a single act.

Among conservative brethren there seems to be complete agreement that local churches are not authorized to form themselves into a larger "community." The disagreement that has developed involves the action/actions in which individual Christians may engage. This led me to consult the dictionary again. I wanted to re-examine the meaning of the word, individual. Let us share what I found:

"in-divid-ual, *n.* 1. a person: *example deleted.* 2. a single person, animal, or thing:

— *adj.* 1. single; particular; separate: *example deleted.* 2. for one only: *example deleted.* 3. having to do with, or peculiar to one person or thing: *example deleted.* 4. marking off one person or thing specially: . . . "

These meanings show that individual action is an action "peculiar to one person" — when a person acts alone.

It is not always possible to find common ground between the positions men take in a disagreement. However, it appears to me that in this disagreement brethren should consider the possibility that between individual action and collective action there may be another action in which Christians may engage. When "Barnabas took Mark, and sailed unto Cyprus" (Acts 15:39) was the action involved either individual or collective? Is it possible that their action was neither individual nor collective? We might ask these same questions about the action of Paul and Silas (Acts 15:40).

When Barnabas "sailed" he did not sail alone; he "sailed" with Mark. Yet, no local church was involved. When Paul "departed" he did not depart alone; he "departed" with Silas. Yet, no local church was involved. Brethren, what kind of action was involved? It seems to me that the action involved lies somewhere between individual action and collective action. Is it possible that the disagreement could be resolved by brethren becoming aware that there is such a thing as concerted action and that brethren may engage in concerted action? Yes, I also looked up the word concerted and found:

"con-cert-ed, *adj.* 1. arranged by mutual agreement; planned or made together; combined: . . . "

Concerted action would involve more than acting alone and less than collectively performing a "common" act. Is this not the kind of action for which we have the scriptural examples of Barnabas with Mark as well as Paul with Silas?

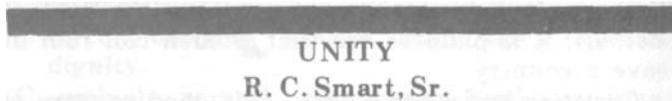
This has been written because I have failed to observe any consideration of concerted action in the discussion of the subject on which brethren are in disagreement. It is my hope that some brother with a better grasp of what may be involved in concerted

action, than I, will write an article, or series of articles, on the scope and implications of concerted action. It would be difficult to find a more timely subject.

May God help us to find agreement upon scriptural ground.

1627 S. Morton Ave.

Evansville, Indiana 47713



Unity among believers in Christ is not a luxury, but a necessary characteristic of the body of Christ. We must ever strive to keep the unity of the spirit in the bond of peace.

There are many voices raised calling for unity. There are many methods being promulgated which the authors feel would solve the problem of division.

We need, first of all to realize why it is that division exists today. Unauthorized practices in the worship, and the organizing of local churches into "brotherhood arrangements" divided the body of Christ in the last century. Those who insisted on the use of organs and other instruments of music in worship and local churches working through a central body became a separate group. In time there arose up from among them a younger generation who were not content with the innovations of their fathers. These insisted on complete denominational status; so a third group came into being.

Those who resisted the digression of yesteryear were successful in keeping a body of believers from following the multitude. They grew, holding stedfastly to a "thus saith the Lord." Today, they have been succeeded by another generation, many of whom are determined to see that history repeats itself.

Many churches of Christ are being manipulated by promoters among us who cannot satisfy their egos in the simple structure of a local congregation. Educational and benevolent institutions have replaced the societies of the past century. Local churches have set themselves up as receiving and dispensing centers for hundreds of churches.

As was true in the past so it is now that we hear the plea for "Unity": A unity in division.

Those of us trying to hold to the simple arrangement of a local church as the only functioning unit are being pressured to at least give "token" approval of "our projects". We are told that there will be no division unless we insist on protesting the unscriptural practices being promoted.

Brethren, it is past time to dismantle the superstructure and confine ourselves to the work of the church and the church working in the only capacity God ever decreed: the local church with its bishops and deacons.

516 Union St. Bangor,
Maine 04401

THE NEWS LETTER REPORTS

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

HUEY P. HARTSELL, P.O. Box 55, Mt. Olive, Alabama 35117 — After five pleasant years with Meeks St. in Corinth, Mississippi, I moved to Mt. Olive (near Birmingham) in July of 1975. Our labors with the Shady Grove Dr. church have been most enjoyable. We are grateful to the Lord for the progress evident here. There has been a good increase in attendance and contribution, peace prevails, and there is other evidence of spiritual growth. During October it was my privilege to conduct meetings at Garden Valley Rd. in Tyler, Texas and at Pine Mountain Valley, Georgia. I have some additional time for meetings this year if anyone is interested.

WARD HOGLAND, Box 166, Greenville, Texas 75401 — I am now in my fifteenth year at Walnut Street. The work moves along in a fine manner. Meetings for 1976 include Shreveport, La.; Brentwood (Nashville), Tenn.; Xenia, Ohio; Paden City, West Va.; Taylor, Texas; Grenada, Miss.; Butler, Mo.; Campbellsville, Ky.; Pensacola, Fla. I will also be with Leonard Tyler in a lecture series on March 12th at Longview, Texas. W. L. Wharton will be with us in a meeting March 28 — April 2.

JIMMY TUTEN, 111 S. 19th Court, Dade City, Florida 33525 — Things continue to look good at Dade City. Since last report in this paper, there have been seven baptisms, three restorations and four to identify with us. Four of the baptisms and two of the restorations were during our recent meeting with Ronald Mosby, one of the best meetings in the recent history of this church. When in the area worship with us at 203 North 12th Street.

JOHN J. MILLER, JR., P. O. Box 94, Waipahu, Hawaii 96797 — The Leeward congregation located at 94-1233 Waipahu Street, Waipahu on the island of Oahu is the only congregation in Hawaii (with the exception of a single family on the island of Maui) that is contending for the old paths and opposing liberal and modern movements. I began working here in September of last year and would like the readers of *SEARCHING THE SCRIPTURES* to know of our whereabouts as many from the mainland take vacations on the island paradise each year. Many military families are transferred here each year also and we would like them to know the location of the church here. For additional information please drop us a line.

India Report

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 — On December 24, 1975, Richard Swan and I left for a month of preaching the gospel in India. This was my third trip to India. There were 43 souls baptized and three new congregations established. In my previous trips, we worked almost entirely in the villages. This time we worked in the cities of Karimnagar and Hyderabad strengthening the congregations there and teaching the lost. The people in the cities are not as responsive to the gospel as those in the villages. Also, we worked some in the villages. We held training classes in Karimnagar and in the village of Kollur for the leading members. Our time was spent strengthening the brethren and teaching the lost. On Lord's days, we visited as many congregations as possible. There are now thirty-five congregations meeting regularly. There is much work to do in India. We haven't even touched the hem of the garment in this nation of over six hundred million people which increases at the rate of thirteen million per year. These people are in deep poverty but are responsive to the gospel. I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. As Paul stated, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account."

SPRINGFIELD, TENNESSEE — a new congregation began meeting here January 11. The church meets at 2 PM Sundays in the First National Bank Building. Amos Davenport is doing some of the preaching.

EFRAIN PEREZ, Casilla 3052, Correo Central, Santiago, Chile — I conducted a gospel meeting for the Santiago church in November during which five persons were baptized for remission of sins. We have had a profitable training class in Quillota during October and November. Four of the brethren who attended are

now taking part in public preaching. In December I preached in an open air gospel meeting in Puente Alto which was attended by about 100 people.

Churches At Work

SPRING BRANCH, HOUSTON, TEXAS — Robert Harkrider reports growth in all areas of work with this good church. Attendance is up from 10 - 26% over the fall of 1974. Contributions for the fall quarter of 1975 averaged \$1405 a week. During the year 17 were baptized and 32 publicly confessed wrongs. The church fully supports not only Harkrider, but Donald Willis in Conroe, Texas, Ricardo dela Cruz in the Philippines, and partially supports Robert Turner enabling him to conduct gospel meetings throughout the nation. A monthly publication, *THE SPEAKER*, is mailed to 1400 homes. Harkrider is permitted to be away in gospel meetings elsewhere during 8 Sundays each year. In June 1976 Matt Quails of Denver, Colorado will begin work also with this congregation. He is a young man just beginning his work as a gospel preacher. This will provide valuable experience for him working with an older preacher and under efficient elders in a normal situation.

IMHOFF AVENUE, PORT ARTHUR, TEXAS — Bill Cavender reports on plans for 1976 at Imhoff Avenue. In addition to an active local program of work, this congregation will support 19 gospel preachers in 8 states and 5 foreign countries. Men will be supported in Nigeria, South Africa, British Columbia, Mexico and the Philippines. Preachers will also be supported in Louisiana, Texas, Florida, South Carolina, Nebraska, Arkansas, South Dakota and Wisconsin. The congregation exceeded its budget for 1975 by \$106.70 per week. With less than 150 members it is most encouraging to see the amount of work being done by these brethren. The budget for 1976 is set for \$1,325 per week. We thank God for such churches and pray that their tribe may increase.

Preacher Needed

MILLINGTON, TENNESSEE — The Central Millington church needs a full-time preacher. We meet near the world's largest inland Naval Base and training center with a constant flow of young people. Members are active in a personal work program that has found many receptive to the truth. We need a mature man, well established in the scriptures. The congregation can supply \$200 per month income with the rest having to be raised elsewhere. Contact Church of Christ, 5038 Easley St., Millington, Tenn. 38053. Phone (901) 872-7269 or (901) 872-3444.

Preacher Available

DON POTTS, P. O. Box 287, Jamestown, Kentucky 42029 — I am 42 years of age with 18 years of experience preaching from Ohio to Texas. I am looking for a congregation that loves rugged truths, is opposed to loose living and can endure 40 to 60 minute sermons. If interested write to the above address or call (502) 343-4128.

Deaths

LLOYD MOYER, well known California preacher and writer, passed away recently. We have none of the details concerning the services. Our deepest sympathies are expressed to his family.

GORDON PENNOCK departed this life January 2, 1976 at Rockford, Illinois at the age of 66. Born in Winnipeg, Manitoba, Canada, his preaching work carried him to many places where he always gave a good account of himself. He was one of the founders of *TRUTH MAGAZINE* and was one of the original Associate Editors beginning in 1956. His last full-time work was with the church in Waipahu, Hawaii. The editor will always remember the few hours spent with Gordon Pennock and his wife, in company with Cecil Willis last April on our way to the Philippines. He is survived by six children, two of whom are gospel preachers, and his faithful wife. Ray Ferris conducted funeral services, assisted by Karl Diestelkamp. Burial was at Floral Lawns Cemetery in South Beloit, Illinois. We weep with those who weep.

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 XVII

APRIL, 1976

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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



OF HEAVEN OR OF MEN?

The chief priests and elders came to Jesus and asked him about his authority. He responded by asking them the question, "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell" (Matt. 21:24-27).

In the present generation these questions asked by Jesus to the chief priests and elders would be interesting to apply to some major problems facing us. The matter of authority and its SOURCE are the points of discussion. Where do we get the authority for doing those things which we do? Is it from God or of men?

The Lord's supper, whence is it, from heaven, or of men? If we say it is of men, and we can prove it, there is no authority from God for its observance. On the other hand, if it came from heaven, it is not of men and we must observe it to please God. Someone inquires, "By what authority do you take the Lord's supper every Lord's day? and who gave you this authority?" I answer, By the authority of the New Testament, and Paul was the agent of the Spirit who gave the authority (I Cor. 11:23-25). In Acts 20:7 the example of the early disciples gives the authority to partake of it on the Lord's day when the church comes together for that purpose. Any other observance, any other day, for any other purpose is without authority from heaven.

Singing in worship, whence is it, from heaven, or of men? If of men we do not have authority from God for doing it. If from heaven, it must be done to obey God. The authority is in the New Testament and from Christ through the apostles (Eph. 5:18, 19; Col. 3:16; Heb. 2:12). But let us ask, Is mechanical music in worship from heaven or of men? In the New Testament, the law of liberty under which we now live, there is absolutely no authority from heaven. It must rest upon the authority of men alone. If it is done by the commandments of men, it is vain worship (Matt. 15:9), and turns men from the truth (Titus 1:14).

Baptism for the remission of sins, whence is it, from heaven, or of men? The New Testament clearly establishes the baptism of the great commission as a condition of obedience to Christ in order to obtain the forgiveness of alien sins (Matt. 28:18-20; Mark 16:15-16; Acts 2:38; I Pet. 3:21; Rom. 6:3-6, 17,18). But is the act of sprinkling water or pouring water on a person as baptism from God or men? That makes all the difference in the world. If it came from the New Testament, it must be practiced to obey God. Where is the authority? What passage teaches it? Silence is the only answer; there is not one bit of authority from heaven for such practice, yet it is being done as a religious act. The only and highest authority is that of men which will perish with the using (Co. 2:20-22).

We could go on and on with the various doctrines of men, but these establish the fact that if God did not give us the authority for doing a thing, it is of men and sinful to do. When we reach the point to say, "We do not need authority to do some things," we have reached the point of the chief priests and elders who answered, "We cannot tell" by what authority a thing is being done. It is time to cry out against all conduct in the church that has no authority but from men. It is time to return to a "thus saith the Lord" for all that we do or teach in the church today. Unless this is done, we will be divided and many will be lost for rebellion against God and His word.

We might ask the question: By what authority does one think to establish a work through a board or committee to activate the church universal, whether

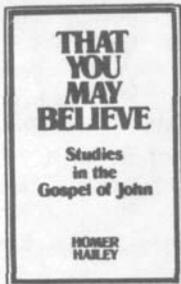
in the field of evangelism or benevolence? Whence is it, from heaven, or of men? The principles here are the same as in instrumental music in worship and sprinkling for baptism. If the authority is from heaven, we must do it to please God. If it is of men, it is vain (Matt. 15:9) and leads away from the truth. (Titus 1:14). The authority can be easily established by citing the verse that teaches it. Of course, many will read passages that do not even touch the subject, just like a Baptist preacher reads verses to prove impossible apostasy that do not even remotely touch the subject and then claims his position is proved.

Some will read verses to prove universal "mission" programs through organizations other than the local church that are perverted and twisted to suit their purposes, but this is not the proof that the practice came from God. If God teaches it, it will be as plain as baptism or the Lord's supper. What we need to establish authority from God is to read it from the "faith once for all delivered." The word of God will furnish us unto every good work, and if the work or the directions for doing the work are not in the living word of God, that is positive proof that the authority is not from God, but of men.

When any practice, individual or collective, is established without the authority of heaven, we must have no part of it. We must oppose it whether in the church or in denominationalism. Let us always inquire whether any practice is from God or men before we undertake to do it.

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Editorial

Connie W. Adams
P.O. Box 68
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SUPPORTING GOSPEL PREACHERS

No subject is more sensitive with both preachers and congregations than that which heads this article. Some resent any teaching on the subject. Preachers have often been accused of preaching "for the money." Fearing that this sentiment prevails, not enough preachers have been willing to address themselves to the problem. Generally, the situation is improved over former days. Yet, in many instances, justice does not prevail. What might have been adequate, or even generous, support five years ago is not enough in these inflationary times.

This is one of the major contributing factors to some men leaving "full time preaching" to support their families at a secular job while preaching only on Sundays, if at all. Honest men want to pay their debts and see the needs of their families met. We have heard brethren criticize preachers for accumulating debts when in reality they might have been forced to it for lack of adequate support. Certainly, gospel preachers ought to pay their debts and try to live within their means.

Any man who is preaching for the money would do the cause of Christ a favor by quitting. Besides, he is not too bright if he has high expectations along that line. All of us should be willing to preach to the limit of our opportunity and ability **WHETHER OR NOT THE CHURCH SUPPORTS US**. With Paul, we should be able to say "And I will very gladly spend and be spent for you" (2 Cor. 12:15). It is honorable to "make tents", as Paul did on occasion, in order to build up the work in some needy field. We doubt that it is honorable to "make tents" to keep from fully preaching the gospel simply because one is unwilling to "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3). It is no worse to preach for money than it is NOT to preach for money. Both are wrong.

Authority For Supporting Preachers

In 1 Corinthians 9, Paul defended his right to financial support on the following grounds: (1) his right to "eat and drink" (verse 4); (2) his right to have and support a family (verse 5); (3) his right to "forbear working" (verse 6); (4) the right of a soldier to be paid for his services (verse 7); (5) the right of an husbandman to eat of the fruit of his own labor (verse 7); (6) the right of a shepherd to drink milk from the flock (verse 7); (7) the right of the ox not to be muzzled while he treads out the corn (verses 8-11); (8) the principle of sowing spiritual things while being

supplied physical things (verse 11); (9) comparison with the Old Testament practice regarding the sustenance of those who attended to temple service (verse 13). In verse 14 Paul reached his conclusion that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Paul accepted "wages" from other churches to furnish "service" in Corinth (2 Cor. 11:8). "Wages" does not mean benevolence. We hear brethren saying "We give the preacher so much." No, brethren, that is not how it is. You don't GIVE him anything. Faithful men of God earn every dime they are paid, and some dimes they are not paid. It is not charity, but a wage in exchange for a life devoted fully to kingdom service.

The church at Philippi was concerned for Paul's support as he preached. They had "fellowship in the gospel" with him (Phil. 1:3-5). Their "care" of him flourished (4:10) and "even in Thessalonica" they "sent once and again" to his "necessity" (Phil. 4:15-16). This is the proper basis of support. Arbitrary standards have often been set in this matter. A man ought to be paid what he needs to do the work he is sent forth to do. If the "average wage" of the "average member" is enough to do that work, then let him be paid that amount. If that is not enough to do the work, then let them provide whatever is needed. It is a shame and disgrace for brethren to have to haggle over finances.

"He Makes More Than I Do"

Often, when brethren are "negotiating" with a preacher to move and work with them, or when the question of raising his pay arises, someone is bound to say "Well, I don't make that kind of money. He makes more than I do." It is high time for people ransomed with the blood of Christ to give up lying! Let's take a look at wages in this country. I have before me now the December, 1975 SURVEY OF CURRENT BUSINESS, Vol. 55/12 issued by the U.S. Dept. of Commerce, Bureau of Economic Analysis. This report gives the latest figures anyone has available to him as to wage averages in this country as of the end of 1975. It gives a break-down of the various industries in terms of average hourly wages, with 25% fringe benefits added on to make up the gross annual income in these categories. All figures are based on a 40-hour work week and do not account for overtime pay. In averages, some make less while others earn more. Here are a few samples:

Private Small Business (non-agriculture) earns an average of \$12,168 a year. That includes 25% fringe benefits which are tax free. In Contract Construction the national average is \$19,604 annually inclusive of fringe benefits. Ordinance Manufacturing earns \$14,066 a year. Stone, Clay and Glass workers earn an average of \$13,378 annually. Primary Metals earns \$16,718. Non-Electrical Machinery earns \$14,378. Transportation earns \$16,250 while Food Products earns \$12,194. Chemicals earn \$14,482 and Petroleum averages \$17,264. In the printing industry the fringe benefits are figured at 27% with income based on a 35-hour week.

I called the personnel offices at both General Electric and Ford here in Louisville and was given a break-down on hourly wages from the lowest paid man to the highest and a list of fringe benefits, which in both industries amount to 25% of the worker's gross pay. When brethren say "he makes more than I do" they are usually comparing their take-home pay with the preacher's gross income. That is not a fair comparison. By the way, do you suppose all members are basing their giving each week on their gross income, or on take-home pay? In both industries cited 1/2 of Social Security is paid for the worker, there is complete hospitalization for the worker and his family, a retirement and pension plan and an annual graduated cost-of-living increase. A worker with one year of service at General Electric gets one week paid vacation graduating to four weeks after 15 years and five weeks after 30 years. We know a number of gospel preachers who have served longer than 30 years who would never even expect to receive such consideration. The hourly worker receives five paid sick or personal days and is paid for ten annual holidays which he does not work. If he does work on these days, he is paid extra. Arrangements are made for time off with pay for family deaths and jury duty. The personnel office at Ford called me back with national averages for Ford-Philco operations throughout the nation. I was told that these figures were a year old and the rate is higher now. The national hourly average for their employees is \$6.61. With fringe benefits added the gross hourly wage is \$9.40. Vacation time ranges from one week after a year of service to a maximum of six weeks. Anyone who wants to argue with these figures should not write to me. Contact the Department of Commerce, and locally the personnel offices at Ford and General Electric. These are THEIR figures, not mine.

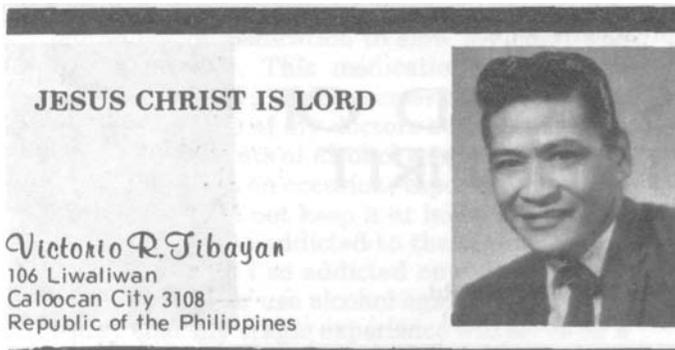
I have known preachers who worked five years or more with congregations in industrial areas without receiving one pay increase. Plant workers received annual raises and every time they did the price of nearly everything went up. With his income remaining the same, he really took a cut in pay in terms of what his income would buy. A special hardship has been worked on men in foreign fields where the rate of inflation is much worse than in this country. "Well, the preacher gets his house supplied and his utilities paid." If so, then that about balances out with the 25% fringe benefits which the rest of you don't have to declare as taxable income. Besides, usually when a house is provided as a part of his wage, the preacher's pay is reduced by the amount of the payment. If he lives and preaches 40 years under such an arrangement, he will have enabled the brethren to purchase and pay for two houses and he will not even have a rent receipt to show. This preacher has had it both ways and much prefers to be paid an adequate amount to live where he chooses, though we are not unappreciative of the other consideration. None of this takes into account the increasingly popular practice of working wives which adds to the family's annual gross income—a practice which is frowned upon by some for the

preacher's wife.

Another area which has not kept pace with the economy is compensation for gospel meetings. A faithful servant of God will go anywhere he is invited for meetings, in keeping with the amount of time he can devote to such work, whether the church inviting him is small or large and able to pay him well or not at all. Personally, we have always booked meetings on a first-come-first-served basis and know of other preachers who do the same. Sometimes it has been necessary to get a salary advance at home, or borrow money to make a long trip, but go we did. However, there are churches which are abundantly able to support their own work which are paying for gospel meetings what they did twenty years ago. A small country congregation paid me more for the first gospel meeting I ever held (1950) than some large congregations provide now. A meeting involves extra work for a man and travel expenses are costly. You can't buy gasoline anymore for 30c a gallon. Food and lodging costs in transit are getting higher and we have not been able to locate any airline which will give away tickets. Some brethren will ask you if you are getting paid at home when it is none of their business and when you are there to work with them that week. Some will say "We want to cover your expenses. How much did you spend for gas and oil?" That does not even start to cover all the travel expenses, not even for the car. The government figures it costs 15c a mile to cover car expense and that does not include food and lodging while traveling. Sometimes brethren look at the gross figure they pay a man for a meeting, do a little quick multiplying in their heads, and decide the fellow is getting rich. Well, this writer has done his share of meeting work and has come out on the short end more often than on the long end of it when everything was taken into account. By the way, what would be wrong with a man earning a little extra sometimes. Meetings involve extra work.

Lest any of our readers decide that this article was inspired by malice or a desire to grind a personal axe, be assured that we have very few complaints as to how we have fared through the years. Brethren have usually been good to us. The Lord has richly blessed us and stood by us through good years and lean ones. If I had to start my life over, I would not even consider doing anything else with my life than preaching the gospel of the Son of God. But there is a problem in this relationship between preachers and congregations. We must admit that there is a problem before we can solve it. Then we must apply a scriptural remedy. Those on both sides of this relationship ought to practice the Golden Rule. The laborer is worthy of his hire. Let him, therefore, give good measure in his service, heaped up and running over. "The harvest is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send laborers into his vineyard."

IN THE NEWS THIS MONTH	
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(Taken from bulletins and papers received by the editor)	



The term Lord (*kurios*—in the Gr. form) as used in the New Testament has a wide variety of significances. Different translations are made as to mean; "Lord," "Master," "Sir," etc. At times, it is employed to address an Emperor or King, or as a form of respect to a father. At the beginning of Jesus' personal ministry, this title was a common form of address to Him. But in a higher sense, *kurios* (Lord in the English versions) is so regarded by the Septuagint and New Testament translators as representing its Hebrew counterpart, Jehovah. In this latter sense, Jesus assumed the title even during the early part of His ministry. At the healing of the man possessed with demons in the country of the Gadarenes, Mark has this to say as Jesus bade goodbye to the grateful recipient of His curing power, ". . . Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark 5:19). Significantly in a parallel passage, we notice that the title "Lord" as assumed by Jesus Himself in this instance is translated God. "Return to thy house, and declare how great things God hath done for thee. . . ." (Luke 8:39). This is noteworthy in that the Deity of Jesus was revealed as a consequence thereof.

This title in its superlative import was so used by the apostles in Jesus' later ministry, in reference to Him after His resurrection. And from then on, it superseded all the other lower significances as applied to Him. One of the twelve, Thomas, was so convinced beyond doubt of the majestic and divine attributes of Jesus through His resurrection, that he burst forth with these awesome words, ". . . My Lord and my God" (John 20:28). The apostle Paul confirms this wonderful expression of belief by saying, ". . . who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Romans 1:4). In contemplation of this glorious position of Jesus, it is no wonder that He made this confession of faith, the Rock (Petra) or spiritual foundation of the New Testament Temple of God, which is the Church. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail

against it" (Matt. 16:16-18). On the first Pentecost after Jesus' resurrection, Peter making use of the keys, declared the exalted position of the Son of God. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). (The rest of the apostles were later, after the event at Caesarea Philippi, given these responsibilities, i.e., open the door of the kingdom or declaring the conditions on which men could be forgiven of sins, bind or loose these conditions, and thus enter the church. (See Matt. 18:18; John 20:19-23.)

Again, we see that this highest degree of essentiality ascribed to the Lordship of Jesus is a condition of being righteous in the presence of God. ". . . because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10). This conditional tenet of faith is not a loose opinion gratuitously formed. The apostle Peter proved this fact on that eventful day before the multitude of Jews and Jewish proselytes, who at the beginning of Peter's discourse were all disposed prejudicially against Jesus Christ. Under the inspiration of the third Person of the Godhead, he unequivocally demonstrated the Lordship of Jesus (Acts 2:22-36). First, by the undisputed miracles which they (the multitude) themselves perceived the heard. And secondly, by the resurrection of Jesus; proven by the prophecy of David, the testimony of all the apostles present, and by the phenomena resulting from the coming of the Holy Spirit. Peter said, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (v. 33).

By scrutinizing the account of the establishment of the Lord's church (as a fact) in the second chapter of the Book of Acts, we will realize that a mere expression of assent to the Lordship of Jesus Christ is not enough. Beginning from verse 37 up to the last verse, the 47th, we note: 1) Having accepted Peter's inevitable conclusion (v. 36) and being convinced that they have wickedly opposed God, ". . . they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do" (Verse 37)? Then, the next verses (38th and 39th) present the apostle's reply, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." The next verse (v. 40), then states, "And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation." Clearly, these MANY OTHER WORDS OF TESTIMONIES and EXHORTATION to save themselves are further instructions and in addition to the command for them to be baptized IN THE NAME or authority of the Lord Jesus Christ in view

of their faith that He is Lord. The succeeding verses (from v. 41 to v. 47) relate to us how those that believed on the Lordship of Jesus obeyed and submitted themselves under the authority of the Christ. "They then that received his **word were baptized**. . . And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: . . . And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them (the church—KJV) day by day those that were saved."

Other passages in the New Testament show that a mere utterance of the title "Lord" cannot suffice. Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say"(Luke 6:46)? To Him, therefore, such an attitude is incongruous in itself and contrary to the will of God. In other words, for one to be able to call Jesus as Lord IN ALL SINCERITY, he must have really believed in his heart this fundamental fact; and that, this faith must be so over-powering in his heart that he cannot do otherwise, except obey the will of Jesus Christ. This means that a person's heart is so imbued with a knowledge of the Lordship of Jesus to the extent that this becomes the center of his every word and action. "But the things which proceed out of the mouth come forth out of the heart. . . ." (Matt. 15:18). To be sure, the Bible usage of the heart is used figuratively for the hidden man (I Peter 3:4), the hidden springs of the personal life. It (the heart) stands for the entire mental and moral activities of man, both in the rational and emotional aspects. This is why the inspired apostle Paul, said, "Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit" (I Cor. 12:3). He was saying to the Corinthians that the best and unmistakable proof which marks the impostors who pretend inspiration in that age, is that they speak in derision of Jesus our Lord. For who acknowledges Jesus as Lord speaks by the guidance of the Holy Spirit. . . . Today, there are no more inspired preachers of the word of God. The miraculous age had ceased at the turn of the second century. But we have the inspired writings; that is, the Bible, written through the inspiration of the Holy Spirit. One who has not been taught and guided by Holy Writ, in whatever way we look at it, cannot in all honesty say that he believes that Jesus Christ is Lord.

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THEY HAVE STRICKEN ME"

Most of our readers have probably read or heard of the accident that Brother M. Norvel Young was involved in a few months ago. Bro. Young, long-time editor of Twentieth Century Christian and past-President of Pepperdine University (more recently, Chancellor of that school) was arrested for driving while intoxicated after his involvement in a two-car crash. Two women, occupants of the other automobile, died. It is not our purpose in this column to heap scorn or pass judgment. We shall leave the former to those who have no sin and the latter to the courts of the land and to the Lord.

We would make no mention of this incident at all, but we feel that a wider circulation of Brother Young's confession of repentance and remorse may serve nobly as a warning to all of us.

Bro. Young made the following statement before the church of which he is a member in Malibu, California, December 14, 1975:

"I come before you in a spirit of contrite confession of sin. I have sinned against God, against the two whose lives were lost in the accident, against the one who was injured and against their families, against the church, against Pepperdine University and my associates here. I would give my very life to have avoided the loss of life in this accident. I would give all that I possess to undo this tragedy, but this is impossible. I must live with the awful realization that my grief cannot bring back a human life or erase the injury to so many. I confess to you that my use of alcohol was involved in the accident. To say that I am profoundly sorry is such a feeble and inadequate expression of my stricken conscience. I have confessed my sin to God and know that He has forgiven me for Christ's sake. I now confess my sin to you and ask your forgiveness and your prayers. "I want to go further in explanation, but not to make any excuse. There can be no excuse. For 50 years I abstained from alcohol and taught against its use. Although it was necessary for me as President of Pepperdine to attend thousands of civic functions where it was served, I did not partake. But in a mistaken attempt to relieve pressure I began to use alcohol occasionally. In 1969 I developed a

heart condition and two small strokes. I was put on heavy medication to slow my heart and thin my blood. This medication saps me of physical energy, which sometimes results in depression. One of my doctors suggested using moderate amounts of alcohol to relax my heart. I began to do so on occasion, especially in times of stress. I did not keep it at home or serve it. I did not become addicted to the regular use of alcohol, nor am I so addicted now. With God's help, I will never use alcohol again in any form. I pray that my tragic experience will serve as a warning to others.

"I am humbled and grieved, yet even in the midst of suffering, I know God's mercy and comfort in Christ. I want to make as frank and complete a statement of my sin as I can, taking all the responsibility and asking forgiveness, especially of my brethren." A few more paragraphs follow which pertained more specifically to Bro. Young's uncertain plans for the future.

On Jan. 27, 1976, Bro. Young was sentenced to a year in the county jail and four years probation, and fined \$3,000. The judge stayed the jail sentence until July 28 and if certain terms of probation are met, he will not be jailed.

Our heart goes out to this man, as well as to the families of the deceased. There are lessons for us in this tragedy:

1. The power of alcohol is not to be underestimated. Here is a man who abstained for 50 years and warned others against its use. Then "in a mistaken attempt to relieve pressure" he began to use alcohol occasionally. What could be more innocent in the minds of many? Yet look at the aftermath! "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). Bro. Young's plight is but another manifestation of the "wounds without cause" that strong drink produces. Nothing good has ever resulted from it.

2. Even its medicinal use should be approached cautiously. Paul advised the use of a little wine for Timothy's health problems (1 Tim. 5:23). Drugs, including alcohol, have their legitimate place in medicine. Even so, if other drugs will as effectively help, it is probably wise, in our society, to use them rather than alcohol. One should not drive while under the influence of any drug (medicinal or not). But the reproach of one, who has doubtless wielded some good influence in his teaching against such things, to be arrested for DWI, make the loss of life even more tragic.

3. Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12). Several years ago Bro. Young would have probably looked upon this eventuality as the least likely thing to ever happen to him. What process of thought brought him to the place of taking that first drink after 50 years abstinence? We don't know. Perhaps the same philosophy that has led our brother into fields of unauthorized action in the work and mission of the church would be felt in this area of life also. We think such is likely. But let us all be warned: "Wherefore, let him that thinketh he standeth take heed lest he fall."

EXPOSITION: TEXT and CONTEXT

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THE LETTER TO LAODICEA—REV. 3:14-22

In about 250 B.C. Antiochus II of Syria founded the city, Laodicea, and named it after his wife, Laodike. He populated it with Syrians and with Jews who were transplanted from Babylonia to the cities of Phrygia and Lydia (of. I.S.B.E., Vol. 3, p. 1836).

Some suggest that Epaphras established the church at Laodicea by what is stated in Colossians. Paul said of Epaphras, "For I bear him record, that he hath a great zeal for you, and them that are in Laodicea and them in Hierapolis" (Col. 4:13). But this passage only shows Epaphras' zeal for the Laodiceans—not who established the church there. We do not know who established the church at Laodicea.

So far as the epistle to Laodicea goes, the church was not bothered with persecution from without, nor false teachers from within. The church was plagued with problems of lukewarmness and self-deception. Jesus sternly reprimands the church for its loathsome state, and finds no room for any commendation whatsoever.

The Titles of Jesus

As in all the previous letters to the churches of Asia, this one begins with the characteristics of Jesus. The way Jesus describes himself in each letter is relevant to the problems experienced by the church. To Laodicea Jesus is the:

(1) Amen. This word means that which is true. It expresses the notion of affirmation and verity. In this text it is *verity personified*. Jesus is truth. His message is stable and firm. As Summers says, "Here it indicates the stability of Jesus to this weak church" (p. 124).

(2) Faithful and true witness. All that Jesus said of God is true. His life and testimony bore witness concerning God. R.C. Trench said in order for a person to qualify as a witness he must meet three conditions: (a) He must have seen with his eyes what he tells, (b) He must be honest, (c) He must have the ability to tell what he has to say so his witness may make a true impression on those who hear (Barclay, p. 177). Jesus passes the test on all three of these.

(3) Beginning of the creation of God. This does not mean that Jesus was the first thing created of God, but rather the statement means that Jesus is the cause of all creation, the agent, the one who created. Passages, such as Jn. 1:3, Col 1:16, and Heb. 1:2, show that Jesus created all of creation, and Rev. 3:14 expresses the same thought. The New English Bible

renders it, ". . . the prime source of all God's creation." Thus, Jesus as creator of all creatures, the one in whom all things consist (Col. 1:17), speaks to the Laodiceans to bring them back into a saving relationship with him.

City Reflected in the Church

Jesus draws from the commercial background of the city and the geography of the country to show the attitude and spiritual condition of the church.

(1) **"Thou art lukewarm"** (v. 16). Laodicea was dependent on the hot mineral springs of Hierapolis for its water supply. The water was brought underground, six miles across the Lycus Valley, by an aqueduct. By the time the water got to the reservoirs of Laodicea, it was tepid, nauseating to the taste and the smell. It made the person who drank want to be physically sick. The initial reaction was to "spit it out." Jesus said the tepid church affected him that way—"I will spue thee out."

(2) **Thou sayest, "I am rich"** (v. 17). Laodicea was a success story from the very beginning. It was one of the wealthiest cities in the world. The city was so self-reliant and independent that when it was **devastated by an earthquake in 61 A. D. it refused** financial assistance from the Roman government, and the people, out of their own resources, rebuilt the city. When Cicero was traveling in Asia Minor in 61A.D., he cashed his letters of credit in the great banking center of Laodicea. No wonder the church could boast that it had need of nothing. It was so wealthy that it did not even see the need for Christ.

(3) **"Buy of me—white raiment"** (v. 18). Laodicea was well-known for its clothing manufacturing. There was a breed of sheep raised only in the environs of Laodicea which was famous for its soft, glossy-black wool. This wool, superior to any other in the world, was used to make garments, especially the outer-garments, called "trimita." The garments, mass-produced, made them cheap and thus there was a good market for them throughout the Roman world. "Laodicea was so proud of the garments it produced that it never realized that it was naked in the sight of God" (Barclay, p. 174).

(4) **"Anoint thine eyes with eye-salve"** (v. 18). There was a medical center at Laodicea, known especially for its ointment for the eyes and ointment for the ears. Hastings wrote, "Its most famous medicines were ointment made from spice nard, which strengthened the ears, and Phrygian powder, obtained by crushing Phrygian stone, which was used for the eyes" (Dictionary of the Bible, p. 566). The powder was exported in solidified form, tablet form, and then the users crushed the tablet and put it on their eyes for healing. Laodicea had great pride in its skill in the treatment of the eyes, but it was spiritually blind before God.

A lesson that Christians today can learn from the foregoing observations is that we, if not careful, will take on the characteristics and attitudes of the community in which we live. Our life-style will be determined, not by Christ, but by the mores of our neighbors.

A Closer Look

Specifically speaking, there were two things wrong with the church at Laodicea.

(1) **It was lukewarm.** Jesus said, "I know thy works, that thou art neither cold nor hot . . . thou art lukewarm" (vs. 15-16). The word "cold" means "freezing" and the word "hot" denotes "boiling." Jesus says **"I would rather you either be an unbeliever or a devoted Christian than just a tepid, lethargic, indifferent, half-hearted church-member."** He is saying, **"Your skin deep religion is disgusting to me and I am about ready to spew you out."**

Lukewarmness is so widespread among us today. It comes in various forms.

First, there is indifference toward Bible doctrine. "Let's not be too concerned about doctrine, but more concerned about Jesus Christ," we are told. But respect and love for Jesus and truth go together (Lk. 6:46).

Second, there is indifference toward knowledge of Bible truth. Very few have the desire for the word of God. We see a desire for world events, sports, television, etc., but not much desire for knowledge of truth. Cf. I Pet. 2:1-2.

Third, there is indifference toward the world. Many brethren talk like, act like and look like in dress and conduct, the people of the world. They love the same things the world does. Cf. I Jn. 2:15; Rom. 12:2.

Fourth, there is indifference toward devotion, zeal and earnestness. Here is where the Laodiceans were particularly affected. They had become inactive and listless. They liked their religion cold, stereotyped and drab. Jesus told them to "be zealous." Should we not be more serious about the work of the Lord than business places, the military, civic clubs, educational institutions, etc.? God help us to awaken out of our sleep!

(2) It was self-deceived (v. 17). The church had persuaded itself that it was the personification of righteousness and goodness. There was nothing they needed, so they thought. But Jesus had a different evaluation of their spiritual condition.

The church said, "We are rich." Jesus said, "You are poor." The church said, "We are increased with goods." Jesus said, "You are wretched and miserable." The church said, "We have need of nothing." Jesus said, **"You are blind and naked."** The lord exposed their smugness and self-satisfied spirit, and showed them to be beggars, blind and naked, despite their banks, medical center and clothing factories.

Jesus counsels the church to buy gold of him (v. 18). Their trust was in the material things of this world. In these they felt self-sufficient. Jesus says they must humbly find their sufficiency in him. "Turn to me for your spiritual wealth—your enrichment of character." Jesus is saying.

Their robes of arrogance did not cover them before God, so Jesus says, "Come, take of me white raiment to cover your nakedness before God." The white raiment is perhaps righteousness in which they are to

be clothed (of. 19:8). Their eyes are blind to the great spiritual values, but Jesus can open their eyes to the important things of life.

Warning and Promises

Abruptly the letter changes at verse 19 where Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The **Lord** had some harsh things to say to his church at Laodicea, but he wanted them to realize that this was **prompted by love for their souls. In telling them to repent, Jesus is warning them to turn from lukewarmness to zeal, from indifference to concern.**

The promises are contained in verses 20 and 21. In verse 20 Jesus is portrayed as being shut out of the hearts of those at Laodicea and he is standing on the outside, seeking re-entrance. If any responded, even one individual, he was ready to come in and have fellowship with him. The word translated "sup" is the Greek word denoting the evening meal, the main meal of the day. This meal permitted a long and unlimited association together. The promise is therefore of lasting, intimate friendship with Jesus.

Offered to those who overcome is the granting to sit with Christ in his throne (v. 21). This is not a future reign with Christ on earth, but rather participation with Jesus in the government of his kingdom. He is now on the throne as verse 21 clearly indicates, and Paul taught that we shall reign with him concurrently while living with him (2 Tim. 2:11-12). As Christians comply with the teaching of Christ and as they are governed by the rule of Christ, they become a part of his government and thereby are said to reign.

In conclusion of this series, what could be more appropriate than to state what Jesus says at the conclusion of every letter, "He that hath an ear, let him hear what the Spirit saith unto the churches."

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THE RELIGION OF FREEMASONRY — No. 4

With this article I turn the reader's attention to:

VI. Some Doctrines of Masonry

(1) **Masonry teaches Jesus Christ is not divine.** "Divine or human, inspired or only a reforming Essene, it must be agreed that His teachings are far nobler, far purer, far less allayed with error and imperfections, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any of the great moralists and Reformers of the world" (Albert Pike in **Morals and Dogma**, page 719). A human reformer teaching error and imperfections is the Masonic picture of Jesus.

(2) **Masonry is greater than the Lord's Church.** "No institution was ever established on nobler principles, nor were ever more excellent rules and maxims laid down than are inculcated in the several Masonic Lectures" (Tennessee Craftsman, page 34 and **Kentucky Monitor**, pages 53-54).

(3) **Masonry teaches a new birth.** "Your reception within the lodge is . . . your introduction into the life of Masonry. It is a symbol of the agonies of the first death and of the throes of a **new birth**. There you stood without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, you come inquiringly to our doors, seeking the **new birth**. Ceremonial preparations surrounded you, all of a significant character, to indicate to you that some great change was about to take place in your moral and intellectual condition. There was to be not simply a change for the future, but also an extinction of the past: for initiation is, as it were, a death to the world and a resurrection to a **new life**. And hence it was among the old Greeks the same word signified both 'to die' and 'to be initiated'. But death to him who believes in immortality is but a **new birth**. The world is left behind • the chains of error and ignorance which had previously restrained you in moral and intellectual captivity are to be broken — the portal of the Temple of a Future Life has been thrown widely open, and Masonry stands before you in all the glory of its form and beauty, to be fully revealed, however, only when the **new birth** has been completely accomplished" (Kentucky **Monitor**, page 26-27; emphasis mine, T. G. O.)

(4) **Masonry teaches the redeemer is Hiram Abiff**

instead of Jesus Christ. "All antiquity . . . believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a **Mediator** or **Redeemer**, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to his creatures. The belief was general that **He was to be born of a virgin and suffer a painful death.** The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; The Chaldeans, Dhovanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; **Masons, Hiram**". (**Kentucky Monitor**, pages XIV-SV, emphasis mine, T. G. O.)

(5) **Masonry practices baptism.** In the 26th degree of Masonry, Albert Pike says, "Qu. What are the symbols of the purification necessary to make us perfect Masons? Ans. Lavation with pure water, or baptism; because to cleanse the body is emblematical of purifying the soul; and because it conduces to the bodily health, and virtue is the health of the soul, as sin and vice are its malady and sickness: — unction or anointing with oil; because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good". (**Morals and Dogma**, pages 538-539).

(6) **Masonry observes a fraternal supper.** In the 26th degree "Qu. What is to us the chief symbol of man's ultimate redemption and regeneration? Ans. The fraternal supper, of bread which nourishes and of wine which refreshes and exhilarates, symbolical of the time to come, when all mankind shall be one great harmonious brotherhood. . . . To our Jewish Brethren this supper is symbolical of the Passover: to the Christian Mason of that eaten by Christ and His Disciples, when, celebrating the Passover". (**Morals and Dogma**, pages 539-540).

(7) **Masonry teaches evolution.** "For countless ages a fragment clings to its sun -- a world in preparation; eventually it is thrown whirling into space to begin a separate existence — the birth of a world; the gases solidify, land and water appear — the period of development" (**Kentucky Monitor**, page 105).

VII The "Doctrine of Christ" in the Bible

In Section VI, "Some Doctrines of Masonry", quotations were given to set forth in the language of Masonic authors their doctrine. Let us now contrast the error taught by Masons with the truth of Jesus Christ taught in the Bible.

(1) Jesus is divine. The Word was in the beginning with God, was God, all things were created by the Word; the Word became flesh and dwelt among man. Christ is divine (John 1:1-17). God said Jesus was God, thus divine (Heb. 1:5-8). Thomas said Jesus was divine (John 20:28). Peter said Christ was divine (Matt. 16:16).

(2) **Christ's church is the greatest institution.** The church was in the mind of God from eternity (Eph. 3:8-11). This is not so of any other institution. Jesus purchased the church with his blood (Acts 20:28; Eph. 5:25). Masonry, nor any other institution has been blood bought.

(3) **The new birth puts one into the kingdom of heaven.** Jesus said one "born again" would see the kingdom of God, not Masonry (John 3:3). One born of water and the Spirit enters the kingdom of God, not the Masonic Lodge (John 3:5). Peter said when one was "born again" he had been "redeemed", had "purified" his souls, had "obeyed the truth" **and** all of this **by** the preaching of the gospel (1 Pet. 1:18-25).

(4) **Christ is our Redeemer.** One has redemption through the blood of Christ, in Christ, by translation into the kingdom (**Col. 1:13-14**). Redemption is "with the precious blood of Christ" "which by the gospel is preached unto you" (1 Peter 1:18-25). **Men are reconciled unto God** (2 Cor. 5:17-21) not God reconciled unto men as Masonry teaches. Man, not God, sinned; therefore, man, not God, needs to be reconciled.

(5) **Baptism is into Christ.** Men are baptized into Christ (Rom. 6:3-4; Gal. 3:26-27). They are baptized to be saved (Mk. 16:16) and for the remission of sins" (Acts 2:38). This is a burial in water (Rom. 6:3-4; Col. 2:12). Upon being raised, one is to walk a new life (Rom. 6:3-7) and not to hear some "secret words" like "**Mah-hah-bone**".

(6) **Christ put the Lord's Supper in the kingdom** (Lk. 22:16). The Lord's Supper is to be observed upon the first day of the week (Acts 20:7). Its purpose is not physical food but "in remembrance of me" (1 Cor. 11:24-25). What "supper" the Masonic Lodge eats is not the "Lord's Supper" instituted by Christ for Christ did not put it in the Lodge.

(7) **The world was created.** "All things were **made** by him" (John 1:3). "God that made the world and all things there-in" (Acts 17:24). God "created all things by Jesus Christ (Eph. 3:9). "All things were created" by Christ (Col. 1:16). Christ "made the worlds" (Heb. 1:2). God created man (Mt. 19:4; 1 Cor. 11:9); he did not evolve.

Conclusion to Article Four

While Masonry teaches many doctrines, they are in conflict with the teaching of Christ and are therefore wrong. Masonry is not only a human institution but her doctrines are in error.

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ANATOMY OF AN ANTI—A REVIEW OF JOHN WADDY'S ATTACK

When I first came across the above mentioned article, I thought it was ironic because of what had happened just a few weeks before. It was re-printed in a paper here on the west coast called "Standing For The Truth" edited by Dan Campbell and Curtis Allen. (They also have an article in their paper called "The Liberals Say." So what would that make them?). I say I thought it was ironic because just a few weeks previous to receiving their paper with Waddy's article in it, I attended the congregation where both these brethren attend and sat two seats behind them. At the close of the services, both of them stood and watched me, and two of the elders from Studebaker Road, leave the auditorium without so much as speaking to us. Did they know who we were? I assure you they did. Because, just three years ago when I was with the Studebaker Road congregation, where I now work regularly, in a series of gospel meetings, at least one, maybe both of them, attended the meeting two or three nights. I challenge them to say anyone at Studebaker Road (one of brother Waddy's "anti churches") treated them with such contempt—and yet they print such articles as Waddy's telling about what a sorry lot we are and how un-Christian we act.

John Waddy made 14 charges in his article against those he terms antis, and says that "most of these who espouse some anti views" are guilty of these charges. I admit to the fact that a few brethren throughout the country in what he would term "anti" churches are guilty as charged. Will brother Waddy deny that there are those in churches who endorse him who would be guilty of the same charges? However, I do deny that his charges are true with reference to most of us that he refers to as antis.

The charges made against us are as follows: "Alarmists, imagine apostasy, have false pride, always against—never for, lack of love, mote hunters, never admit any traditionalism, allow no liberty in opinions, when discussing a subject the context is always ignored, forbid good works and methods, never view factions as a work of the flesh, not evangelistic, hypocrites, and always binding examples that suit our purpose but not all examples." I want to answer these charges.

Brother Waddy charges us with being alarmists who are always trying to save the church from imagined apostasy. Brother Waddy, were those who

opposed the divisions over instrumental music, missionary societies, Premillennialism, institutionalism, or speaking in tongues, alarmists? When David Lipscomb, Foy E. Wallace, Jr. and others warned about brethren deviating from scriptures, were they antis and alarmists? Was it just "false pride" that caused them to take the stand they did and oppose that which they foresaw would result in division?

Brother Waddy ought to read what Jesus said about judging other's motives. I believe that many men, on both sides of every discussion over some problem that divides the body of Christ, are sincere in their beliefs. Also, I know of no one who would deny that one who starts a faction is engaging in a work of the flesh according to Gal. 5. The fact of the matter is, brother Waddy makes a lot of accusations without presenting any facts. Brother Waddy, anybody can make accusation. Where are your facts?

Brother Waddy accuses us of not having an attitude of love—of not being evangelistic, Where is his proof? I only have first-hand information of the places where I have worked, and where I now labor. I can say without hesitation that brother's Waddy's accusations are not true. For example, the church meeting at 3433 Studebaker Road in Long Beach has approximately 200 members. In 1975 the contribution averaged about \$5800 per month. Over \$4000 of that was used to support, either partially or fully, 12 preachers, two of them in the Philippine Islands. Other evangelistic efforts by this congregation included a teaching bulletin that was mailed out to nearly 10,000 people who live in the area near our meeting place. Also, we have a weekly teaching newspaper article that goes into 200,000 homes each week, with an offer of a free Bible correspondence course. Over 200 people were enrolled in the course last year, plus, a number of home studies. These are **facts** concerning one of these do-nothing anti churches that has no love for others and is not evangelistic—according to brother Waddy.

Brother Waddy states in his article that we are willing to "practice deceit" in order to take over a congregation or get control of a meeting house. I think, brother Waddy, that you need to look about you and see who was driven out of their buildings, for the most part, and had to start all over.

No one denies that we do many things because of traditions. Traditions, in and of themselves, are not wrong—unless they are made into law and lines of fellowship are drawn over some tradition. I am as opposed to that as brother Waddy. On that point, we are both anti. And, liberty is not denied over opinions. But we need to be sure that that over which we are demanding liberty is, in fact, an opinion and not a matter of faith. Some folks can't see the difference in a matter of opinion and faith.

Brother Waddy says that we forbid "good works" and methods. I do not deny that I am opposed to the church supporting from its treasury some works that men have termed as "good." Paul said the Scriptures furnish us completely unto "all good works" (2 Tim. 3:16-17). If it is a good work God wants done, he tells us of it in his word.

As to methods, many have termed orphan homes as methods the church may use. But a method is an orderly arrangement or procedure in doing a thing. Orphan homes are not methods—they use methods. If the church is responsible for caring for someone, (and it is charged with some, 1 Tim. 5:16), it may use the same methods that are used by an institution to do the work. Brother Waddy and others ought to learn this lesson.

Now brother Waddy "writes us off" for making some New Testament examples binding, and not binding others. A New Testament example is binding unless there is a passage that looses it. To illustrate; the upper room for taking the Lord's Supper is not binding because Jesus "loosed" the place in John 4:23-24. Now, let's ask brother Waddy a question. Are all New Testament commands binding? When he tells you why they are not, he will have the answer to why we cannot bind all New Testament examples.

Conclusion

As is the case in every era when division conies, there is first a trying to defend the indefensible position. Then there is silence. Then comes a ridiculing of one's position with a warning to brethren to "put these antis in quarantine." This is exactly what brother Waddy has done. He can sit **behind a typewriter and show what a fearless defender of the faith he is.** I challenge brother Waddy to draw up a list of all the "good works" and Bible doctrines on which we disagree. Then let us have an exchange debate on these subjects, beginning at Long Beach for as many nights as it takes. Then, when we are finished here, we will go to Knoxville, Tennessee where he preaches and repeat the discussion. That way, he will have ample time and opportunity to "prove", not just assert, his charges. I predict that he does not have enough love for his "anti" brethren to do it—nor enough courage to try. We shall see!

July Special - Morals Under Fire

A counter-attack on today's immorality. The following articles will appear:

Immoral Philosophy - Existentialism - Ken Green
God's Moral Standard - Connie W. Adams
The Women's Liberation Movement - M. E. Patton
Indecent Exposure - Immodesty - J. Wiley Adams
Drinking and Drugs - H. E. Phillips
The Sin of Dancing - Julian R. Snell
The Sin of Pre-Marital Sex - James P. Miller
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"PERSONAL INTERPRETATION" NO. 1

In (Eph. 5:19) Paul said to the Ephesians, "Do not be foolish, but understand what the will of the Lord is." This verse teaches us that man is capable of understanding the Bible. Some talk about interpreting the Bible. If by this they mean understanding the Bible; then we may interpret. However, a large percent of people do not mean **understanding** but **wresting**. Peter said, "Which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet 3:16). The word WREST comes from the word (Strebloo) and means to twist or turn. Of course, it is used metaphorically in this text. Some take the scriptures and twist and turn them to suit their fancy. This type of interpretation is forbidden in the scriptures.

Several years ago the late W. Curtis Porter, met Billy Sunday Myers in a written debate. Mr. Myers took the unenviable position that we could not take the Bible as our only creed. On page twenty six of the debate brother Porter asked, "Is it possible for any man to take the Bible as his only creed?" Myers replied, "No, not in a concrete sense, because a man's creed is his personal interpretation of the Bible and not the Bible itself." I would like for you to observe that Mr. Myers freely admits that a man's personal interpretation was not the Bible but his own ideas. Thus in bold print we have a preacher denying that a man can take the Bible as his only creed and guide.

In response to Myers answer Porter said on page forty one, "Is it possible for any man to take the Bible as his only creed? He says it is not possible—that a man's creed must be his personal interpretation of the Bible and not the Bible itself! There you have it. My friend does not even claim to take the Bible for his creed. He says it is impossible for him to do it. That will explain, I suppose, some of the things he teaches. To Moses God said, 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it' (Deut 4:2). But Mr. Myers said it could not be done. Moses would have to add his personal interpretation. Isaiah said, 'To the law and to the testimony: if they shall speak not according to the word, it is because there is no light in them' (Isa. 8:20). But my friend says it can't be done—they would have to speak according to their personal interpretation of the word. Paul said, 'Preach the word' (2 Tim 4:2), but my opponent says that such is impossible—that a man must preach his

personal interpretations of the word instead of the word itself."

It shall be my purpose in the next few articles to point out a striking parallel between the admission of Mr. Myers and my own brethren. This may come as a shock to some but I plan to show that in principle some of my own brethren believe in this personal interpretation business. It is a well known fact that for years the sectarians have espoused this concept of the Bible. However, as strange as it may seem, this like many other errors has made its way into the church.

Any Bible student knows that the church of the Lord has had its share of problems since its inception on the day of Pentecost in Acts Two. Some have argued that since the church at Corinth was divided, this proves that we as brethren cannot see alike and thus division is excused. What they fail to see is what Paul said concerning this division: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" (1 Cor. 3:3). He also said to be carnally minded is death (Rom. 8:6). Thus some of the brethren in Corinth were going to hell for not seeing alike! I read in a church bulletin the other day that Corinth didn't see alike and we will not see alike on many points. This may be true but I want to tell you neighbor that some of us are going to hell over this division! I do not believe in the personal interpretation theory.

It is a well known fact that the church is divided into many groups. We have what is called the classical liberal, liberals, conservatives and then groups who oppose classes, individual cups, invitation songs, Lord's supper at night, Bible department in the college, Christmas trees, cutting women's hair, weddings and funerals in church buildings, giving contribution by check. Then we have the questions of whether an elder must have a wife, how many children and whether his children must be faithful after they leave home, etc. So the story goes on and on.

It is not my purpose to say that I have the answer to all of these questions. I am subject to mistakes and errors as others. However, there is one thing I want to affirm with every atom of my being and it is that the BIBLE settles all the questions plus any others fallible man might concoct. I do not believe we need the personal interpretation of any man to solve the problems. All we need is an UNDERSTANDING of the BIBLE. Furthermore, I believe that when we understand what the Bible says, or doesn't say on any of the above questions we will see alike. Thus the unity in Christ's prayer will be fulfilled (Jno: 17).

The Life Of Mary Baker G. Eddy And The History Of Christian Science

By Georgine Milmine. This book begins with the birth of Mary Baker Eddy as a daughter of the soil in a New Hampshire farm house. It carries her through her strange, hysterical childhood and her equally strange youth. It tells of her marriages, and her wanderings; it goes into the peculiar phenomena of mind and emotion which mark her character. It follows her through phases of clairvoyance and vague mysticism to the time when she appears as a patient of Dr. Quimby, a mental healer of Maine. 495 pages, \$5.95. Cloth binding Special \$2.95

Let No Man Despise Thy Youth

Steve Patton

El Bethel Church of Christ
Shelbyville, Tennessee



(EDITOR'S NOTE: Steve Patton was born in Russellville, Alabama, the youngest of three sons born to the Herschel E. Pattons. He is from a preaching family. His father is a well known preacher, his uncle is Marshall E. Patton who writes the ANSWERS FOR OUR HOPE column in this paper, his brother preaches as does a first cousin and his father-in-law is Rufus Meriwether. Steve attended Florida College and Middle Tennessee State University. He began preaching by appointment in the summer of 1969 and began full time work in August, 1972 at El Bethel near Shelbyville, Tennessee where he continues to labor. He is married to the former Pam Meriwether.)

NAPPERS AND DAYDREAMERS

An earnest young minister, eager to improve his sermons, bought a tape recorder and recorded one of his Sunday morning services. After supper that evening he set the recorder, seated himself in an easy chair, and awaited the playback. The opening prayer, scripture reading, and matters of the day all came forth just as he would have wished them. Then came the sermon. — When he awoke some time later, the choir was starting the closing hymn.

—Sunshine

Although this ironic anecdote produces a good chuckle it also reveals a sad truth about many Christians (including many preachers and elders). These people find the public worship of such little interest or importance that they barely take part. Sunday services become "nap-time" or "day-dream time". They do not find any spiritual profit in the service. Instead of being edified, encouraged, or exhorted, they are bored. This lack of spirituality in worship contributes to lackadaisical daily living and soon results in a lost soul. What causes this problem? Who is to blame? Is it the way the service is carried out? Or could it just be the lack of interest on the part of the individual? The blame is usually placed in one of these two areas. I want us to examine both areas to try to find an answer. The Worship

In John 4:24 Jesus taught, "God is Spirit, and his worshippers must worship in spirit and in truth". Our worship then is to be guided by two great principles. It must be according to truth (scriptural) and in the proper spirit (and consequently, meaningful). 1. Scriptural Worship. God demands we worship him as he sees fit and not as we see fit. All we do in worship to Him must be authorized, and thus approved by God. Then we have the assurance in our hearts that what we

do is well-pleasing to Him. In searching the scriptures I have found that I can worship in several ways with my brethren. We can sing praises together (Eph. 5:19; Col. 3:16). We can pray together (Acts 4:23-31). We can study and proclaim God's word together (Acts 20:7). And we can lay by in a common treasury of the church to meet needs (1 Cor. 16:1-4). If we practice these things in the worship, then we know the service will be in "in truth". But does that automatically make the service "in spirit"?

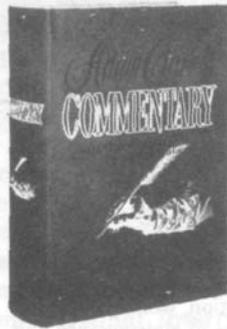
2. Meaningful Worship. Merely performing acts of worship doesn't make them "in spirit" and thus meaningful to us. There should be more to worship than merely acting out forms of worship. I want to suggest two general ways to make our worship more meaningful. These ideas are nothing new but I feel they need to be called to remembrance by many brethren. First, make the worship service understandable to all. Make sure everyone knows what we are doing. That may sound a little elementary but I do not think it is at all. We are often guilty of taking too much for granted in our public worship. In my short life, I have already come to realize that many Christians sit through years of services without understanding the real significance of partaking of the Lord's Supper. Many have sung certain hymns for years without ever understanding the meaning of some of the words. Do you know the meaning of "Night With Ebon Pinion" or the phrase "panoply of God" (Soldiers of Christ, Arise) or "ether plain" (Tis Midnight and on Olive's Brow)? I wonder how many people have heard the Holy Ghost mentioned in practically every service and still think of Him as some eerie, mystical poltergeist that no one knows much about. Besides the lack of knowledge many Christians possess in these areas, there are almost always some non-Christians and small children in the assembly who do not understand all parts of the worship. For these reasons, our worship should be simple and easy to be understood. No one can appreciate what he is doing unless he knows why he is doing it. There is simplicity revealed in New Testament worship and that same beautiful and inspiring simplicity should characterize our worship today. Make our worship understandable. When we worship God in the assembly tell the people why we do what we do. Tell them we sing to praise God and to mutually exhort and instruct one another. Tell them we sing because God teaches us to sing and that it lifts our spirits to jointly praise our Creator and to receive encouragement from fellow Christians. Then it will be appreciated more.

A second way of making our worship more meaningful is by meditating upon what we do. Too often, our worship services have turned into a neat one-hour six-part package of 1. announcements, 2. sing, 3. pray, 4. preach, 5. Lord's Supper, 6. give, and go home (4 and 5 may be reversed to fit local custom). Anything past an hour is "above and beyond the call of duty". Where is there time in our services for the lost art of meditation — time to contemplate what we are doing? For example, when it is time for the Lord's Supper, we sing a verse of a song, say a quick two sentence prayer, and the guy on the fourth row (no one ever sits in the

first three) is partaking of the Lord's Supper before he can put his song book back in the rack. When has he had time to contemplate what he is about to do? Why not slow down a little? Why not sing a whole song (including the third verse) or even two songs about Christ's suffering to help prepare our minds. Maybe someone could say a few brief words about why we are partaking of it and read two or three scriptures on the suffering of Christ and the Lord's Supper. After all, partaking of the Lord's Supper is one of two acts of worship peculiar to the Lord's Day so why not make it the central part of the service? This same idea could be applied to other parts of worship. We could explain the meaning of songs or read scriptures related to the songs. Also by emphasizing to the audience that praying is talking with the God of the universe, we could impress all present with the awesome reverence that should characterize our times of prayer. These and many other things could be done in our worship to give us time to meditate on our worship. Our worship should always be both scriptural and meaningful.

However, I have seen too many "day-dreamers" and "nappers" in scriptural and meaningful worship services to believe that a good service alone will solve the problem. What is their problem? Some of these people are simply ignorant of the meaning of worship and service to God. If they will continue to attend and learn from the worship and from personal teaching, their problem will be solved. However, some people get nothing out of the worship because of "hardening of the heart". Their hearts have become hardened for many different reasons. Some are hardened by bitterness toward others in the church, some by being preoccupied with earthly and material interests, and some are hardened by years of outright spiritual laziness. As long as there are such people in the church, there will always be "nappers and day-dreamers". But if our worship is scriptural and meaningful, then maybe even their hearts will be touched. Do your part to make the public worship more meaningful to yourself and others.

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THE NEWS LETTER REPORTS

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

PHILIPPINE REPORT—BENEVOLENCE NEEDED

WALLACE H. LITTLE, P.O. Box 297, Peru, Indiana 46970 — In the latter part of January and early February, a devastating typhoon hit several areas in the Philippine Islands. It inflicted severe damage, caused many deaths and created wide-spread suffering. Our brethren there endured these things just as did the spiritual Gentiles. Due to badly disrupted communications, it has taken until today (28 February 1976) to get sufficient information to piece together the details into a pattern, and identify specific benevolent needs. Basically, the areas hardest hit were the Island of Palawan, the district of Bical, Infanta (on the east coast of Luzon) and Polillo Island, just off Luzon's east coast. Below is a list of churches where urgent benevolent needs exist, the number of families of Christians in need, and the name and address of the person to contact who will be able to handle the distribution to our suffering brethren. These men will provide an accounting of the distribution, insuring God's money is used for His purpose. To each address below, add: "Republic of the Philippines".

Infanta church—26 families (c/o Noli Villamor, Infanta church of Christ Infanta, Quezon, 3928).

Real church—15 families (c/o Santos Alearaz, Real, Quezon, 3921).

Batikan church—8 families (c/o Noli Villamor, address above).

Polillo church—8 families (c/o Virgilio la Rosa, Polillo, Quezon, 3937).

San Miguel church—18 families (c/o Isabello Hayuhay, 2015-M Luna, Pasay City, 3129).

Plairdil church—21 families (c/o Victorio Tibayan, 106 Liwaliwan, Caloocan City, 3108).

Bical district—20 families from several churches scattered throughout this area (c/o Isabello Hayuhay, address above).

Brooke's Point church—30 families, with three known dead (c/o Teddy Beltran, Salogon, Brooke's Point, Palawan, 2906).

The need in all cases is for money to purchase food, medicine, clothing, seed to replace the lost crop, and other necessities of life. I want to stress, these are Christians and their families, and the need is urgent.

For safe, rapid delivery of benevolence, I suggest either cashier's checks or international money orders be used. These should be registered with receipt requested, and of course, sent by airmail (surface takes up to three months).

I commend this appeal to your earnest consideration. (EDITOR'S NOTE: We have heard from a number of brethren regarding these needs. In the Brooke's Point area on Palawan, three congregations lost their buildings, at least two men who were the heads of families drowned, leaving widows and children, several children died, crops were destroyed and farm animals drowned. We are confident there will be a generous outpouring of help as there has been in the past when such needs around the world have come to light.)

ELMO HAZELWOOD, 229 Frances Dr., N.W., Roanoke, VA 24017 — In December, 1975 I came to work with the Peters Creek Road church. This small congregation of 22 members began three years ago. We meet in a converted dwelling at 1612 Peters Creek Road, a location easily accessible from anywhere in the area. We have removed a partition from one room to allow for expansion. The very next Sunday we had a record 41 present. T. J. Hall and Don Freeman, both business men, did the preaching until I came. They were already mailing 800 bulletins locally. We now have a daily (except Saturday) 15 minute radio program. Two home studies are now in progress. The brethren here are knowledgeable and zealous and there is a bright future for the work. Pray for the work here and for me.

LEONARD G. SMITH, Welchs Creek, Kentucky 42287 — In December, 1975 I completed two years with the Flatwoods church in Butler County. In January we completed four new classrooms, with men of the congregation doing all the work in their spare time. We have 47 young people in these classes, from pre-school to high school age. Attendance continues to increase along with the contribution and the church was able to take on more of my

support. In 1975 we had three gospel meetings and a Bible school. The Bible school was the first conducted here and we had an average of 67 children per day. In 1975 we had 12 baptisms, 13 restorations and 5 placed membership with us. In February, 1976 we had 2 more baptisms and 3 restored. We expect a good year in 1976.

EARL FLY, P.O. Box 3295, Jackson, Tennessee 38301 — I have been preaching full time for the church at Medina, Tenn., since last July. We have had 13 restorations (including 2 new members) the past few months. Bill Cavender will hold our next meeting (June 7-13). My next meeting is in Eden, N.C., May 3-9. We are located one block east of Highway 45-E in Medina. Worship with us when traveling in our area.

KEN WELIEVER, 420 9th Ave. W., Palmetto, Florida 33561 — The Lord's work in Palmetto is progressing very well. During January, 3 were baptized (two of which came out of the Baptist Church) and one lady was restored. During the week of January 19-24, we had a booth at the Manatee County Fair in which we offered a variety of religious tracts, a Bible correspondence course, home Bible studies, our weekly bulletin and other services designed to teach people the gospel. We had almost 200 people fill out a religious survey, many of whom requested some assistance in their Bible study. One family has already attended services as a result and indicated further interest. We are excited about this work at the Fair and would recommend that others try it. When you are visiting in Florida, stop and worship with us.

DON GIVENS, P.O. Box 192, Haney, B.C., Canada — In recent weeks we have had 6 baptisms in the new work in Haney, British Columbia. We started almost from "scratch" last summer and now have from 21-26 on Sundays. Those baptized have come out of various denominations. Some were initially contacted through our weekly display newspaper ad. We had home studies with them all. There is much work to be done (Vancouver area has over one million people) but we feel that progress has been made. We meet in the Centennial Arts Centre in Haney (Maple Ridge district). 90% of the congregation are babes in Christ. Worship with us when you visit this beautiful area of western Canada.

FOREST E. HURST, 3603 Drake Rd., Lebanon, Ohio 45036 — John Gerrard of Hamilton, Ohio will preach in our spring meeting April 5-12. Two have been baptized this month. The ladies Bible class is very encouraging. Attendance here is good. I will be with the Westview church in Hamilton, Ohio April 26-May 2. In May I will be with the Antioch church in Grayson County, Kentucky for a meeting (10-16). Our work here moves along in a very fine way. When in this area worship with us.

CHOICE L. BRYANT, 1508 Geraldine Lane, Arlington, Texas 76010 — The Eastside congregation in Arlington was formed because of sympathies with the "gospel-different-from-doctrine, unity-in-diversity, grace-fellowship" concepts held by the preacher and some who were in the congregation where these members formerly attended. I began work with this church in December, 1975. Since then 8 have placed membership, one has been restored and one baptized. Our membership now is 46 with attendance in the 60's. By the time this item appears we hope to have enlarged facilities at 3201 East Pioneer Parkway in the building complex known as 303 Place. I will preach in a gospel meeting soon after occupying the new quarters.

DEATH

W. A. SMITH of Plant City, Florida died on February 13 after a series of heart attacks. He was an elder of the church in Plant City for over 35 years. He was well known and loved in the community, first as a merchant who helped keep food on many tables during the depression years, then later as the owner of radio station WPLA. It was largely through his firm stand for the truth that the church there was spared during the institutional controversy. Trouble came, but a remnant stood. He lived to see the church rally from those troubled days and become strong and at peace with a will to work. The Mahoney Street church will press on to hopefully greater heights, but be it said as David said of Abner, "A prince and a great man has fallen." Jerry Eubanks, Plant, City, Florida

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 XVII

MAY, 1976

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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



WORLDLINESS IN THE CHURCH

That something is wrong in the church in many sections today no one will deny who knows the facts. The party spirit, railing contentions, angry charges and little or no spiritual progress characterizes many congregations across this land. This is a shameful and disgraceful conduct of professed children of God. It is setting us back in evangelism to the point that our great grand-children will be suffering from the influence of this evil among us. Why does all this have to be? Is there nothing we can do to correct the perverse spirit that has developed this condition?

It is not reasonable to assume that factions exist simply because men do not want to have peace and harmony in the church. A few people might delight to have disturbances, but the great majority would delight to have unity and peace. The only thing is, they are not willing to accept the basis of this unity and peace. Just as the Galatians had been moved to "another gospel", religious people today in general and particularly in the church, since we are considering the people of God in this article, are moved away from the gospel of the Son of God. The divided condition among us today does not stem from the New Testament, but from a disregard of it.

The word "worldliness" is usually used to refer to those immoral and evil acts in society. The word, however, includes much more than that. James said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Jesus said of his apostles: "They are

not of the world, even as I am not of the world" (John 17:16).

From these verses we rightly conclude that the church and the world must be kept apart and the worldly influence must not be allowed to get into the church if it is to remain of the Lord. But in spite of this warning from the New Testament, worldly influences have crept into the churches in many sections and are tolerated just as the case of fornication in the church at Corinth. But how does this cause factions and trouble among brethren?

Worldliness does not consist only of immoral practices, but also includes actions that originated by worldly standards and wisdom. We have practices that were invented by worldly minded men and women, such as the observing of special days of worship. Many of these grow out of pagan and Jewish rites. The schemes and systems built upon worldly organizations show the influence of worldly wisdom in many churches.

Worldliness also includes the low standards of morality. This is shown in the disgraceful dress of women who appear on the streets today. The conduct of young people of the church often indicate the low standards of their parents. Drinking, dancing, cursing, gambling and the like go on among those in the church just as freely as if the law of the Lord taught it on every page. The fact that many will excuse and justify this conduct in the church separates them from those who will not endorse it. Worldliness in the church turns the mind from spiritual things to fleshly lusts. This is the difference between life and death according to Romans 8:6,7.

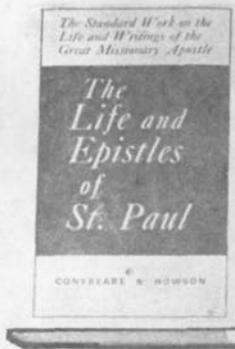
Worldliness is shown in the denominational compromise of many in the church today. The desire to have the praise of men in general, plus the desire to ease the resistance against denominational doctrines, has led to a sort of truce, a compromise. The social concept of the gospel that has long been a part of denominationalism has become the concept of many brethren. The emphasis on wealth, buildings, customs and ritualism is so much a part of our thinking that it has become difficult to distinguish between the church of the Lord and the churches of men. The willingness of some preachers and elders to mimic denominationalism in organizations and observance of special days and

rites has forced the compromise to the point that there is no return in some sections.

The idea of compromise is always agreement "by concession." One gives something to get something. Compromise with the world or with the religions of men is scripturally impossible with the New Testament church. What can we concede that is characteristic of the Lord's church without destroying some part of the divine institution? If such could be done, who has the authority to make such concessions? No one! Compromise has always led to apostasy, and unless we stop the compromise with the world in this respect, we will be lost.

Divisions result from these conditions of worldliness. The church will never be what the Lord wants it to be unless these situations are corrected. You and I as members of that one body can be "living stones" that will not become of the world and change the building of God into a building of Satan, whose end is destruction. Let us strive to keep the church pure and free from the defilement of man's wisdom.

Worldliness stems from the state of mind of the individual. This is determined by whether the mind is led by the spirit or the flesh (Rom. 8:1-14). As the mind is directed by the flesh the actions of the individual, religiously or otherwise, will be of the flesh and condemned by the Lord.



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Editorial

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



EDITORIAL STEW

Every now and then it seems good to take a month in this column to catch up on some things which seem to fit nowhere else—things which do not require long articles, yet need to be said.

The Work of an Evangelist

It is absolutely amazing to see the lack of understanding some brethren have about the Lord's work. Since resigning from local work a few months ago and devoting most of my time to gospel meetings, several have commented "So, you are just doing the work of an evangelist now?" Well, yes, but I was also doing that when I was a "local" preacher. The work of an evangelist has nothing to do with suitcases and travel nor how long a man stays in one place. The work of an evangelist is the work of preaching the gospel. One good sister wrinkled up her nose and asked "Do you really like what you are doing now?" Yes, of course. If I did not like preaching the gospel, I would stop doing it. Indeed, every faithful preacher likes it when it comes time to stand up before an audience with an open Bible to "break the bread of life." That time comes often for me and I thank God for every open door.

Papers

Eugene Britnell, who formerly wrote a very popular column in this paper, has revived THE SOWER and enlarged it to a sixteen page monthly. The first issues look good and contain worthwhile material. Subscription price is \$4 a year. Address him at P.O. Box 5624, Little Rock, Arkansas 72205. Whatever Eugene writes is worth considering and we are sure you will get your money's worth.

The GOSPEL GUARDIAN is now being edited by James W. Adams, a long-time friend and brother (though no relation in the flesh). It looks good and contains good reading. It is published semi-monthly and costs \$7 a year. Address: P.O. Box 1586, Lufkin, Texas 75901.

Occasionally, we hear some brother say "I can't afford to take any of the papers you brethren publish." It is hard to take such a fellow seriously. He will subscribe to sport and farm magazines, spend \$500 or more for a color television set, take a daily metropolitan newspaper for which we will spend \$50 a year, but he cannot afford from \$4 to \$7 for a good paper which will bring needed spiritual help into his home. The truth of the matter is that for the annual rate of a metropolitan newspaper, you can take ALL the papers published by faithful brethren. Some of the papers are in a financial

bind which would be relieved by a healthy increase in subscriptions. Sometimes people want to send a gift to some esteemed friend or relative. What better gift could you send them than a year's subscription to this or some other good paper?

Where He Was Supposed To Be

It was worth the whole trip, the effort of daily preaching and a week away from home. The meeting was at Grandview in Tompkinsville, Kentucky. A brother Smith, 91 years of age and hard of hearing attended every service. He leaned on his cane in the vestibule and spoke to folks as they came in. During the service he sat on the end of the bench, center aisle, second row and leaned forward toward the speaker with his hand cupped to his ear and never took his eyes off the speaker. He never acted sleepy. He explained to me each night that he could only catch about half of what was being said. When I commended his worthy example he gave me a surprised look and said "I was where I was supposed to be." He went on to say that he wanted to encourage the preacher. He did exactly that.

Debate To Be Published

The recent debate between J. T. Smith and Glen Lovelady in California on the ever-troublesome question of marriage, divorce and remarriage will be put into print in paperback. That will keep the cost in reach of everyone. It is reported that much local interest was shown and that the department of speakers and audience was excellent. This issue arises throughout the country and the circulation of this printed discussion should be of great help to brethren in studying the matter. We expect to see a wide circulation of this debate. Contact J. T. Smith about advance orders. Tape recordings of the debate are also available from Dr. Ken Embry, Clarkson, KY 42726. We plan to carry some material from Brother Smith on this subject, using some of his charts, in future issues of this paper.

The July Special

Orders are coming in for our July special issue on MORALS UNDER FIRE. If there was ever a time when help was needed on moral issues, it is NOW. Never before has Biblical morality been so despised and rejected. Many Christians have fallen into the Devil's snare and our nation as a whole is in grave danger of destroying itself through moral corruption. This special will sell for \$35 per 100 copies. May we have your order? Send it to P.O. Box 68, Brooks, Kentucky 40109.

Meeting Our Readers

Readers of SEARCHING THE SCRIPTURES greet us everywhere we go. Some drive great distances to attend meetings and always remember to speak a few kind words about the paper. This means a great deal to us and sort of makes up for some of the complaints we receive. Readers who have been with us a long time nearly always ask about H. E. Phillips and his health and commend the excellent work he did with the paper for so long. Though he still has to limit his activities more than he would like, he is better than he was for sometime and is able to attend to his local work in Tampa and is beginning to take up a little more

meeting work. We are pleased to have several good articles from his pen and you will be seeing him regularly on the front page of this paper. May will find us in meetings at Hazelwood, Missouri (2-7); Hammond, Indiana (16-21) and Macdale (near Fairview), West Virginia (24-30). In June we are to be in Fort Smith, Arkansas (46th St.) (6-11); Bald Knob, Ark. (13-18); and Martinsville, Virginia (21-27). July will take us to Las Vegas, Nevada (12-18) and Tigrett, Tennessee (near Dyersburg) (26-August 1). We hope to greet many friends in these places.

About James P. Miller

Many readers may not know that James P. Miller suffered heart failure and other complications in mid-March and is hospitalized in Cocoa, Florida. He was in intensive care for sometime in a struggle for his life. At this writing (March 30) he is much improved and off the critical list. Let brethren everywhere beseech the Almighty to spare this faithful servant of God. Your words of encouragement would mean a great deal to him and to his good wife, Bobbie. Address them at 1111 Hickory Lane, Cocoa, Florida 32922.

How You Can Help Us Stay In Business

If all subscribers would renew on time, without having to be sent a final statement, it would save considerable money over the year. Every first class stamp costs 130, not to mention the cost of envelopes and statement forms and the time element. Postal rates (and very poor service in many cases) are making it hard on all periodicals. Please renew on time and take the pressure off of us. Also, from now on it will be necessary to charge the current rate in all cases where a final notice has to be sent. If you began under a group or club plan and receive a reduced rate, you will forfeit this by not renewing on time. So, you will save money for yourself and for us by prompt renewal. By the way, when you renew, why not subscribe for a friend or two at the same time?

July Special - Morals Under Fire

A counter-attack on today's immorality. The following articles will appear:

Immoral Philosophy - Existentialism - Ken Green
God's Moral Standard - Connie W. Adams
The Women's Liberation Movement - M. E. Patton
Indecent Exposure - Immodesty - J. Wiley Adams
Drinking and Drugs - H. E. Phillips
The Sin of Dancing - Julian R. Snell
The Sin of Pre-Marital Sex - Earl Kimbrough
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NEW TESTAMENT ESCHATOLOGY

Eschatology is that branch of religious science which deals with the ultimate condition of mankind and of the world. It includes such last things as the Resurrection, Judgment, and the creation of New Heavens and a New Earth. The Greek word *eschata* means, last things. There are Bible students who attach to this a broader definition to embrace not only the ABSOLUTELY LAST THINGS but also all which are in relation to the present, may be regarded as last, i.e., ALL THAT ATTEND AND FOLLOW THIS PRESENT CHRISTIAN DISPENSATION.

The premillennial concept of eschatology involves in its scope a period termed as the "Glorious Era" which will supersede the Church Age. Almost all the Scriptures used (or misused) are taken from the Old Testament except for a few New Testament passages used out of context or otherwise, here and there. That such predictive utterances from the Old Testament are yet to be fulfilled within the purview of a broader eschatological teaching will be shown to be utterly FALSE in this treatise. Consequently, and in this perspective, the alleged systematic teaching of Eschatology in the Old Testament is unfounded. Similarly, the so-called Eschatology of the Intertestament Period is without basis. (The Jewish nation looked forward only to the earthly and materialistic fulfillment of the Messianic prophecies.) Such designations therefore as Eschatology I (of the Old Testament), Eschatology II (of the Intertestament Period), and Eschatology III (of the New Testament), become superfluous in this discussion. Strictly speaking, it is the New Testament which gives us knowledge about the last things and which may be properly called New Testament Eschatology.

Fulfillment Of Old Testament Prophecies

In Hebrews 1:1 and 2, we are given a view of the scope of Old Testament revelation affirmed in its predictions. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things ____" God's Son, Jesus Christ is HEIR OF ALL THINGS or the recipient of all the things spoken by the prophets through different methods and in parts at divers times. These utterances may be divided into two parts, i.e., those that pertain to the historical portion of the Old Testament, being fulfilled up to the last

prophet (Malachi) and those that pertain to Christ's redemptive work, being fulfilled in the Gospel Dispensation. The former is inviolably connected to the latter in that the historical development of God's people (fleshly Israel) during the Old Testament period set the stage for the coming of the Lord to the world. The ALL THINGS then revealed by the men of God are fulfilled in Him.

In all of God's predictions and promises in the Old Testament, there is what may be termed as the **THREEFOLD PROMISES**. Only three and nothing more! These are the land promised to Abraham and his seed after him; the restoration promise; and the spiritual promise. To some, there is a fourth, which is the "future restoration" idea for fleshly Israel. This is a fantasy of the mind based on misapplications of God's words. As a matter of fact, they themselves would not accept the import of this theory. The word restoration implies not just a mere return to the land of Palestine. It means the restitution of old Israel's unique nationality and the re-establishment of their discarded system of laws and ordinances—which is through and through Judaism. I do not believe that anyone would be prepared to admit this, including the present Jewish people today! Would they for one, assent to the re-allotment of the lands given to the tribes of Israel in the conquest and settlement at the time of Joshua? It was during this period of Israel's history that the land promise was fulfilled. Joshua 21:43 records, "**So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.**" Then in Nehemiah 9:7-8, it was written that God performed all of His promises. The restoration promise was fulfilled in the decree of Cyrus. The Babylonian captives were released and allowed to return to their homeland after seventy (70) years from the invasion of Nebuchadnezzar. (See Jer. 16:14, 15; 25:11-13; 2 Chron. 36:20-23 and Ezra 1:1-4.) The third and last—the spiritual promise, was fulfilled in Christ (Gal. 3:8, 16). Peter confirmed this, "**Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed**" (Acts 3:24, 25; Consider further, Gal. 3:26-29). Paul says in Romans 9:7,8, ". . . **it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.**"

The Hope Of Israel

The Intertestament Period in the history of the people of Israel does not show that the people looked forward to the blessed hope of the Christ's second coming when the resurrected saints in glorious bodies will enjoy the blissful state in communion with God in the new heavens and new earth. The fickle disposition of the Jewish nation led Jesus to Calvary. Peter said, "**Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified**" (Acts 2:36). The question is, Why were the people so wroth against Jesus? Going back to

the "Gospels," we find that at the beginning of His ministry, they were so carried by the mighty works and sayings which He did among them. Then just before His martyrdom, their confidence in Him reached its apex and seemed concomitant with their false hope, that is, the restoration of their nation to its former glory. "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him a king, withdrew again into the mountains himself alone" (John 6:14,15). Their hope being dashed to pieces, the reaction is easy to understand. Even the apostles whom the Lord diligently instructed during His personal ministry had difficulties in understanding the nature of "**the kingdom of the Son of his love.**" This was before Jesus' ascension and the coming of the Holy Spirit. They inquired, ". . . **Lord, dost thou at this time restore the kingdom to Israel?**" Again, the apostle Paul had his share of this misguided hope so ingrained in the hearts of the Jewish people during the early part of the Christian Dispensation. Let us consider these passages, "**And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King!**" Then, "**And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation. For this cause therefore did I entreat you to see and speak with me: for because of the hope of Israel I am bound with this chain**" (Acts 26:6, 7; 28:16-20). We can see from this inspired statement that Paul was not preaching what the Jews believed and wanted him to preach as concerns the hope of Israel. Else, they would not have subjected him to persecutions. The hope of Israel then was in connection with the immediate restoration of their previous fleshly kingdom. Not the ultimate (last things) manifestation in glory of all the redeemed throughout eternity.

The Second Coming Of Christ

To this evolve all the serene and wonderful predictions of last things as revealed in the New Testament. The second coming of our Lord takes a **large** portion of His teachings including those of His chosen ambassadors and other inspired writers. In this instant study, let us take notice of 2 Peter 3:1-14. Peter takes his readers ahead to the time of Jesus' second coming. Verses 10-13 say, "**But the day of the Lord will come as a thief; in the which the heavens shall pass away with**

a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up . . . what manner of persons ought ye to be in all holy living and godliness . . .? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." The last phrase **WHEREIN DWELLETH RIGHTEOUSNESS**, implicitly show the coming Resurrection and Judgment. And consequently, the realization of the hope, and **ONLY HOPE OF SPIRITUAL ISRAEL**.

LORD, YOU GAVE ME A MOUNTAIN!

By
Ken Weliever

As I was driving home for lunch the other day, the song with the above title came on the radio. Although I had heard it many times, the philosophy behind the lyrics occurred to me for the first time. If you are not familiar with the song, the lyricist begins by telling how his mother died giving him birth. Due to this, his father deprived him of the love he deserved, blaming the child for his wife's death. Furthermore, he is serving time in prison for a crime he did not commit. He says it has been, "one hill after another, but I've climbed them all one by one . . . but this time, Lord, you gave me a mountain—a mountain that I cannot climb; it isn't a hill any longer, you gave me a mountain this time."

You see, his wife had left him and taken "his reason for living, his pride and his joy, his small baby boy." And so, "this time, Lord you gave me a mountain—a mountain that I cannot climb. . . ." Now granted this fellow has had his share of problems. Undoubtedly it has been quite a struggle—there's nothing funny about it. But has the Lord really given him a mountain that is impossible to climb?

GOD, THE DEVIL, AND MOUNTAINS

Many today try to escape responsibility for their actions or their circumstances by saying, "Lord, you gave me a mountain." In other words, "I just can't handle my problem—and, it's your fault, Lord!" Using this "logic", many therefore "reason" that they are not accountable for their problems, nor responsible for solving them.

This rationalization, however, contradicts the plain teaching of the Bible. First of all, the Lord is not responsible for sending problems on us. God is the giver of good gifts (James 1:17). It is impossible for God to sin or tempt man to sin. God does not directly afflict man with evil or adversity. James argues that man is tempted when he is drawn away by his own lust, and enticed; and finally, when lust has conceived it will bring forth sin and ultimately death. In a word, James says, "Don't blame God for your temptations."

Sometimes, when tragedy strikes a family, there is a tendency to say, "Why did God do this to me?" When a young person loses his life in an automobile accident, someone will inevitably shake his head and mutter, "Why does God take the life of one so young?" Maybe a crippling disease strikes down a husband and father or

small children are left without parents due to death or divorce, it is then that the skeptic will wonder why God does this. Friends, God is not responsible for our troubles, heartaches, and sorrows.

When the apostle Paul prayed to God about his "thorn in the flesh," the Lord did not remove it but said, "My grace is sufficient for thee." Paul did not blame God and quit. He put the blame exactly where it belonged. He said, "there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Paul placed the blame exactly where it belonged—on the Devil, not on God!

At this point one may inquire, "All right, so it isn't God's fault, but isn't it possible to be given a mountain that we cannot climb?" No! With reference to temptation, Paul said, "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." Although the Devil will tempt us to sin, God will not allow us to be "uncommonly" tempted beyond our ability to withstand it and shun it. He will provide a way of escape. Of course, we must look for the escape-hatch! He is not going to miraculously deliver us out of some problem situation.

Furthermore, the apostle Peter said, "Cast all your care upon Him; for he careth for you." God knows our problems and He cares. He will be our refuge in time of trouble. We can pray to Him and He will hear. The Hebrew writer spoke comforting words when he penned: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." We have the hope as expressed in the song, "Jesus knows all about our struggles, He will guide til the day is done. . . ."

FAITH MOVES MOUNTAINS

Finally, we forget that we can move mountains! Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Someone might counter, "That's silly, you can say 'mountain, move away' and expect it to move!" That's right! But that is confusing faith with wishful thinking. Faith can move mountains, whether you cut around it, over it, under it or through it. So if a mountain has been put in your path, don't despair—move it!

Let us, therefore, have the proper attitude toward the mountains that may impede our progress. Don't blame God. Don't quit. But put your trust in God, keep your faith in Christ Jesus, and continue to work toward that land of fadeless day.

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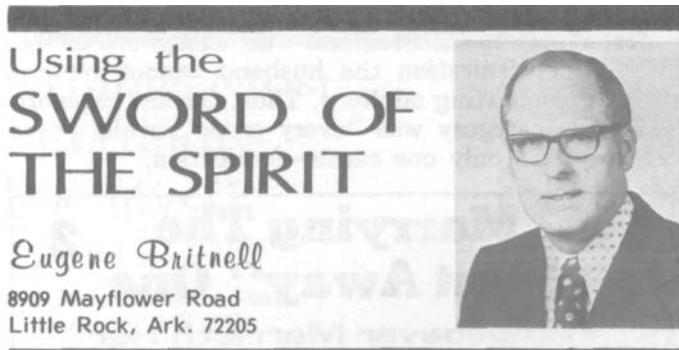
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CRUMBLING FOUNDATIONS

Would you believe there is a growing number of adults who are advocating the rights of children to drive automobiles, vote, enjoy sexual freedom, handle their own finances, and choose all sorts of such options for themselves?

Richard Farson, psychologist and faculty member of the Humanistic Psychology Institute in San Francisco says, "So be it" to those items (**Louisville Courier-Journal and Times**, Oct. 26, 1975). He is author of "**Birthrights: A Bill of Rights for Children.**"

John Holt, whose books on education are among the most influential in our nation's universities, demands the same rights plus the right to use drugs and alcohol, have a guaranteed income, and choose their guardians, in his book, **Escape From Childhood.**

That's hard for me to believe! (But then I still have trouble believing that anyone is serious about abstract art and modern music!)

But let's get serious. These folks are. There is before the Congress of the United States, Legislation known as:

THE CHILD AND FAMILY SERVICE ACT OF 1975

House of Representatives HB2966
Senate S626

CHILD ADVOCACY CLAUSE H.R. 1 and S. 2007, two bills which passed both houses in 1971 and were subsequently vetoed by President Nixon, were described by opponents as follows:

"If, in the judgment of those who are in charge of such a program, the State by way of the Secretary of Health, Education, and Welfare, parents are not doing a good job, the advocate (a specialist appointed by the government) would enter the home and direct the education, even within the home. And if the parent would object, the authority of the home, De Facto, be transferred to those advocated." The present bills, sponsored by the same men (Brademas-Mondale) contain essentially the same legislation that was vetoed in 1971.

The Charter of Children's Rights, developed by a British group, has been widely quoted as representative of the ultimate goals of such legislation. Following are four of several items proposed in this charter:

1. "All children have the right of protection from and compensation for the consequences of any

inadequacies in their homes and backgrounds.

2. Children have the right to protection from any excessive claims made on them by their parents or authority. (The question was asked by way of example, 'What do you mean by the fact of excessive claim?' The example was given thus: 'If a mother or father asked the child to take the garbage out and the child didn't want to, the parents have no right to insist upon it.')

3. Children have the right to freedom from religious or political indoctrination. This means parents could not insist on children attending church, Sunday school, or synagogue. It also means the parent could be reported to the authorities for expressing himself in his own home before his own children regarding politics and religion if the child reported this to the authorities.

4. Children shall have the freedom to make complaints about teachers, parents, and others without fear of reprisals."

The bills of 1971, as well as those now pending, were formulated primarily from two lengthy reports (The Joint Commission on the Mental Health of Children, 1970; and The White House Conference on Children, Report to the President, 1970) which utilize language strikingly similar to that quoted above.

President Nixon vetoed the 1971 bill with the following remark:

"This bill would weaken the American Family by committing the vast moral authority of the National Government to the side of Communist approaches to child rearing over and against the family-oriented approach of America." Robert Ward, staff writer, wrote in the **Indianapolis News** for November 21, 1975:

"There is implied in such legislation a pronounced contempt for parents' ability to raise children. This was well illustrated by German White, who visited Indianapolis last year as chief of program operations for the Chicago office of the U. S. Office of Child Development. Parents, he said, don't mean to be incompetent but they are, and the remedy is Federal establishment of acceptable standards of child-raising.

"Some clue as to what may be 'acceptable' to Washington," the editorial continues, "may be found in MACOS (Man: A Course of Study), a Federally developed social science program in which 10-year-olds are instructed to view wife-swapping, infanticide, cannibalism and euthanasia as just another way of doing things—a matter of cultural differences." David asked, "If the foundations be destroyed, what can the righteous do" (Psalm 11:3)? We fear that the foundations that made us a great nation are crumbling into dust. Such efforts as these are but surface symptoms of our sin-sick society! "And that, knowing the time, that now it is high time to awake out of sleep . . . (Rom. 13:11)."

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MARRIAGE, DIVORCE, AND REMARRIAGE

This particular issue has become a very "live" one on the west coast, as it possibly has in other parts of the country with which I am not familiar. I am sure many of you have read the propositions that were written for my discussion of this subject with a brother in California. I thought it would be good for me to share with you some of the basic findings on which I based my affirmation in the discussion. I hope you will read these articles prayerfully, considering also the charts that are included.

Guilty Party In Matthew 19:9

The first thing that I would like to encourage you to do is to read Matthew 19:3-9, 5:31-32; Mark 10:2-12; Luke 16:18; Romans 7:2-3; 1 Cor. 7:10,11,39. These are basically the passages that discuss the subject of marriage, divorce and remarriage.

Many have denied the fact that the party that is guilty of fornication is to be found in Matt. 19:9b. But, as we read verses 3-9, we see that the Jews tried to get Jesus to endorse the writings of divorcement that were allowed by Moses, as they stated "for every cause." The International Standard Bible Encyclopedia lists a number of reasons, according to historical records, for giving a writing of divorcement. Thus, the number 1 category on chart number 1 is the "every cause" category.

Reasons To "Put Away"

Pharisees: Put Away For Every Cause (Matt. 19:3)

(ISBE Vol. II P. 864)

Put
Away

Personal Dislike
Breaks Any Vow ①

Spins In The Street
Burning The Bread

Fornication ②

Jesus: Only One Cause (Mt. 19:9)

Jesus reply to the Pharisees was, except she is "put away" for fornication the husband cannot remarry without committing adultery. Thus, the 2nd category. The Jews category was "every cause"; while Jesus' category was only one cause—fornication.

Marrying The "Put Away" One 2

"Whosoever Marrieth Her Which Is

Put
Away

Personal Dislike
Breaks Any Vow ①

Spins In The Street
Burning The Bread

Fornication ②

COMMITS ADULTERY

Now, on chart #2 we see what is said about one who marries a "put away one." Whether one was "put away" for "every cause," or "put away" for "fornication," she is still **one of the put away ones**. But what did Jesus say about one who marries a "put away one"? Whoso marries her which is put away, Jesus said, (whether she is in the "for every cause" category, or the "fornication" category) commits adultery. And as I tell a Baptist when I am talking to him about being baptized and he asks me to explain why it is necessary; I don't have to be able to explain **why** I think it is necessary. I believe, as every Bible believer does, that it is necessary **because Jesus said it**. The same thing is true with Matt. 19:9b. I may not be able to explain why one who is put away for fornication commits adultery when she remarries (and her husband who put her away does not), but I believe she does—and I believe the one who marries her does—**because Jesus said it**.

The Church, The Falling Away, And The Restoration

By J. W. Shepherd. What the New Testament church was when it came into the world through the preaching of inspired men; how it was led into apostasy; and an account of some of the many attempts to restore it to its original purity and simplicity. Well adapted to home study and class use, this book is being used in many colleges as a textbook or for parallel reading. \$4.95

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Things Most Certainly Believed

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LOST OPPORTUNITIES

Opportunity is defined as "favorable circumstances" or "a good chance." An opportune time is therefore a time favorable to the desired results. The Greeks pictured opportunity as a maiden with long tresses in front and none behind. The idea is quite obvious, the only chance to seize opportunity is while it is before us. Most of us need to consider our opportunities with respect to the Lord and his cause much more seriously. There are several circumstances in the Bible which emphasize the folly of lost opportunities. A sampling of these we here offer for consideration and study.

The Old Testament king Rehoboam exemplifies the ease with which opportunity is lost. I am focusing upon the account of 1 Kings 12: 1-11. The background circumstances involve a period of 120 years, sometimes designated as the united kingdom period in Israel. This era saw Saul, David and Solomon rule God's people. During the reign of Solomon the nation of Israel rose to its zenith. Territorial borders were extended, the national image shone brightest, an impressive palace and summer house were completed for the king. Last and certainly not least it was during the reign of Solomon that the temple, God's house in Jerusalem, was completed in what could almost be described as celestial beauty. The burden of taxation required to finance these projects was excessive and the people felt as though they were oppressed. Consequently, when Solomon died they hoped for relief under the new king, Solomon's son Rehoboam.

What an opportunity this young prince had. He was heir to one of the greatest empires of antiquity. In a very real sense he was man of the hour and could have quite possibly basked in a political glory equal to his predecessors. Conceivably, at least in the eyes of the people, he could have surpassed his father by healing the wounds and easing the burdens. But he lost that opportunity. He listened to the voice of the people, more particularly the young men, his own peers. Prudence and dedication to his position as ruler and judge in behalf of the people's best interest dictated otherwise. Circumstances cried out for a different course. Desiring to stand in favor with his peers, Rehoboam turned a deaf ear to the advise of the elders from among the people. Instead of reducing the burden of taxes as he was advised, he increased it. Thus he lost opportunity to be what God wanted and what God's people needed in this hour. His actions set in motion a

series of circumstances which divided the kingdom and ultimately reduced it to slavery in a foreign land.

How often we lose opportunity to be what God wants us to be. Perhaps it is because we listen to the voice of a peer group rather than to the voice of God. To youth the cry of their contemporaries is often louder than the voice of God. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Youth is despised only when the standards and norms of righteousness are rejected by them. In a day and time when they sometimes feel "put down" both younger and older need to remember that righteousness is the true standard of acceptability. When it is the norm of any life there can be no despising. By the power of His will in our lives every man has opportunity to be what God wants him to be.

Moving to the New Testament we are impressed by some disciples of Jesus who lost their opportunity. "From that time many of his disciples went back, and walked no more with him" (Jn. 6:66). These disciples turned their back on Jesus. Why? The only explanation is, the demands and requirements of discipleship were too great for their faith. This is the basic reason for turning away today. While the factors which contribute to such a turning may be varied and numerous, the basic reason is unchanged. Think what an opportunity these lost to have their faith strengthened by the further teaching of Jesus. An opportunity to know Him better and enjoy the blessings of that association. But reflection here is unprofitable without the proper application. Do we lose any less than these disciples when we turn away and even back from the Lord and the opportunity to serve which association with Him brings? "And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God" (Lk. 9:62).

Among those who exemplify lost opportunities we can surely include the rich man in hades (Lk. 16:19 ff.) This man lost the opportunity to serve. An opportunity which, like most, is appreciated only when lost. This seems to be so with most of the things which are taken for granted. The sick wish to be able to attend the services of the church, although when well the opportunity may not have been cherished. The aged wish that they could enjoy the vitality of youth. Things lost are those generally the most highly appreciated. The opportunity of serving is yours and mine, we have it with the life and vitality of today. What are we doing with it? We can attend the services, worship, take advantage of study opportunities and grow in faith. We can teach, convert and save a soul. We can work for every good thing in the Lord. Indeed, what opportunities! Are we losing them? How hopeless the state of this rich man, doomed and damned. As he reflected upon his life one of the thoughts which painfully oppressed is that his opportunity to change eternal destiny is gone. Gone forever!

Two New Testament kings complete my list of examples for this consideration. The one, Felix who sent for Paul, and heard him concerning Christ. "And

as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Felix could have learned more, Paul would have returned if the opportunity had presented. But no, this thrilling opportunity to know Christ and become a Christian was lost by this king. The convenient season for which he waited apparently never came, at least there is no evidence of it.

The second of these kings is Agrippa who with an opportunity very like Felix responded, "Almost thou persuadest me to be a Christian" (Acts 26:28). He almost obeyed the gospel, but not quite. What an opportunity he had. He lost it. Lost it forever!

Today is opportunity day for each of us. For the Christian, the opportunity to serve and do for the Lord, live and work to His glory. For the sinner to accept Jesus Christ and obey His will to be saved. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). What will we do with our opportunities? What will you do with yours? Seize opportunity, lest we lose it forever!

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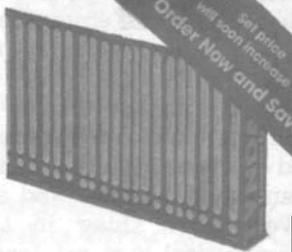


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**HINDU IDOLATRY —
TRANSCENDENTAL MEDITATION**

Transcendental Meditation has made inroads into the life of America. If one has not taken the time to investigate it, he will be mistaken about what all is involved in and connected with it.

Transcendental Meditation was popularized in the Western World by the ex-guru of the singing group, the Beatles, that guru being Maharishi Mahesh Yogi. The Student's International Meditation Society and/or the International Meditation Society and also the World Plan Executive Council are pushing it now. The National Institute of Health provided a grant of \$21,540 to instruct 130 high school teachers to be instructors in Transcendental Meditation. In May, 1972, the Illinois House of Representatives encouraged a study to be made into Transcendental Meditation.

What Is Transcendental Meditation?

It claims it is not a religion, a form of hypnosis or a philosophy. George R. Plagenz of Scripps-Howard News Service said in the **Birmingham Post-Herald** of Jan. 3, 1976, "Transcendental Meditation claims it is not a religion — and strictly speaking it is not".

It claims to be a Science designed to give "deep rest", "to release stress" and "to develop potential". It claims it can reduce nervousness, depression, irritability, tendency to dominate as well as increasing sociability, self-assurance, emotional stability, intelligence, athletic performance and it claims to relieve insomnia and decrease blood pressure. It also claims to reduce the use of alcohol and cigarettes.

Transcendental Meditation claims one million mediators with 250,000 in the U. S.; 5,000 teachers are instructing 15,000 new mediators per month in 200 World Plan centers in the U. S. It claims many well known names of celebrities and of course many want to do what the elite do.

It claims to be a "perfectly natural state of consciousness", in which the "mind is simply allowed to follow its natural tendency to seek a very deep state of rest while remaining keenly alert" for twenty minutes twice a day.

Really What Is Transcendental Meditation?

Having seen what Transcendental Meditation claims, really what is it? Briefly, it is a form of Hindu religion — idol worship disguised.

Ladies Home Journal, Nov., 1975, page 162, says,

Guru Dev . . . in 1941 began the present worldwide revival of Transcendental Meditation by teaching it to any worthy person who asked to learn it".

When one begins to practice Transcendental Meditation for his initiation he brings an offering of flowers, some fruit, and a clean white handkerchief to a candle-lit ceremony with the smell of incense. He kneels, with the one who initiates him, before the picture of Guru Dev (divine leader) the Maharishi's dead master. His initiator then presents the offering of fruit and flowers and sings a song of thanksgiving to the departed dead masters of Hinduism. The Ladies Home Journal article quoted above says a Transcendental Meditation teacher said, "To some people this ceremony seems a little odd. But it is merely an offering of thanks to Guru Dev for sharing his knowledge with us". What can the dead share with the living?

The World Book, 1974 Year Book, page 461, says, "Americans continued to show interest in many eastern forms of religion from popular attention to transcendental meditation associated with the Maharishi Mahesh Yogi and the visiting "Perfect Masters", and 15 year old Guru Maharaj Ji, to more traditional forms" (emphasis mine, TGO).

George R. Plagenz in his above mentioned article is wrong when he says, "No deity is involved or praised" but he goes on to say "there can be no doubt that Transcendental Meditation is close enough to being a religion that it caused religion to sit up sharply and take notice in 1975.

Plagenz goes on to say, "The Maharishi himself must be considered a religious figure. After receiving a degree in physics in Allahabad University in India in 1940, Mahesh — that is the family name — decided to become a monk. He went off to the Himalayan Mountains to serve a spiritual apprenticeship to Guru Dev, a swami who had revived the act of transcendental meditation, first mentioned in the Vedas — the Hindu Scriptures. When Guru Dev died in 1952, his mantle passed to Mahesh who developed a technique to enable the masses to practice transcendental meditation. The movement now has a university of 700 students — Maharishi International University — on the 185 acre former campus of Parsons College in Iowa.

When one meditates kneeling before a picture of Guru Dev, presenting his offering of fruit and flowers, his initiator gives him his secret "mantra" which is a Sanskrit word. He then repeats his "mantra" and if anything enters his mind, he pushes it out by repeating his "mantra" until he is in the state to receive the mysterious spiritual force which is about him.

Maharishi says, "Transcendental Meditation is a path to God" (Meditations, page 59); and "a very good form of prayer is this meditation which leads us to the field of the Creator, to the source of creation, to the field of God" (page 95). Science of Being and Act of Living, page 254 says, "The key to the fulfillment of every religion is found in the regular practice of transcendental deep meditation."

Maharishi Mahesh claims to be "one who has attained perfection and union with God". He claims to be

a disciple of one of the four great religious leaders of India, "His Divinity Swami Brahmananda Saraswati, Jagadguru, Bhagwan Shan Karacharya of Jyotir Math".

"Yogi is . . . a school of thought in the Hindu religion" (World Book Encyclopedia, 1975 edition, Vol. 21, pages 470-471). "Various forms of yoga have become popular in the United States and Europe. One form, Transcendental Meditation, requires less mental concentration than does the yoga of Hinduism" (Ibid.). "Yoga is a set of mental and physical exercises designed to free the soul and reliance on the body so that the soul can unite with Brahman" (Ibid., vol. 9, page 225). Brahman is the one universal spirit of Hinduism's polytheism.

Why Is Transcendental Meditation Sinful?

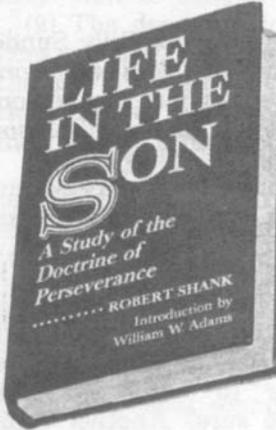
(1) It Is Idolatry. It "offers" and gives "thanks" to the dead masters of Hinduism. The Christian is to "flee" and "keep himself from idols" (I Cor. 10:14; I John 5:21). Jehovah is the only God and we should worship Him, not the masters of Hinduism (I Cor. 8:5-6; Mt. 4:10; John 4:24).

(2) It meditates upon the wrong thing. It is not wrong to meditate, but the Christian meditates upon the word of God (Psalm 1:2; 119:15, 48, 79, 97, 148) and upon things that are good (Phil. 4:8).

(3) Prayer is to God, not to Hindu deities (Mt. 6:9; 6:6; 18:19; Rom. 10:1; Acts 8:22; I Cor. 11:13; John 14:16). God will both hear and answer prayer (Phil. 4:6—7). Hindu idols have no power.

(4) Christ is the way to God. Christ is not one of many ways to God but "the way" — "no man cometh unto the Father, but by me" (John 14:6). To come to God one must be taught of God (John 6:44-45).

Christians practicing the teaching of Christ have a peace that those seeking other means cannot find.



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"PERSONAL INTERPRETATION" NO. 2

This is the second in a series on personal interpretation of the scriptures. Please note article one in last month's issue. The justifications for the personal interpretation theory which leads to division are many. Several years ago, I had opportunity to discuss some matters with a Catholic priest. One of the questions I asked was: "Do Catholics discourage Bible study among their members?" His reply was, "Yes, we do discourage Bible study among our members." He went on to explain why. He said, "You see Hogland, most laymen cannot interpret the Bible properly; therefore we see no good from studying. We, the priest, are the ones qualified to interpret the Bible for the people." He also used as one of his arguments the divided state of the religious world. He said, "If the religious world would allow the priest to interpret the Bible, there would be unity, since we would agree on its meaning". I told him this sounded good but one question remained unanswered, "Who gave the priest their authority to be the sole interpreters of the Bible?" As you might suspect I received no answer.

Actually, every responsible person must come to an understanding of the Bible himself. This is why in last month's article I preferred the word understanding over the word interpretation. I used Eph. 5:17 to show Paul expected us to understand the word of God. There might be some overlapping between the two words but the first is much preferred.

In my first article, I pointed out that Billy Sunday Myers argued the Bible could not be taken as our only creed because every person had to put his personal interpretation on it. I shall now give several reasons why the personal interpretation theory is wrong.

1. I deny the personal interpretation theory because we could not be SURE about anything. Peter said, "Make your calling and election sure" (2 Pet. 1:10). If every person has a right to his own personal interpretation we could not be sure of any position we espouse. For example, if I study and come to the conclusion that baptism is a burial and means that one must be inundated in order to fulfill the Bible requirement — how could I be sure? Another comes along and says "Well, I don't get that out of the text Hogland, it seems to me that the text teaches sprinkling as the action for Bible baptism." Could I be sure? Not at all, if each has a right to his interpretation. The truth of the matter is that one of us, or perhaps both have MISUNDERSTOOD the Bible. No interpretation is involved.

2. My second objection to the personal interpretation theory is a direct contradiction of the prayer of Jesus in John 17. The Lord prayed "that they all may be one" but the personal interpretation theory divides people into hundreds of camps and creeds. How in the name of common reasoning could we be "one" when people make one verse mean a dozen different things?

3. My third objection to the personal interpretation theory is a contradiction to Paul's plea in First Corinthians 1. He said, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). It has been argued that the unity Paul speaks of in this text is "perfect" unity and will never be attained by brethren. This, I emphatically deny. I affirm that some congregations have attained this unity for which Christ prayed. Please keep in mind there is a difference in "sinless" human beings and a congregation dwelling together in unity. I would grant that on a comparative basis few congregations attain this goal. However, to say it is impossible is a direct slap in the face of the Lord and the peerless apostle Paul. Let us consider some of the problems at Corinth. They were divided over human names, going to law with a brother, discipline of the fornicator, Lord's Supper, spiritual gifts, eating meats sacrificed to idols, etc. Now gentle reader, was the right or wrong of these issues a matter of personal interpretation? Certainly not. Paul tells us that some within the confines of the church were right and others were wrong. Paul did not excuse the brethren on the basis of their sincerity. For example, some were wearing the names of Paul, Apollos and Cephas — they were wrong and causing division in the body. Some were wearing the name of CHRIST and they were right. This is true in many congregations. Some cause division and others strive to maintain the unity of the Spirit.

In the previous article, I pointed out that we are divided over sponsoring churches, benevolent organizations, classes, cups, head coverings, invitation songs, Christmas trees, weddings and funerals in church buildings, etc. Now my question is this — does the Bible settle all of these questions? Some may say, "Yes, but no one is smart enough to find the answer." Look out! If that be so, we are back to what the Catholic priest argued that no one but the priest could understand the Bible. Gentle friend, I believe that the Bible settles all the above questions. You may rest assured that when they are settled all the brethren will be "ONE". It breaks my heart to see the body of Christ divided into so many groups. Someone is going to have to answer for this on the day of Judgment. But someone may say, "We must be tolerant and kind." This is absolutely correct. Paul was tolerant and kind in dealing with the problems at Corinth but he did not stick his head in the sand and act as if the problems did not exist. Neither did he tell them to remain divided but just try to get along! He told them in plain words that some were right and others were wrong.

DETENTE IN THE CHURCH
or
Why Aren't There More Debates?

Dick Blackford

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Detente means "a slackening or relaxing, esp. an easing or relaxation of strained relations and political tensions between nations," *WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY*, p. 616. For the past several years there has been talk of detente in the political world. Detente has also become prevalent in the religious world and is known as ecumenism.

From the days of Israel's rejection of the judges (for kings like the other nations) to the patterning of the Roman Catholic church after the Roman Empire (and even beyond), history has shown that men often try to run the kingdom of God as they do their earthly kingdoms. Even today the concept of the centralization of power in the church bears close resemblance to our civil government. After being fed a constant diet of "talk" about detente in the world of politics and ecumenism in the religious realm, it became almost inevitable that the thinking of brethren would be influenced in that direction.

Generally, brethren have not used the words "detente" or "ecumenism" to describe their efforts to ease or slacken relations with false teachers. However, the concept has been observed under such disguises as "peace offensives," "unity movements," and "dialogue." While some of these terms have legitimate uses in the kingdom (when they get down to the nitty-gritty of the issues), most of the time they avoid the issues and turn out to be compromise situations.

Many, both in and out of the church, now prefer detente rather than **debate**. They want to continue propagating error but they want us to relax our opposition. This reminds us of a statement from the watchman, Solzhenitsyn. Commenting on the famous line by Khrushchev, Solzhenitsyn said: "Now of course, the communists in our country have become more clever. They no longer say, 'We're going to bury you.' Now they say 'detente.' But nothing has changed. The goals are the same as they were." (*Aleksandr I. Solzhenitsyn, "No More Concessions"*, *READER'S DIGEST*, Oct., 1975, p. 74).

And false teachers of today have become more clever. They no longer say, "We're going to skin you in a debate." Now they say "dialogue." But their goals are the same. Again, the world acclaimed literary genius, Solzhenitsyn, recalled: "The yes man is your enemy, but your friend will argue with you," *IBID.* p. 75.

The soft approach of many false teachers today should remind us that they are our enemies, spiritually speaking. Back when churches and preachers were

willing to openly defend their convictions in public discussions the Lord's church was growing by leaps and bounds. Brethren were enthusiastic at seeing souls won, and both members and non-members alike would drive a great distance to witness such an encounter between truth and error. Twenty-one years ago, another man whom you all know had this to say: "A good practical way to establish the falsity of false teaching is to expose it to the fresh air and sunlight of a good debate. . . . Truth has nothing to lose by debate, provided each disputant acts as a gentleman and sticks to the subject. . . . **THROUGH GOOD DEBATES THIS WRITER HAS NEVER KNOWN A STUDENT WHOSE FAITH WAS NOT STRENGTHENED.**" [*Batsell Barrett Baxter, GOSPEL ADVOCATE, Jan. 6, 1955, p. 11—caps mine, DB*].

I can well understand the feelings of those who are weary of controversy. But we should not be deceived into thinking that the rarity of debates these days is an indication that the religious world is almost united on the Word of God! In fact, there is more division now than ever and not many seem to care. Any unity movement which does not include discussing differences with an open Bible in hand, is worthless. The best "unity movements" that have ever been held within the past century were nothing more than open, fair discussions of THE WORD (debates, if you please). They did not always result in a merger of churches. And that really wasn't expected, for conversion is an individual matter. But when an individual unites with Christ on *His Word*, man, that's unity!

So, why aren't there more debates today? There are at least three possibilities.

(1) Some "Church of Christs" are getting soft on denominational error. They are more interested in peaceful coexistence (truce) and, in fact, have embraced the error. The denominations don't feel threatened. Those who are willing to defend their convictions are called "party-minded." Why should they want to debate?

(2) The denominations have learned that debating does not help their cause. They had much rather tickle the ears of those who enjoy their mushy, pious tones than discuss something that may cost them some members or affect them socially.

(3) Many do not have enough conviction on anything to bother having a discussion. They are wrapped up in socialism to the point that genuine spiritual matters turn them off. The mere listing of references (book, chapter, verse) should have a familiar ring to the avid student of the Word. But some are totally unfamiliar with such passages as Acts 15:2,7; Phil. 1:7; Jude 3; 2 Tim. 4:2; Acts 6:8-15; 17:17; 19:8,9; Mt. 22:23-46. Do these references sound familiar to you?

CONCLUSION

One should always deal fairly with his opposition. But we can never have detente between truth and error. The battle must go on. Perhaps if we would get back to exposing religious error (a thing that will send one to hell), false teachers might again be compelled to defend their beliefs, Jude 3. What do you think?

Restoration Footnotes

Earl Kimbrough

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THE "IDEAL" PREACHER'S WIFE

Preachers' wives, like preachers themselves, come in all shapes, sizes, and kinds. And as F. B. Srygley used to say of their husbands, "They are all human, and some are very human." We don't profess to know exactly what an ideal preacher's wife should be like. It does seem that it would be good if she possessed an outgoing personality, is religious in nature, and manifests an interest in her husband's work. It would hardly be a drawback if she is able to prepare his sermons and is adept in offering a few helpful suggestions now and then in regard to his manner of preaching. But then, a preacher's wife could be too "ideal."

David A. Nation was a gospel preacher of sorts when he met and married Carry Amelia Moore Gloyd in 1877. Carry was a young widow whose drunkard husband had died some years before, leaving her in poverty with an afflicted child. She was an outgoing woman (very outgoing); she was religious in nature (in her own peculiar way); and she was interested in her new husband's ministry (insofar as it served her purpose). Furthermore, she wrote his sermons for him, even supplying him with gestures he was to use in their presentation. She also offered some helpful suggestions about his preaching (while he was in the pulpit).

After disturbing the peace of Richmond, Texas for several years, Carry swapped her hotel there for a place in Medicine Lodge, Kansas. David, having tried journalism and law in the Lone Star State, was to assume "the ministry" of the First Christian Church in their new home. In doing so, he launched what one of his wife's biographers called one of theology's bleakest chapters since Peter the Hermit.

In writing her husband's sermons, Carry chose the text and filled in the body with wrathful anecdotes, often dealing with alcohol, tobacco, sex, and the Masonic Lodge, which she despised in that approximate order. She also threw in specific applications, by name, to persons in the congregation whom she felt in need of special admonition. Then she would edit and rewrite a sermon two or three times before permitting David to use it. But she wasn't through yet. When he mounted the pulpit to deliver the sermon, she took a seat in the front row and prompted him, in tones audible to the whole audience.

If he preached too slowly, she would say, "Speed up, David, you're dragging." She told him when to raise or lower his voice, which direction to face, and when to clear his throat, blow his nose, clutch his lapel, and pull his beard. As he neared the end, she would say, "That will be all for today, David." Then, ascending the pulpit, she would close his Bible and lead him out. (These facts come mainly from **Vessel of Wrath**, by Robert Lewis Taylor.)

Any preacher today who may think his wife is less than ideally suited for his calling, can take consolation in knowing he isn't married to a woman like Carry Nation. It could be worse, brother. A whole lot worse.

IN THE NEWS THIS MONTH

BAPTISMS	610
RESTORATIONS	158
(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

RHODESIA

FOY SHORT, 110 Harris St. A-3, Goodlettsville, Tennessee 37072
What is going to happen in Rhodesia? Being no prophet, nor the son of one, I cannot say. One thing is sure. The situation in Rhodesia is not nearly so grim as the news media would seem to indicate. The police go about their normal patrol duties, totally unarmed. Our brethren go about through the country as they will, preaching and teaching without fear of molestation. Of course, if the 12,000 Cubans now in Angola were transported over to Mozambique, and with full Russian support, were allowed to cross the border to attack Rhodesia, then the picture would be drastically changed.

Airmail letters from Jim Short, Paul Fudge and others in Rhodesia indicate no changes in their activities or plans. They speak of preaching to churches, of setting up studies with people in their homes, of traveling from community to community without difficulty — other than that imposed by the high cost of gasoline, and the fact that it is rationed. Since the door of opportunity is wide open in Rhodesia at this time for the preaching of the gospel, it seems to me that we should make every effort to

use the opportunity. It is possible that the door will one day be closed to us from this country except for brief visits by a very few — as has happened in Nigeria and other countries in north Africa.

One way of using the opportunity which I would commend to brethren is that support be provided for two young Rhodesian preachers for a two year period. They would work in close association with me for the two year period, devoting full time to preaching and studying, thus equipping themselves for more effective work in years to come when they will be on their own, either self-supporting, or supported by Rhodesian churches. It is a kind of "training-on-the-job" such as Timothy, Titus and Silas engaged in with the apostle Paul. The younger learning from working with the older and more experienced.

Churches able to have fellowship in this work of preaching and teaching the gospel in Rhodesia may contact me for details concerning the men to be supported. The support would, of course, be sent directly by the supporting church to the man they choose to support. This can be done easily by ordinary check by airmail. Over the years we have had no difficulty over this. I would be happy to visit and talk personally with brethren con-

cerning this work. Just under half the amount needed for one man has so far been promised. The amount needed by each man is \$850 per month. These are white men whose living standards are similar to those of people in the U.S.A. Supporting these two men would accomplish at least two important ends. First it would increase our manpower for teaching the gospel, RIGHT NOW. Second, it will be a valuable contribution to the long range future of the work by providing two more men with a background of intensive work and study, to be the future preachers and elders of the churches in Rhodesia. I need to hear from you soon. My wife and I plan to leave Nashville on May 5th or 6th to return to Rhodesia. Telephone (615) 859-5361.

RALPH JOINER, 4661 Cooper Rd., Cincinnati, Ohio 45242 — The Hazelwood church is a small group of black brethren meeting in the northeast section of the greater Cincinnati area. They and the Blue Ash church have been drawn close together by our mutual love for God's word and stand against the many innovations of our liberal brethren, in particular the periodic local Campaigns for Christ. These brethren have met under very adverse conditions: no heat, no indoor plumbing, and none of the luxuries we of the more affluent churches take for granted. Yet they never complain or weaken in the faith. They have song books and Bibles but they are in need of some seating. If any congregation has pews not in use, these brethren would appreciate them. Their attendance presently is about 35 but they are working and would be able to use seating for about 100 people. If you can help, contact Henry Ware, 3454 Greenlawn Ave., Cincinnati, OH 45207. Telephone (513) 281-7955.

JEFF KINGRY, 109 Old Crossing, Annapolis, MD 21401 — I have the following copies of SEARCHING THE SCRIPTURES which I will trade (or give away to those who need them): Volume 1 (nos. 5,8,9,11,12); Volume 2 (nos. 1,2,3,4,10); Volume 3 (nos. 2,5); Volume 7 (nos. 1-5); Volume 8 (no. 12); Volume 9 (nos. 1-6, 7-12). I need just the following to make a complete set for binding: Volume 2 (nos. 5,7,12); Volume 3 (nos. 1,3); Volume 4 (nos. 6,10); Volume 5 (nos. 2,3,5,6,8-11); Volume 6 (nos. 1-3, 5-10, 12). **DONALD R. GIVENS**, P.O. Box 192, Haney, British Columbia, Canada — We have had seven baptisms this winter. Bill Spaun of Seattle, Washington earnestly desires to move to western Canada to help in this harvest field. If you can give him any assistance please contact him soon at 16220 Ambaum Blvd., S., Seattle, WA 98148 or phone (206) 243-4861.

PREACHERS NEEDED

ST. PETERSBURG, FLORIDA — The Disston Avenue church of Christ is seeking a full time preacher to begin work in May or June. Inquiries may be directed to 901 49th St. South, St. Petersburg, Florida 33707, in confidence.

GALLATIN, TENNESSEE — The Southeast church is in need of a full time preacher. We have the desire to grow and believe a full time preacher could contribute toward this goal. Most of the support would need to be raised elsewhere. Contact the church at 165 Witherspoon Ave., Gallatin, Tennessee 37066. Phone (615) 452-9598 or (615) 452-9713.

AUSTRALIA AND THE PHILIPPINES

LESLIE DIESTELKAMP, 8311 27th Ave., Kenosha, Wisconsin 53140 — In late November, 1975, I ended about 14 months of gospel work in Australia which involved me in work with some twenty congregations scattered over the eastern quarter of the country. Though we worked separately most of the time, I was closely associated in that work with my youngest son, Roy, and he is continuing there even yet in a very busy schedule of preaching and teaching. We were both supported there by the 77th Street church in Birmingham, Alabama. Roy's permanent mailing address is P.O. Box 97, Gynea, N.S.W., 2227, Australia. He would be happy to respond to any inquiries about the work there.

Roy, along with Max Burgin and Roily McDowell, native Australian preachers, are the only full time gospel workers there who oppose the church support of human societies and the sponsoring church concept of cooperation. However, there are a dozen or more able men who support themselves and who share the above convictions and who do good work in preaching. Some others receive partial support and likewise do good work.

Australia is a beautiful country with a lovely climate and a

prosperous population. The cost of living is very high as is the inflation rate. But the average Australian is not at all religious and evangelism, by any process, is very difficult. Yet among the small congregations there are devoted, faithful saints, and gradually, with patient perseverance, the cause will prosper in that good land. There will be no mass evangelism there as we saw in Nigeria, but if this earth remains, the next generation should see a significant development, both numerically and spiritually.

The Philippines

In December and January, 1976 I spent eight weeks in Mindanao in the southern Philippines, where I had been briefly in 1974. My last six days there (as well as my first six days in America) were spent in a hospital, suffering from malnutrition, Malaria and dysentery. But the first seven weeks I preached 113 times in 31 different congregations in the cities, towns and villages of that island. About 50 were baptized though my efforts were mostly to edify Christians. After one sermon at one place I was fired, but this may result in a sound work there.

I travelled by plane, boat, bus, truck, motorcycle, jeep, horseback and walked to several places when the roads ran out. By going to so many remote places, living with the people and working in the actual congregations I was able to edify and encourage the whole church in each place. Of course, after spending my 64th birthday there, I was fool-hardy in some facts of life and tried to do a young man's work, resulting in my sickness which prevented me from going on to Nigeria for more such work. (Thankfully, I am now almost completely recovered, here in America).

The Philippine work is a great work, second only to that in Nigeria which is much larger and more fruitful. The matter of American support for Philippine preachers needs much study by all concerned. Many good, faithful, zealous Filipino men do good work with no support, and others with very little. A few receive very large wages, sometimes from several sources. Some are undeserving. But I believe Americans can hardly make a better investment for souls than by supporting faithful Filipino preachers. I'll be happy to supply names and recommendations to any who desire such. Any Americans who have used song books and other good religious books would do well to send them to the Philippines.

DEBATE IN CHATTANOOGA

May 17, 18, 20, 21, 1976

Proposition 1: "The Scriptures teach that there is a distinction between the uses that may be made of an individual's money and that money which has been contributed into the treasury of the church."

Affirms: Dave Bradford

Denies: Jim Clements

Proposition 2: "The Scriptures teach that the treasury of the church may be used for any purpose for which the individual Christian's money may be used."

Affirms: Jim Clements

Denies: Dave Bradford

The first two nights will be conducted in the building of the Middle Valley church at 1836 Thrasher Pike, Hixson, Tennessee. The last two nights will be in the building of the North Hixson church at 5484 Old Hixson Pike, Hixson, Tennessee. All sessions will begin at 7:30 (EDT). To reach either building: From State Hwy 153 turn NE on Hixson Pike at Northgate Shopping Center and go 1 and 1/4 miles NE to North Hixson building, or go 5 miles NE to Thrasher Pike, then left 1/2 mile to Middle Valley building. For further information, contact Dave Bradford, P.O. Box 143, Hixson, Tennessee 37343 or phone (615) 842-0827.

PREACHERS NEEDED

EL DORADO, ARKANSAS — This small south Arkansas congregation needs an evangelist. We can supply \$500 a month with other support to be raised elsewhere. For further details contact John H. Storey, 307 Hathaway, El Dorado, Arkansas 71730. Phone (501) 862-4396.

POUND, VIRGINIA — A full time preacher is needed with a small congregation in southwest Virginia. For more information please call collect: Jack Goff (703) 796-4412, after 7 P.M., or write Jack Goff, Rt. 1, Box 494E, Pound, VA 24279.

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 XVII

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THINK ON THESE THINGS

H. E. Phillips
P. O. Box 17244
Tampa, Florida 33612



THE RELIGION OF THE PHARISEES

The religious sect called the Pharisees prided themselves in the first century as devout, God fearing people who kept themselves separate from all others. In spite of the fact that they made great claims of love and obedience to God's law, they were of the worst sort of hypocrites. There are many in the church today who have the same spirit as that which characterized these Pharisees.

Their practice was not in harmony with the doctrine which they taught. Jesus said of their doctrine: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their words: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues" (Matt. 23:2-6).

It does no good to learn and teach a thing unless the teacher practices what he teaches. This was hypocritical. Their religion consisted only in telling others what to do, while refusing to do them themselves. All too many are in this same class today. Many "big" preachers are in the business of promoting some project which they want churches to pay for and other people to work out.

The real reason for this attitude is the lack of love. It

does not help anyone to profess a deep religious faith which he does not practice because he does not love. It is really not faith or religion in any true sense.

The Pharisees did not really know God, therefore they did not love Him. Jeremiah said in prophecy: "Where is the Lord? and they that handle the law knew me not" (Jer. 2:8). These Pharisees handled the law of the Lord, but they did not know Him in the true sense of His revelation to them. Jesus accused them of hating the Father— "He that hateth me hateth my Father also" (John 15:23). In the next chapter he further says to some of the Jews: "And these things will they do unto you, because they have not known the Father, nor me" (John 16:3). Again he said of the Pharisees: "If God were your Father, ye would love me: for I proceeded forth and came from God: Neither came I of myself, but he sent me" (John 8:42). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7,8).

Since they did not know God as He is revealed in His word, they did not know man as God wants him to be, and of course did not love their fellowman. They wanted to argue with Jesus about healing on the Sabbath because they had no compassion for man and were more zealous in their strict observance of their tradition. John said, "He that saith he is in the light, and hateth his brother, is in darkness even until now" (I John 2:9). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21). Anyone who does not love God will not love his fellowman, and the one who does not love his fellowman proves that he does not love God. The Pharisees did not really know and love God, consequently they did not love mankind.

The love of the Pharisees was self centered. All they did was for the purpose of impressing men with their own righteousness and piety. To them Jesus said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). They did not really believe, but only wanted the honour that comes from man. Too

many today in the church have this same attitude.

The Pharisees wanted it to appear that they were not guilty of the sins of their fathers in killing the prophets. They paraded before men their piety and devotion while actually they had no love for either these prophets or the truth. They loved themselves above all others and wanted to make that impression upon all men. They were hypocrites of the first class, and Jesus condemned them in the sharpest words for it. In Matthew 23:29-33 we read: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witness unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

This is a most severe condemnation by the Lord, and it applies to all today who have this same attitude.



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Editorial

Connie W. Adams
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"AND SEE HOW THEY DO"

After the momentous Jerusalem meeting to settle once and for all what revelation made known regarding the fate of the Gentiles in relation to the law of Moses, Paul and Barnabas said "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). Perhaps there lingers in the hearts of gospel preachers a yearning every now and then to visit brethren either where they have labored before, or perhaps a new field to them, and "see how they do." While all servants of God should steadfastly resist the impulse to meddle where they are not wanted or needed, it is difficult to travel among brethren in different parts of the country, or the world, without forming some impressions of "how they do."

It has been the lot of this writer to travel a good bit among brethren over the country during the last several years. It is not uncommon for someone, usually a fellow preacher, to ask "How are things shaping up, as you see it?" For whatever interest it may create and good it might do, we offer a few observations. Certainly, we have not been everywhere, nor is it certain that in every case we have sized up the situation correctly.

(1) As we see it, there are many **hopeful signs** to be seen in various places we have been privileged to preach the word the last few years and especially within the last year or two. The dismay, gloom and discouragement which characterized so many brethren in places where there were sad divisions over the institutional controversies have about subsided and have been replaced by a spirit of optimism resulting in greater evangelistic effort both at home and abroad. We see more and more effective programs of personal evangelism being conducted with rewarding success. Neighborhood surveys in various places are showing that there are many people in denominationalism now who are searching for something with more substance than they have found in the "mainline" churches which have generally gone after the social gospel. In Bradenton, Florida and Birmingham, Alabama just this spring we have been encouraged to see more and more young people in the church on fire with zeal and working continually to teach their friends the gospel. In Bradenton, back in April, one young man brought a friend at 2:30 A.M. to obey the gospel as the result of a study after the service was over. At 4 A.M. this young man's brother came bringing someone else to "put on

Brethren are becoming more aware of the fruitful fields for the gospel outside of this country. The newsletters and other reports from brethren in Nigeria, South Africa, Rhodesia, India, the Philippines, Mexico, South America, Canada, Italy, England, Australia and other places have sparked a wondrous interest in gospel work in these places and made brethren more determined to help share the good news of Christ and His word with the nations of the earth. We see reports in numerous church bulletins of support being sent to worthy men in many such fields outside this country, in addition to the continued and increased support of good men in our own land.

We continue to be impressed with the knowledge and ability of a host of godly men from one end of the land to the other. Many of these brethren do not write in the journals the brethren publish, but they are very much on the job with notable success. They are the real heroes in the kingdom of God. Among the younger preachers there is an alertness, knowledge and ability (to say nothing of dedication) which would surprise some brethren who think they must always have an older and more experienced preacher.

More congregations are working to equip the members for greater service. We see special study and training classes being offered by congregations and experienced preachers in all parts of the country. As this continues and is refined to the point of greater effectiveness, you will see more preachers being developed, more efficient Bible class teachers, more elders and deacons and personal workers getting into the work of the Lord with all their might. To assist in these efforts more congregations are providing libraries which are improving all the time and the use of visual aids for classroom work and for home Bible studies are becoming ordinary. In evidence in many places is a good variety of attractive gospel tracts, well displayed.

(2) There are some **hindrances** in evidence in some quarters. Some congregations are thwarted because of internal disturbances, often the result of misunderstandings of a personal nature. Some are related to friction between the preachers and elders, or other members. Some are directly attributable to lack of teaching while in other cases the works of the flesh are simply at war against the fruit of the spirit.

In some areas there are some problems, usually aggravated by preachers and a few others, which fall in the realm of matters of private scruple. Some, in their zeal for what they sincerely believe to be a righteous cause, have allowed their consciences to become the guide for everyone else. The result is always predictable. Thank God, there is an increasing volume of voices calling for balance, forbearance and patience.

There are some areas where there is a need for much teaching on some of the issues involving the work of the church. There is a younger generation on the scene which did not participate in the struggles of a few years ago. Unless the truth is kept before them, battles of yesterday will have to be fought out again. Some are sound asleep as to the dangers of the "grace-fellowship" controversy and some are not disposed to

Yet, throughout the land we cross the trails of some who have been taken in by this deceptive error and who are tolerated (if not used in the teaching program) in some instances. Their speech "betrayeth" them. The dangers of the charismatic movement to some young Christians is not perceived by some. There is a need for up-dated information and expose of modern, religious thought. There are even some evidences of "situation ethics" being accepted by some who claim membership in New Testament churches. There is much need for teaching on the family relationships nearly everywhere.

The shortage of gospel preachers continues in all parts of the land. We have leakage at both ends of this problem. Not enough young men are being motivated to preach, and older men are losing their health, if not their lives. Some middle-aged men have seriously impaired their health by trying to do the work of three or four men. The problem is complicated by the increasing number of congregations in all parts of the nation. Men who support themselves in secular work and preach in places where they are needed are going to have to shoulder more of the load. Brethren everywhere need to rally to the support of those men who are willing to give themselves into the work of preaching and see to it that they are supplied with what they need to do the work which has to be done.

It appears to this writer that the problems we have described are nothing more than growing pains. We do not believe there is any problem facing the Lord's people which cannot be handled by faithfully teaching the truth. With patience, we must keep on planting and watering. We are encouraged to see the turn-around in responses during gospel meetings in most places we go. This nearly always happens when brethren are truly ready for a meeting. The babes must be nourished and the mature must be strengthened with the meat of the word.

There is one thing for sure. Those who have been reporting that the "antis" are dying on the vine are misinformed. We are thankful to be alive and to negate the false report of our demise. That's how it looks from this editor's vantage point.

I MARVEL

Galatians 1:6

James P. Miller



1111 Hickory Lane
Cocoa, Fla. 32922

It has never been the purpose of this column to suggest better ways to preach or subjects to preach on. There are writers on this journal who can do a far better work than I can along this line. I have always been one of those preachers for whom sermon preparation was not a great problem. I am tempted however to make this column the one exception. Every once in a while an idea comes along that should be shared. I am presently preaching this series with a reasonable amount of success.

It is a series of sermons on the WISDOM OF GOD. I know the dangers in preaching anything in series. The congregation is prone to judge them all by the first one or two, and lose interest in the entire series. It might be the course of wisdom just to preach them and say nothing about them being in a series. Space will forbid my going into details. I am just going to give the main thought of each. I have found that this is all the experienced preacher wants anyway. The younger men will have to develop full outlines and they can get help from many sources.

1. The Wisdom in the Creation. Psalms 19:1-2. Nature tries to tell us every day that God is the maker of the heavens and earth.
2. The Wisdom of God in the Fall. Genesis 3. If God had not made His word good, Man would have transgressed the next day and expected the same treatment.
3. The Wisdom of God in the Flood. Genesis 8. The need for a fresh start. The flood explains many of the conditions that are found on the Earth's surface today (2 Peter 3:6-7).
4. The Wisdom of God in the call of Abraham. Genesis 12:1-3. The establishment of the family. The seven fold promise with emphasis on the seventh.
5. The Wisdom of God in the giving of the Law.
 - A. The Ten Commandments. Exodus 20. The first three deal with the nature of God. The last six with morals. Only the fourth was peculiar. Paul says they were nailed to the cross (Colossians 2:14).
 - B. The Wisdom of God in the Strictness of the Law. Hebrews 2:2. This was necessary for man as a free moral agent. After 15 hundred years the Jews still upheld it. This is proven by the woman taken in adultery (John 8).
 - C. The Wisdom of God in the Type and Shadow. Hebrews 10:1. God had an eternal purpose as

July Special - Morals Under Fire

A counter-attack on today's immorality. The following articles will appear:

Immoral Philosophy - Existentialism - Ken Green

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6. **The Wisdom of God in the Captivity.** 2 Kings 24. Israel lost its freedom but regained its soul. The identity of Judah guaranteed (Genesis 49:9-10).
7. **The Wisdom of God shown in the Restoration.** Ezra and Nehemiah. Not one new thing was offered, just a restoration of the old.
8. **The Wisdom of God shown in the sending of John the Baptist.** Matthew 3:1. God beginning again to make a people ready and this after the centuries of silence. John baptized for the remission of sins (Mark 1:4) and baptized people that confessed their sins. Baptism necessary for salvation is denied today by many.
9. **The Wisdom of God and Jesus Christ.** Matthew, Mark, Luke and John.
 - A. In having four records instead of one.
 - B. In Christ's birth.
 - C. In Christ's life.
 - D. In the death of Christ.
10. **The Wisdom of God and the Church.** Ephesians 3:9-10. Cannot separate the cross from the body (Ephesians 2:16).

The experienced preacher could go on and preach on the wisdom of God in having the church sing, take the Lord's Supper, etc. It is just another way to preach on the unfolding of God's plan. I remember years ago as a young preacher going to Freed Hardeman College to the lectureship (which at that time lasted for two weeks) and hearing Brother H. Leo Boles teach a class on this subject. I still have the outline that he used.

The great affirmation of the New Testament is that the gospel of Christ involving many of these things is the result of the wisdom of God and the greatest expression of that wisdom. Paul, in 1 Corinthians 2:7, puts it this way. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

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Let No Man Despise
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Keith Ward

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(EDITOR'S NOTE: Keith Ward was born in Garfield, Arkansas, the son of faithful Christians. After two years at the University of Arkansas, he spent four years in the Marines. At Richmond, Virginia he was encouraged by Don Freeman to set his life right. Later at Waipahu, Oahu he was further encouraged by Ben Shropshire and preached his first sermon at the Leeward congregation there. Upon leaving the military service, he attended Florida College for three years. While there he preached for the Del Rio congregation. He married a fine young woman, Dene Ayers, whom he met at Florida College. The Wards are now living and laboring with the church at Gibson City, Illinois. Brother Ward has had several good articles published in different papers and we are pleased to introduce him to our readers through this column.)

MIRACLES IN THE WORD

The world is lost. We often say this without realizing that "the world" is our neighbor, our good friend, or perhaps, even the man sitting in the pew next to us. And "lost" is just a nice way of saying "going to hell." Of course, we want to save the lost, and often dream of how much easier it would be if only we had miracles. If we could just raise the dead or heal the sick instantly, we could convince thousands that we had the truth and convert them.

We know that miracles have ceased (I Cor. 13:8-10), but this does not keep us from wishing we had them. Perhaps, it will help to show that they do not work, that they are not and never have been God's method for **saving souls**. Elijah was a man who depended on miracles and great deeds to save the people of Israel. He did have miracles, yet he was discouraged by their results. Since he was a man of like passions with us (James 5:7) we can learn by studying why the miracles failed.

In I Kings 19:1-4, we find that Elijah fled from Jezebel when she threatened him. Why? Why did he want to die? Had he not just won a mighty victory for God at Carmel?

(Unless otherwise noted all passages are from I Kings.)

Who Are the Characters?

As we examine the characters of the story we learn that Ahab was a man who was controlled by whoever talked to him last. He was weak. He upbraided Elijah but when Elijah stood firm and rebuked him, he was quick to yield (18:17, 18). He succumbed to evil when he allowed Jezebel to lie and murder to gain Naboth's

vineyard for him (21:1-16). Jezebel on the other hand was strong-willed. She was queen in violation of two of God's commands which forbade Jews to marry foreigners or to make treaties with them. Almost single-handedly, she rooted out the worship of Jehovah in the land of Israel and replaced it with idolatry.

What Elijah Did That Ahab Told Jezebel

The Bible first mentions Elijah when God told him to pronounce a drought that lasted three years. During this time Jehovah kept him safe, first near the brook Cherith where ravens fed him, and later with the widow of Zarephath where a small cruse of oil and a handful of meal never ran out (17). At the command of Jehovah he returned to Israel to end the drought (18:1). Ahab was looking for water for his horses when he met Elijah in the way. He heeded Elijah's command and assembled the people and the prophets of Baal on Mt. Carmel. They held a great contest. All day the prophets of Baal called upon him to send fire to consume their sacrifice while Elijah taunted them: "Cry aloud . . . (maybe) he is on a journey, or peradventure he sleepeth." At the end of the day, Elijah repaired the altar of Jehovah, prepared his sacrifice, dug a ditch around it, and poured water over the sacrifice until it filled the ditch. He called on God and fire came down and consumed the sacrifice, the altar, and even dried up the water in the ditch. The people rallied to God and Elijah slew the prophets of Baal. Elijah prayed and it began to rain. Then the hand of the Lord came upon him and he girded up his loins and ran in triumph ahead of Ahab's chariot sixteen miles to Jezreel.

From Triumph to Despair

Elijah saw (i.e. perceived) that Jezebel still had the power to threaten his life and knew he has not won (19:3). In despair, he fled into the wilderness and requested that he might die. He ran not from personal fear but to preserve the last champion of God's cause (19:9, 10).

I Am No Better Than My Fathers

What was it that his fathers had been unable to do that Elijah was also unable to do? He speaks of his spiritual fathers, the prophets. They had failed to turn Israel from idolatry. Elijah based all his hopes, everything, on a magnificent sign, a miracle that he reckoned would convince the people to give up idols. When it failed, he gave up. He saw nothing else he could do, so he ran.

God's Word—Not Miracles

As Elijah moped in a cave at Mt. Horeb, God came to him and asked "What doest thou here, Elijah?" (19:9). This is the first time that Elijah went anywhere unless commanded by God. He is told to come out of the cave and stand before the presence of Jehovah. As wind, earthquake, and fire passed the cave, Elijah remained inside. Jehovah is not in these powers. Only when he heard the "still, small voice" did he wrap his mantle about him and go out. God is in his Word. This is the teaching of the New Testament also. "I am not ashamed of the gospel for it is the power of God..."

(Rom. 1:16). "For the **word** of the cross is to them that perish foolishness; but unto us who are saved **it** is the power of God;" and, "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of **the thing preached** to save them that believe" (1 Cor. 1:18, 21).

"Give Heed to Reading"

We studied only four verses. "Three chapters," you say? No. We gave attention to four verses and asked: Who are the characters? What did Ahab tell Jezebel? Why did Elijah want to die? We must learn that studying is more than just reading over a passage. This is why Paul says to give **heed** to what we read (1 Tim. 4:13).

The more obvious conclusion to this **study** is well stated by Paul: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). We will never save souls while we are sitting around daydreaming of great works and mighty sermons that we think will convert thousands and make us famous in the brotherhood. God's power is in the word. Not in dreams. Not even in miracles. Preach, don't wish. Preach.

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By J. F. Rutherford

For years gospel preachers have combed used book stores in search of a copy of the most damaging book of all to the JEHOVAH'S WITNESSES, **MILLIONS NOW LIVING WILL NEVER DIE**, written by the successor of Charles T. Russell. Absurd claims and predictions were made in this book, so embarrassing to the Witnesses that for years they sought to obtain every copy available and destroy it.

Charles M. Campbell of Akron, Ohio has now reprinted this book. Every interested person may now have a copy. Included in the reprint is the newspaper obituary of J. F. Rutherford.

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CONFESSING CHRIST

Gospel preachers through the years have taught the will of God so men might be saved from sin. Those who are aliens (Eph. 2:12) to the family of God have been taught, and correctly so, that in order to be saved, one must: (1) hear the gospel of Christ preached (Mk. 16:15, Rom. 10:17; Acts 18:8), (2) believe the message of the gospel when preached (Mk. 16:16; Acts 18:8; Heb. 11:6, etc.), (3) repent of sins (Lk. 24:46-47; 13:3; Acts 17:30-31; Acts 2:38; 3:19), (4) confess Christ (Acts 8:36-37; Rom. 10:9-10; Mt. 10:32) and (5) be baptized for the remission of sins (Mk. 16:16; Acts 2:38; I Pet. 3:21). Most Christians agree that this is what the Bible teaches one must do to be saved. Sectarians have denied that baptism is essential to salvation; some brethren have questioned whether confession is necessary.

(1) Acts 2:37-38. Some have pointed out in this passage that only repentance and baptism are mentioned but not confession. It needs to be pointed out that verse 40 says and "with many other words did he testify and exhort, saying, Save yourselves from this untoward generation". "Other words" were spoken besides what is stated in Acts 2. The apostles baptized believers who had repented. If there was any doubt about their faith, it was settled before baptism.

(2) Mark 16:15-16. It is said that confession is "absent" from this passage. True, but would that mean it was not essential? Repentance is also absent. Does this fact make repentance not essential? If not, then why would the absence of confession make it not essential?

(3) Acts 18:8. This passage is used to point out the non-essential nature of confession since it is absent from the verse. Again, repentance is not mentioned and neither are grace, love or mercy. Does this make them not essential to salvation?

Acts 8:35-38. It is in this passage of scripture that one learns specifically what is confessed before baptism. It has been contended that there is no "public confession" in this passage. Thus, there is the need to look at the passage.

Philip preached Jesus to a man from Ethiopia (Acts 8:35). When this man saw water he wanted to be baptized—"See, here is water; what doth hinder me to be baptized?" (verse 36). Since believers were the only ones baptized in New Testament times, Philip needed to know if this man was a believer. How could one know what another believed unless told? Philip did not go through some cold formal ritual. He simply said he

could be baptized "if thou believest with all thine heart" which the Ethiopian understood to mean "Do you believe Jesus Christ is the Son of God". I know this is what he understood Philip to mean for he said, "I believe that Jesus Christ is the Son of God" and that answer would make no sense if the question had not been what it was.

I do not believe, neither do I know of any gospel preacher who believes, that one must make "a public confession" just for the purpose of saying something before men in order to make baptism valid. What is usually called a "public confession" is required to learn if one is a believer in Christ and a proper subject for Bible baptism. One might know a person well and yet not know that He believes Jesus Christ to be the Son of God. For example, how many times have you thought you knew someone extremely well and learned at the funeral of their relative that they have a brother or sister in another state of which you were not knowledgeable? A gospel preacher who asks a person who walks down an aisle of a church building during the singing of a song at the close of a sermon and says He wants to be baptized, if he believes Jesus Christ is the Son of God, is doing so to learn if he is a believer in Christ. If a preacher does not know if one is a believer in Christ, how else could he learn without asking? This is all Philip did. If a gospel preacher clearly understands that the one being baptized is a believer in Christ, then there is no point to asking what some would consider a formal public confession.

For example, I teach a couple in their home for weeks and one night they say they believe what we have studied and they have learned is the truth and believing it are ready to be baptized. We briefly review and discuss the faith they have in Christ and that their faith is leading them to obey the gospel and they are to be baptized. We drive to the building, and I know as we drive that they are believers in Christ. Do I have to have a formal public confession at the building before baptizing them? Am I interested in going through an outward form or in seeing people obey Christ?

If on the other hand I teach a couple and quickly they want to be baptized, I may think that they have not learned sufficiently to be baptized. In order to see if they are believers in Christ I must ask them. They confess they do. This is all Philip asked of the Ethiopian.

In closing, I must say that one article I read upon this subject, which prompted this article, said that a required public confession originated with a Baptist preacher when he baptized Alexander Campbell. This is not true. In *Memoirs of Alexander Campbell*, Vol. 1, page 398, it specifically states Campbell was baptized by a Baptist preacher "contrary to Baptist usage" upon "the simple confession that 'Jesus is the Son of God'__ required of converts in the apostolic times". Campbell was seeking to follow the practice of "apostolic times," not originate a new practice. Besides, the Bible, not the practice of Campbell, is our standard.

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J. F. Smith

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PROPER ATTITUDES TOWARD GOD'S WORD

Today as never before, brethren have the least regard for the Bible as God's Word and perfect plan, than any period of time since some of the great men of old said, "Let us speak where the Bible speaks, and let us be silent where the Bible is silent. Let us do Bible things in Bible ways, and call Bible things by Bible names." This attitude of indifference in members of the body of Christ causes much division, strife, and unrest in the brotherhood. We deem it extremely important to present in this article some proper attitudes in studying God's Word. Where the following attitudes have not been present, innovations, substitutions and error have always been the result. Where these attitudes exist, peace, love, and purity reign supreme.

Approach It With Respect

In Exodus 3, we read of Moses approaching the burning bush to see the amazing sight, God spoke to him out of the bush and because of the presence of God, Moses was told, "Put off thy shoes from off thy feet—for the place where thou standest is holy ground." For us to approach the Bible, from which God speaks to us, with less reverence, is to deny the Holy and Divine nature of His revelation. If the Bible is to be our guide, we must have such a deep respect for it as God's Word and way of life for us, that no human inducements nor pressures can make us turn aside from doing God's things in God's ways. No one can truly claim to respect the Bible and say of God's commands, "I know that is what it says, but..." Do you have the proper respect for God's Word to make it a "Lamp unto your feet, and a light unto your pathway"?

Recognize It As Infallible

Webster defines the word "infallible" as, "free from error: that cannot be mistaken." Unless we believe that God has given us a book that is free from error, then we cannot accept the Bible as being our perfect guide. With an attitude of this type, it is easy to see why some have changed God's ways so that they are less objectionable to the world. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord" (Isa. 55:8).

Accept It As All-Sufficient

Every pattern that is set forth in the Word of God is all-sufficient for us today. If, in the Bible, God placed upon those of the church a responsibility for doing a

thing, and they were held accountable for doing it, we can be sure we will be held responsible today. No man or organization can be held responsible for doing God's bidding, unless a sufficient guide or pattern has been given unto them. Paul said in 2 Tim. 3:16-17, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, completely furnished unto every good work." Now, Paul either knew what he was talking about when he made this statement (for he was directed by the inspiration of the Holy Spirit) or God is a liar. If, therefore, I do not approach God's Word with a conviction to direct my life in such a way as to go to heaven when I die, it would be little wonder that human philosophy and religious error would be the result.

Determine To Be Guided By It

If we are not willing to be guided by it, we have no place in the Kingdom of God. We need to have the attitude of Samuel of old, "Speak Lord, thy servant heareth." Christ said, "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31-32). "Seeing ye have purified your souls in obeying the truth..." (1 Pet. 1:22). Christ is truth, His Word is truth, and through truth we are made free. To be united in truth, we must all be guided by His Word. Thus we must determine to honestly desire and work for peace and unity. However, unity is less important than truth; because unity must be based UPON TRUTH, and the only truth that we have in matters religious, comes from the Word of God. Yes, division is condemned in the Word of God. There is one thing, however, that is worse than division—UNITY IN ERROR.

Conclusion

So, for us to have any assurance of unity in truth, we must have the proper attitude toward God's Word. We must determine to (1) approach it with respect, (2) recognize it as infallible, (3) believe it to be all-sufficient, (4) be willing to be guided by it.

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PERSONAL EVANGELISM AND MORMONS

Harold Tabor

Converting anyone connected with one of the major cults (Jehovah's Witness; Latter day Saints or Mormons, and Christian Science) is not an easy task. Yet they can be converted with special knowledge and effort. Since they usually do not recognize themselves to be sinners, a special approach will be necessary. Many visits will probably be necessary. But do not become discouraged, because very few people are converted on the first visit.

Some Prerequisites

First, we must be wise yet humble. Humility is not weakness. It is the opposite of pride. Do not confuse timidity with meekness. One can be meek and yet bold (Acts 4:13). Second, we must understand that when they use a familiar term, it does not always mean the same thing as it does to you. To the Mormon, the Gospel means Mormonism; God means exalted man; Salvation means the resurrection; Eternal life means immortality. You can see that Mormons have a complete and independent theology. Third, get off the defense and take the initiative. Take full command of the situation and keep it. Stay off the defensive! You are not trying to answer questions regarding all the difficult passages in the Bible. You are not trying to explain the Urim and Thummin, the Stick of Judah and Joseph, nor the baptism of the dead. These subjects can be discussed and answers given. But a Mormon will not be converted by these answers. If you allow yourself to discuss these subjects, you are on the defense. Likewise, these subjects are irrelevant and distracting in any attempt to convert a lost soul. Finally, what is the most important subject? It is not the temple in Utah, nor whether Joseph Smith was a prophet; nor the inspiration of the Book of Mormon; nor the priesthood; nor the eldership; nor authority. None of these! **THE MOST IMPORTANT SUBJECT IS GOD!**

The Method

Take the initiative and state that you wish to ask some questions regarding his belief. You will want to get a commitment after each question so that you will understand what he believes. There is a group of questions which are general in nature. Ask first: Do you accept the statement, "As man is, God once was; as God is, man may become?" This statement is not found in any of the standard works. It will amaze a Mormon that you even know this statement. Mormonism does believe in many gods. Second question: Does God have a body, fingers, toes, etc? Pause between each physical part and wait for an affirmative answer. Is he married? Does he have parents? Is he changing? Is there more than one God? You have now established his belief about God.

The crucial test questions are next. Ask, What if I could show you that the Book of Mormon does not teach these beliefs? Would you be disturbed? Would

you agree that something is wrong? If I can show you from the Book of Mormon, would you accept it? Do you want to know the truth? If you get an affirmative answer from the questions, you may be able to convert this person. If he is unwilling to accept the truth, there is little chance of conversion.

Remember to keep the initiative. Do not allow him to change the subject or ask questions about those vague passages in the Bible. Your only subject is GOD!

Passages from Book of Mormon

Show him these passages in the Book of Mormon. Write the references in the front of your own copy.

A. THERE IS ONLY ONE GOD.

1. Read the last sentence of the testimony of three witness.
"and the honor be to the Father and to the Son, and to the Holy Ghost, which is one God"
2. Alma 11:22, 27-29 (page 222-223).
And Amulek said unto him: Yea, if it be according to the Spirit of the Lord which is in me; for I shall say nothing which is contrary to the Spirit of the Lord . . .
"And Amulek said: Yea, there is a true and living God. Now Zeezrom said: Is there more than one God? And he answered, No."
3. Alma 11:38-39
"Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father? And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last."
4. Note also the second paragraph of the title page. The statement in capital letters, "Jesus is the Christ, the Eternal God."

Remind him that this is his "inspired" book. There is no problem of translation and it is not supposed to have any errors or contradictions in it.

B. GOD IS UNCHANGING.

1. Mormon 9:9-11 (page 476)
"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are."

ROSS O. SPEARS—Our readers will be greatly saddened to learn of the recent death of this beloved veteran of the cross. A more extended notice will be given later.

2. Moroni 7:22 (page 513)
"For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing."
3. Moroni 8:18b (page 517)
"For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."

C. GOD IS (not has) A SPIRIT.

1. Alma 18:24-29 (page 242)
"And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God? And he answered, and said unto him: I do not know what that meaneth. And then Ammon said: Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said; This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens."
2. Alma 22:9-11 (page 252)
"And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem? And Aaron said unto him: Yea, he is the Great Spirit, and he created all things both in heaven and in earth, Believest thou this? And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all things, and I will believe thy words."

I would stay with the Book of Mormon. It says that God is a spirit many times. Remember that Jesus taught that God is a spirit (Jn. 4:24) and that a spirit does not have flesh and bones (Lk. 24:39). The conclusion is that God does not have flesh and bones.

Conclusion

Now state: It is evident that there is something wrong between the Book of Mormon and Mormonism. There is a contradiction between the two. They do not agree with each other!

If you have agreement, proceed to appeal for a return to Jesus Christ. Jesus said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). The prophet, Joseph Smith, is not the way; the doctrine of Mormonism is not the way, the priesthood is not the way. Jesus said, "I AM THE WAY". Remember to keep the initiative and do not leave the proposition.

I would read Mosiah 27:24-28 (page 188) at this point and emphasize verse 25. His conversion was into the L.D.S. church and not into Jesus Christ. He is in need of the new birth in order to become a New Testament Christian. Use your own judgment in teaching him how to get into Christ (of. 3 Nehpi 11:33). Keep the initiative. Mormonism and the Book

of Mormon do not agree. His conversion was to Joseph Smith and not to Jesus Christ. Ask him again for his commitment to Jesus Christ and the New Testament. **DO NOT GET OFF ON THOSE VAGUE PASSAGES.** Stay on the offensive.

When you do convert a person, remember that he is making a BIG change. He will need your help in growing spiritually. He must unlearn many false ideas. Help him to see that he must not continue to be a party to something that teaches error or places the emphasis on wrong things. He will face many problems from many sources. You will need to pray for him and to continue to work with him.

Finally, as a new-born Christian, help him to see the obligation he has to win other Mormons to Jesus Christ. With the "eye-glasses" of cultism off, he will now be able to see the Truth of the Gospel clearly. Help him to contend earnestly for the faith that was once for all delivered to the saints (Jude 3).

Things Most
Certainly
Believed



Julian R. Snell
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"SIN"

Our title is one of the most common of all Bible words, "sin." The term, the idea it expresses when understood, brings to mind nothing beautiful or lovely. When we hear it, read it or speak it, there is no warmth and tenderness conveyed, the very sound is harsh, cold and lonely. All this is especially true when in application to our own lives one must say, "I have sinned." Such reeks with stench and despair.

Sin, its nature, influence, curse and power are repeatedly emphasized in the Bible. The Old Testament vividly exemplifies sin by some well known cases. In the conquest of Jericho God's instructions were ignored by one named Achan and this brought disaster at Ai. God had said no spoil of conquest was to be taken by Israel. Achan coveted and took "a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight." The result of this was defeat at Ai for the nation and the condemnation of Achan and all his. When this man was called into account by Joshua he said, "Indeed I have sinned against the Lord God of Israel" (Josh. 7:20).

When confronted by God's prophet, Nathan, David recognized the crime he had committed with Bathsheba. He is recorded as saying, "I have sinned against the Lord" (2 Sam. 12:13). In the New Testament the case of Judas stands out. When he reflected upon the infamous deed of betrayal, he said, "I have sinned in that I have betrayed the innocent

blood" (Mt. 27:4). Each of us knows the sorrow and the agony of having to admit sin.

The Bible speaks matter-of-factly concerning sin. It does not go at length to prove the existence of sin. Man is little more than situated in his Edenic home until it comes to the fore. It was the factor in the expulsion of Adam and Eve. The effect upon Cain and Abel is well known and to Cain it was said, "Sin lieth at the door. And unto thee shall be his desire, and thou shall be his desire, and thou shall rule over him" (Gen. 4:7). As with Cain, so with all, sin is a personal action for which one is personally responsible. It lies at the door of every man, desiring to control him, but with each there is the power to thwart and cast it off. The fact of sin, God's abhorrence of it, his love for man in the provisions for salvation, caused the sending of Christ into the world. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21). "For all have sinned, and come short of the glory of God" (Rom. 3:23). There can be no denying of the existence of sin, yet, several questions need to be answered. What is it? How committed? What is its nature and consequence? Finally, is there any remedy?

Sin is "missing the mark" or as sometimes rendered, "lawlessness." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Jn. 3:4). It is the failure to choose right when confronted with the choice of obedience or disobedience to God's will. The law of God determines right or wrong, therein is revealed what man can and cannot do, say and think. Any refusal or failure is disobedience, lawlessness, sin. Cases in point: Adam and Eve; David and his crime with Bathsheba. By choosing to disobey rather than to obey, these became sinners. "All unrighteousness is sin" (1 Jn. 5:17). One becomes guilty when there is failure to do as required. There is also the idea of disobedience resulting from doing what is prohibited or forbidden. So in reality sin classifies as to matters of omission as well as commission. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Since "all thy commandments are righteous" (Psa. 119:172) obedience to them makes one righteous; disobedience makes one unrighteous.

Sin is possessed of several traits which enable us to establish something of the nature of it. It is deceptive as is clearly established in the appeal Satan made to Eve in the garden. Satan continues to use the power of deception today as men are induced to accept a lie rather than the truth of the gospel. Refusing the truth and having no love for it, Paul notes God "shall send them strong delusion, that they should believe a lie" (2 Thess. 2:9-12). Honesty and sincerity are not enough, one may still be deceived and the course of deception result in being lost. Quite often we are deceived into believing we can escape the consequences of sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Sin is enslaving as is evidenced in the difficulty to rid one's life of its power. The dope addict, drunkard, the

prostitute, stand as proof of slavery to sin. Nevertheless, the yoke can be cast off in any man just as it was in those of the Roman church. "Ye were the servants of sin, but ye have obeyed from the heart . . . being then made free from sin" (Rom. 6:17-18). Sin must also be considered a disease, a spiritual sickness. Healing, cure, is only with the great physician, Jesus, who came to heal the sin sick souls of men (of Mt. 9:11-12). Sin is a separator of God and man, but also of people in the relationships of this life. However, it is the former that is of primary import. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). God does not turn his back first, it is man that turns from God. Thus it is man that must be reconciled to God.

With respect to the nature of sin the enormous and terrible aspects of it can not be ignored. One cannot comprehend fully the enormity of sin nor can he measure fully its terribleness. Only when we view the price of the remedy can we begin to see. "For God so loved the world, that he gave his only begotten Son" (Jn. 3:16).

As to the consequence of sin, there are several noteworthy effects upon the life of the sinner. Sin has a cowardizing effect. Adam and Eve hid themselves from God in the garden; they were afraid (Gen. 3:10). Perhaps the same can be said of Judas in explanation of his statement "hold him fast" (Mt. 26:48), after having betrayed Jesus. Generally there is remorse of conscience following sin. Judas went out and hanged himself after the betrayal of the Lord, tormented by conscience (Mt. 27:4). Sin often causes us to suffer defeat. Israel was defeated at Ai as a consequence of Achan's sin at Jericho (Josh. 7). Moses, because of sin, was defeated in his hope of entering Canaan (Deut. 34). But above all there is the fact that sin causes one to be without God. What a consequence this. Sin ends in eternal death, everlasting separation from God in torment. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

There is a remedy for sin, only one. God's mercy has provided a plan of redemption, a means of forgiveness. That plan having been executed in Jesus Christ and his death is revealed in the gospel. When in faith it is accepted and obeyed the sin sick soul is cured and restored to God. Refusal of the remedy by rejection of Christ and the gospel is to be eternally lost. Indeed, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

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UNITY IN DIVERSITY

Robert H. Bunting

Over 80 years ago J. W. McGarvey wrote a series of short essays on the errors of higher criticism. These essays appeared in the **Christian Standard**, and later were published in a book titled **Biblical Criticism**. In this book the pointed pen of McGarvey can be appreciated even today as it "shoots folly as it flies." In an essay on page 190, McGarvey comments on the Japanese aim to unite the religions of Japan. A Shintoist had reasoned, "Let us remember that we all represent important parts in the body of New Japan's religion — Buddhism the bones, Confucianism the flesh, Christianity the blood, and Shintoism the brains."

McGarvey saw in this statement the fruit of an old error. "There it is," declared McGarvey, "The popular apology for the divisions condemned by Christ, in its newest and latest phase, reflected from the background of heathenism." McGarvey was convinced this "witch's caldron" was the result of the Japanese following to a conclusion the "ingenious way" Americans had of "trying to make out that all divisions are but another form of unity." The Japanese had heard of this "unity in diversity (and) not being able to detect the fallacy in this, they have adopted the idea and applied it to the fearful diversity of religions which exist in their own country; and it seems to me they have made out near about as good a case as the aforesaid apologist have made out for us."

When we use a standard to defend what we want, we should not be surprised to find others using the same standard. If "unity in diversity" will defend denominationalism, and will defend division in God's church, why not use it for a defense of heathenism? The Japanese are simply using the old defense for denominationalism as a defense of their heathenism. One is as consistent as the other. Men are all too anxious to shift from the Word as the standard to the humanism of each person's honesty, sincerity, or wisdom." Diversity based upon human wisdom is not Bible unity, and the wish of a heathen, a denominationalist, or a brother will not make it so.

God's standard for unity is not human wishful thinking. His standard is His Word. The only way God is pleased is for men to abide in His teaching. The gospel is the power of God to save. Men need to recognize the authority of the Lord's teaching and observe it (Matt. 28:18-20). They need to obey His commands (Luke 6:46), and abide within His doctrine (2 John 9). Men cannot be placed above the teaching of God (1 Cor. 4:6), and nothing else can be preached (Gal. 1:8,9). To leave this teaching is to leave God (2 John 9).

Humanists travel their own way pleasing themselves and the multitude. Christ is pushed to the side when He asks, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:26). These deceivers are willingly ignorant of the fact that Christ will not be dethroned. His will must be obeyed. "And those mine enemies, which would not that I should reign over

them, bring them hither, and slay them before me" (Luke 19:27).

Unity is not diversity. Unity is being in submission to the will of Christ. Doing what He demands is the only way to unity. The real issue in the matter of unity is the authority of Christ. Men must be taught to observe what Christ has authorized (Matt. 28:20). Call it what we may, any other observance is following human direction (Mark 7:8).

At one time God spoke in "divers manners." However, even that diversity is gone. Today, God speaks in only one way. He speaks through the revelation of His Christ (Heb. 1:2). The revelation of Christ makes it clear God saves men in only one way - through His Christ (John 14:6). God has but one teaching — the faith (Acts 6:7; Eph. 4:5). Any diversity in teaching comes in deviation from God's Word. Diversity in teaching is error. Be not deceived.

225 N. University St.
Murfreesboro, Tenn. 37130

"NO PRIVATE INTERPRETATION"

Luther W. Marin

Unfortunately, the manner in which II Peter 1:20 is rendered by a majority of translators, the Roman Catholic teaching that the Bible is not to be "privately interpreted" by the nominal church member, appears to have Biblical support. Some of the very best English versions of the New Testament fail to recognize the actual subject being stressed by Inspiration in this verse.

II Peter 1:20

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (King James Version).

"But know this first of all, that no prophecy of scripture is a matter of one's own interpretation." (New American Standard Version).

In each of these translations, the translators failed to note that the subject under consideration is the source from which the scripture comes. The very next verse substantiates this: "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." So the actual truth being emphasized is that the scripture CAME from the will of God, rather than from the personal and private mind of the human penmen.

Now, let's note some of the few translations that do recognize the point being taught:

Living Oracles — 1882 Edition

"Knowing this first, that no prophecy of scripture is of private impulse."

H. T. Anderson Translation — 1866

"Knowing this first, that no prophecy of the Scripture came from private interpretation,"

McCloskey's New Testament — (Circa 1860)

"Understanding this first, that no prophecy of the Scripture is made by private interpretation."

(McCloskey's has a foot note that flatly denies that the Scriptures should be expounded by anyone's private judgment.)

R. F. Weymouth's Modern Speech Translation

"But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; . . ."

Ferrar Fenton's Translation — (Circa 1885)

"recognizing, in the first place, that no prophecy of Scripture ever emanated from personal effort."

Robert D. Weekes' The New Dispensation — 1897

"understanding this first of all, that no prophecy of the Writing came of one's own interpreting, . . ."

Kenneth S. Wuest's Translation — 1961

"knowing this first, that every prophecy of scripture does not originate from any private explanation (held by the writer), . . ."

George Swann's Translation — 1947

"Know this first, that no prophecy of scripture comes from one's own unloosing it."

New World Translation — 1950

"For you know this first, that no prophecy of Scripture springs from any private release."

Rheims Version — 1914

"Understanding this first, that no prophecy of scripture is made by private interpretation." (The footnote denies that the scriptures are to be taught by anyone's private judgment.)

Young's Literal Translation — 1862 "this first knowing, that no prophecy of the Writing doth come of private exposition, . . ."

Challoner-Rheims Revision — 1941

"This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation."

Alford's Revised New Testament — 1869

"Knowing this first, that no prophecy of the scripture cometh of private interpretation." New International Version — 1973

"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation."

Conclusion

From the various words used by the above translators; i.e., "came about", "cometh", "is made", "doth come", "springs from", "originate", "emanated", or "impulse" . . . I suggest that we have made our point. Peter was dealing with the matter of the source of Scripture (where it came from), and not with man's use of it on earth.

May I illustrate? When we stoutly affirm that "God is" . . . we could just as well state it . . . "God exists". Now then, in the King James Version, of II Peter 1:20 . . . which is copied by so many other translators, when it reads . . . "no prophecy . . . is of any private interpretation" . . . if we substitute the word "exists" for the word "is" . . . then note the change of meaning: "no prophecy . . . exists of any

private interpretation". This would stress the thought that God's Word could not exist, had it not come from the Holy Spirit, speaking through the human writers.

In any event, it is just such unfortunate renderings as this, that sometimes seem to support false doctrine. It is well for us to become aware of such.

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A REVOLUTIONARY NEW BIBLE!

A. A. Granke, Jr.

One of the popular quick food chains advertises you can "have it your way." They merely are copying what many churches have offered for a long time. Today, one even can select one of the new Bible "translations," versions or paraphrases in which his particular belief is taught; and if it does not appeal to him, he can buy another, and still "have it his way." Since such multiplicity exists, we propose yet another new Bible version which will consolidate the ideas of the many, and still let you "have it your way" —it shall be called the Backward Standard Version (BSV), and shall offer in it all the man-made doctrines which conflict with the God-given precepts taught in the inspired oracles. Here are some sample passages as the BSV will reflect them:

The prophet shall be quoted, "The son shall bear the iniquity of the father, and the soul whose father sinneth shall surely die" (Ezekiel 18:19-20). This is to facilitate the doctrine of Inherent Depravity. James shall write to the twelve tribes and advise them, "Ye see how that by faith only a man is justified" (James 2:24). Paul's letter shall be modified to read, "If thou shalt only believe in thine heart, thou shalt be saved" (Romans 10:9). Isn't that a wholesome doctrine and very full of comfort?

Peter shall recommend to his hearers "Repent and be baptized, because your sins already have been remitted" (Acts 2:38); and in Acts 22:16, Ananias shall agree Paul's sins had been washed away, therefore he might be baptized as an outward sign of the inward grace, and he might join the church of his choice; all at his own convenience, of course.

Matthew 16:18 shall quote Jesus as He says, "I will build many denominations, and everyone else may build them, too." Ephesians 5:23 shall be paraphrased, "Christ's vicar is the head of the church." Paul shall assure the Roman saints, "The many denominations salute you" (Romans 16:16).

And in Revelation 22:18-19, we shall hear the Lord pronounce blessing upon all who alter His Word as they see fit.

Of course, if you prefer, you may stick with your old Bible, and both practice and speak as the oracles of God (1 Peter 4:11). We do.

1 Cherokee St.
Sumter, SC 29150

BREAKFAST OR GOLDFISH SWALLOWING— WHICH IS SCRIPTURAL?

Ronny Milliner

In the October 1975 issue of the *Baptist Program* (Southern Baptist Convention) is an article by Thomas E. Adams entitled, "We Quit Our Bus Ministry." It seems from this article that the competition got a little out of hand in the Des Plaines, Illinois area. The following is one of the reasons given as to why the First Baptist Church dropped their busing program. ". . . some of these 'competing' churches use what we considered unethical and unscriptural gimmicks to get their rider. I hasten to add that we aren't against any legitimate promotion or outreach method. Our church had provided breakfast, refreshments, toys, special parties, incentive prizes, and the like. But we drew the line on such things as gold-fish swallowing if a certain number were reached. Or such sadistic capers as pie throwing at church leaders. Or such gambling tactics as having a 'mystery seat' with a

hidden five dollar bill which the 'lucky' rider got. Maybe churches who practice such measures can give scriptural rationalization—we couldn't. We don't believe the end always justifies the means."

Now if you had to read that paragraph twice, do not feel too bad, because I still have not figured out how "breakfast" and "toys" can be scriptural promotional items, but "goldfish swallowing" and "pie throwing at church leaders" are unscriptural. Mr. Adams did not give us the hermeneutical principle as to how he reached his conclusion. Actually, I believe applying a little "horse sense" to the problem will classify all of these items as unscriptural.

We would encourage all, including some of our brethren, to "draw the line" at the end of the New Testament. We exhort them to "do all" by the authority of Jesus Christ (Col. 3:17), to abide in the teaching of Christ (2 Jno. 9), and to do the Father's will (Matt. 7:21-23), not what we consider to be "many wonderful works." Romans 1:16 says the gospel is God's power unto salvation, not the Barnum and Bailey Circus!

THE NEWS LETTER REPORTS

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

PREACHER TRAINING PROGRAM AT DANVILLE, KENTUCKY

ROYCE CHANDLER, 385 E. Lexington Ave., Danville, Kentucky 40422 — The church here has made plans to begin a two year course of study designed to prepare men for the work of preaching the gospel. This work is to begin in September, 1976. Each year, there will be two semesters of four months each (Sept.-Dec; Jan.-April). Intensive, high-quality courses will be offered on a college level. These courses will be taught by Kelly Ellis, a full-time elder of the church here and a widely respected preacher in central Kentucky, Ohio and Indiana, and by the writer who serves as the local evangelist. Special emphasis will be given to practical skills (speaking, writing, radio work, research, etc.). There will be no tuition fee. This is a part of the teaching program of this congregation. The cost to any student would involve providing his own room and board and study materials. These courses are open to any men anywhere interested in better preparing themselves to preach.

Courses now planned include: Genesis and the Law, The Synoptic Gospels, The O.T. Wisdom Books, How the Bible Came to Us, Acts, Gospel of John, Speech Training and Preaching, The Prophets, Practical Skills, Authority of the Scriptures, Jewish History, Christian Evidences, Scheme of Redemption, Church History, The N.T. Church, Denominational Doctrines, N.T. Epistles.

For the first year the number of students will be limited to 25. The deadline for enrollment is July 31. We would be glad to hear from any who are interested. Write us c/o the above address for any information.

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777 — Three ladies were baptized into Christ on March 7th. W. O. Patterson, an elder here is conducting a singing instruction class each Monday night.

JIMMY TUTEN, 111 S. 19th Court, Dade City, Florida 33525 — We just recently closed an excellent meeting with Ferrell Jenkins of Temple Terrace preaching. This was a special series on "Evidences of Faith." The series did us a lot of good and we recommend it to other churches. Brother Jenkins is very capable of handling this subject matter. Since my last report in this

periodical we have had 4 baptisms, 2 restorations and 2 identified. The work continues to progress and we are at peace. When in the area, worship with us. We are located at 203 North 12th Street. **ROBERT WAYNE LA COSTE**, W. West and Dunbar, Refugio, Texas 78377 — One was baptized in a recent meeting in Hidalgo, Illinois. I look forward to other meetings in Pampa, Texas; Hazelwood, Illinois; Hallsville, Missouri and Valley Station, Ky.

SMITH-LOVELADY DEBATE

H. E. PHILLIPS, P.O. Box 17244, Tampa, Florida 33612 — J. T. Smith and Glenn Lovelady were the participants in a four nights debate, March 22-26, 1976, in Long Beach, California. This writer moderated for brother J. T. Smith and brother Bob Melear moderated for brother Glenn Lovelady. The first two nights were held in the meeting house of the Studebaker Road building and the last two nights were held in the Wilmington church building where brother Lovelady preaches. The first night of the discussion at Studebaker Road an overflow crowd filled every available chair in the auditorium and in the lobby, and many were standing. Good crowds continued throughout the discussion, but the first night was the largest.

The propositions discussed involved the scriptural right of remarriage of both parties in the "putting away" for fornication. Brother Smith affirmed the scriptural right of the innocent party to remarry if the spouse was "put away" for the cause of fornication, and denied the scriptural right of one "put away" for any cause, or one "put away" for fornication, to remarry.

Brother Smith did his work well. He is an able debater and had prepared well for the discussion. The truth was ably defended by him in both his affirmative and negative speeches. It was my pleasure to be invited to have a part with him in this discussion. I highly commend the Studebaker Road church and her elders for their firm stand for the truth and the willingness of the elders to strongly support brother Smith in his defense of the truth on the matter of divorce and remarriage.

These are questions very much alive in some parts of the country today among churches of Christ, and with the right men, well respected by brethren, who will discuss the real issues, such discussions as this one will do good. Otherwise, they will not be attended by brethren and little good will be done.

I have never attended nor had a part in any debate which was more orderly conducted throughout than this one. The audience was very orderly each night, and both participants conducted themselves as brethren and gentlemen throughout. The issues were discussed and personal assaults were not in evidence at all.

Tapes can be obtained from The Teacher's Voice, Box 10, Clarkston, KY

M. "JR" BRONGER, Willisburg, Kentucky 40078 — I have been with the church at Willisburg for one year, most of which was on a part-time basis but since January on a full-time basis. During the past year 12 have been baptized (4 this year), one has been restored and 3 have placed membership. The attitude of these brethren is very encouraging. We have added three new classrooms recently. We expect a fruitful year in 1976.

DEBATE ON THE GODHEAD AND MIRACULOUS GIFTS

There will be a religious discussion between W. F. Green (preacher for the Landmark United Pentecostal Church, Little Rock, Arkansas) and Willis Logan (preacher for the Main Street Church of Christ, Jacksonville, Arkansas) on August 16, 17, 19 and 20. On August 16 Willis Logan will affirm that there are three separate and distinct persons in the Godhead. On August 17 W. F. Green will affirm there is only one person in the Godhead. August 19 will find Willis Logan affirming that miraculous gifts have been abolished. On August 20 W. F. Green will affirm that miraculous gifts remain until the present time. All four nights will be conducted at the TEAMSTERS' UNION HALL, 6000 Patterson Avenue, Little Rock, Arkansas. E. F. Cannon will moderate for Mr. Green and Eugene Britnell will moderate for Willis Logan. The public is invited to attend.

JEFFERY KINGRY, 109 Old Crossing Lane, Annapolis, Maryland 21401 — The church in Annapolis started November 15, 1975 with 42 in attendance. We average about 38 with half the number children. Nine families are represented. Contribution has been \$190-\$200 a week. We meet presently in the West Annapolis Elementary School. The Annapolis church provides the bulk of my support with the rest coming from nine congregations and two individuals in England and Iran. One has been baptized since the first of the year. We baptized 28 the last year I was at Glen Burnie. The Glen Burnie church continues to grow. It was from Glen Burnie that the members came to begin the Annapolis work. They are back to 140 in attendance and the contribution is back to what it was before we began the new work. Kent Harrell is working with them now in the Baltimore area. We ask for the prayers of the saints on behalf of the work in Maryland.

ATTENTION: FINDLAY, OHIO AREA

We are searching for other faithful Christians in our area. Anyone interested in starting a sound church in the Findlay, Ohio area, please call Walter Hazlewood at (419) 423-7383 or write to 136 Esther Lane, Findlay, Ohio 45840.

PREACHERS NEEDED

ST. JOSEPH, MISSOURI — The church here desires a middle-aged preacher to work with this small congregation. Some support will be necessary from other places. Contact the Church of Christ, 10th and Lincoln, St. Joseph, Missouri.

MIDDLEBOURNE, WEST VIRGINIA — A gospel preacher is

needed for a growing congregation of 153 members. This is a good opportunity for a working preacher to do much good. The church is self-supporting and has a modern, three bedroom brick home adjacent to the building. Middlebourne is a small town of 1,000 located a few miles from Paden City. Write, giving full information to: Elders, Church of Christ, Middlebourne, WVA 26149.

ELDEN GIVENS, Box 2038, Creston, British Columbia, Canada — I have been in Canada four years, three of which have been with the church in Creston. We hope to move to Calgary, Alberta this summer to work with Marvin Nerland and the Hillhurst congregation, if sufficient support can be found. Calgary is a city of almost 500,000 population and there is wisdom in two men working together in such a vast area. This has proved effective in the Vancouver area where Bill McCuiston and Don Givens have been working together with good success. When congregations are 140 miles apart there is much encouragement for families working together. To date, because of the loss of some of our present support, we will have to raise \$500 more per month. We would like to hear from any who might have fellowship with us in this needed field. If sufficient support does not come, then it is either back to a secular job in Canada or else back to the states.

AT WORK IN MISSISSIPPI

GARY WHITE, who preaches for the Clinton Blvd. church in Jackson, Mississippi reports that the church there is presently supporting five preachers besides himself, all in the state of Mississippi. They are having fellowship with Jerry L. Henderson at Houston, Miss.; Thomas Hogland at Oxford, Miss.; David O. Lanus, Jr. at Gulfport, Miss.; Gary P. Eubanks at Laurel, Miss. and Jimmy Allen at Port Gibson, Miss.

DEATHS

SARAH KOLTENBAH, wife of gospel preacher, E. C. Koltenbah of Muncie, Indiana passed away in March after a long struggle with cancer. The Koltenbahs have labored long and well in the kingdom, having served churches all across the nation. Her memory will be cherished by hundreds of Christians, including this editor who twice stayed in their home during gospel meetings. We count their son, David E. Koltenbah, among our dearest friends. He is a gospel preacher and teacher of physics at Ball State University in Muncie. Our deepest sympathies are expressed to her husband, E. C. and to David and Mimi Ledford, their daughter.

HORACE AND ETHEL GASAWAY of Decatur, Georgia passed away within a few weeks of each other. We saw them both at the Florida College Lectures in January. The next week she died of a heart attack. A few days after her funeral, Horace suffered a severe heart attack and never fully recovered. He was buried on April 3 beside the remains of his beloved wife. Horace Gasaway served as an elder in the old Glenwood Hills congregation in Decatur, Georgia when the writer worked with that church back in the middle 50's. He was one of those men who stood up for the truth when it cost something to do so. This editor shall never forget how he stood beside us in the struggle to prevent the Glenwood church from drifting with the tide of liberalism which was then sweeping other congregations in the area. We treasure their memories and express our sympathies to their sons John and Don.

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 XVII

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Special Issue

Morals Under Fire

IRRATIONAL PHILOSOPHY - SPRING OF SOCIAL CHAOS

Ken Green

2920 New Hartford Rd.
Owensboro, KY 42301



It is not uncommon to hear statements of disdain directed toward those who "sit in ivory towers." Yet from those ivory towers small pebbles have started ripples which have culminated in social tidal waves.

The unrest we have witnessed in world events may be traced largely to the "ivory towers" of Hegel and Marx. Turmoil on many fronts found impetus in the serenity of Charles Darwin's "ivory tower." What is happening in government, education, religion, and the world in general, had filtered down to the masses from the ivory towers of philosophy.

"Existentialism" does not lend itself to a concise definition. One begins to feel the drift of this philosophy (more properly, a non-philosophy) only as he reads the novels, plays, short stories, etc., of its proponents.

Nevertheless, let us offer a couple of definitions that may be useful. **The Dictionary of Religious Terms** by Donald T. Kauffman defines it as an approach which "emphasizes one's individual subjective experience and grasp of existence." Hugh J. O'Connell, a Catholic theologian, gives this definition: "A mental approach, a way of thinking, which studies every problem from the viewpoint of the individual human person."

Francis A. Schaeffer defines it as: "A modern theory of man that holds that human experience is not describable in scientific or rational terms. Existentialism stresses the need to make vital choices by using man's freedom in a contingent and apparently purposeless world."

Some existentialists, like Jean Paul Sarte and Albert Camus, are atheists. Heidegger is an agnostic. Others, such as Karl Barth, Rudolf Bultmann, and Reinhold Niebuhr, are theists.

Two General Views

A study of the history of philosophy demonstrates two general views of the world. One mental approach is called **realism**. This philosophy affirms the reality of the world outside man. It stresses the **objective** and asserts that the world is real, consisting of real things, and we can study and know this outside world with our senses.

The other approach is **idealism**. It is concerned with what goes on inside the mind of man. Subjectivism is emphasized. Man's feelings, emotions, thoughts, and sensations, stand foremost with the idealist.

Idealism has held sway in philosophy since the time of Rene' Descartes (1596-1650) and Immanuel Kant (1724-1804). Although these did not reject moral law and objective truth, philosophers who have followed their influence have done so. The result has been a rejection of any standard of absolute truth. If all is subjective, then all is relative. What is right in one case may be wrong in another.

Irrational Philosophy Manifested

The dominant philosophy of a society is reflected in its art. The great artists of the Renaissance were realists. They believed their models were real and they copied them as closely as possible. Michelangelo became a student of all nature that he might more faithfully capture reality in his work.

Modern art is idealistic, reflecting the modern philosophy that all reality is subjective. Picasso, Mondrian, and Duchamp have not painted the realistic world we see. They paint their own feelings, sensations, and emotions.

Pablo Picasso, the famous surrealist artist, was quoted in the French magazine **Le Spectacle du Monde** (Nov. 1962) to the effect that while young he was enamored of the religion of great art, but "from cubism on," he had satisfied the public with the

"many bizarre notions which have come into my head." He added, "The less they (the public) understood, the more they admired them. . . Today, as you know, I am famous and very rich. But when I am alone with myself, I haven't the courage to consider myself an artist, in the great and ancient sense of that word. . . I am only a public entertainer, who understands his age."

The same thought forms are reflected in literature and other mediums of entertainment. Samuel Richardson, Dickens, Thackeray, and Twain wrote books and stories that made sense. Their works had plots, characters you could identify with, and they came to some ending, satisfactory or not. Movies and plays, a few years ago, were also realistic.

Now it is not uncommon to read a story, or see a television drama which has no plot whatever. Characters as well are often unreal. There is no ending. The conclusion leaves you wondering what happened. Kurt Vonnegut, Jr. is representative of such writers. The back cover of "Mother Night" says: "**In Mother Night** Vonnegut makes fun of sex, sin, and motherhood; of war and peace, of the FBI and Communists; and the Nazis, too. . . it could only happen in the Silly Putty world of **Mother Night** where the only reality is unreality."

Vonnegut ends his novel, **Cat's Cradle** with the words: "If I were a younger man, I would write a history of human stupidity; and I would climb to the top of Mount McCabe and lie down on my back with my history for a pillow; and I would take from the ground some of the blue-white poison that makes statues of men; and I would make a statue of myself, lying on my back, grinning horribly, and thumbing my nose at You Know Who."

Modern music also reflects irrationality. The reason a lot that is called music sounds like noise is because it is noise. Such is not only true of much rock music and modern jazz, but classical music as well.

Francis Schaeffer speaks of Composer John Cage who began to compose his music through the tossing of coins. The result is "noise and confusion or total silence." In *The New Yorker* of Nov. 28, 1964, a Profile of John Cage appeared. The article says that Cage has followed in the tradition of such painters as the late Jackson Pollock in America and Georges Mathieu in France who "sought in the accidents of throwing or dripping paint a key to creation beyond the reach of the artist's conscious mind and will." In the realm of music, "Cage proposes an art, born of chance and indeterminacy." (As quoted by Schaeffer, **The God Who is There**, P. 72,73.)

As one might expect, existentialism has filtered down to the world of theology as well. The best known names in modern theology, Tillich, Barth, Bultmann, Buber, Niebuhr, Bonhoeffer, etc., are existentialists.

The logical end of "Christian existentialism" is "Christian atheism." This contradiction of terms we have witnessed in the "God is dead" theologians. Situation ethics is another necessary conclusion of the new theology, and this has been espoused by Bishop Robinson (Honest to God) and Joseph Fletcher, and

Searching The Scriptures

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embraced by a great number.

The Christian's Reply

The story has been told of a new educational toy designed to prepare children for the world. Regardless of how you put it together, it's wrong! The story is supposed to be a joke, but it approaches too close to summing up modern philosophy to be very funny.

The world is not purposeless to the Christian. Existentialism is actually the logical end of atheism. If the universe is not the result of a rational mind, then all is irrational, for the rational must have a rational cause.

As Schaeffer expresses an application of this reasoning: "This little formula, 'If you have A it is not non-A', is the first move in classical logic. If you understand the extent to which this no longer holds sway, you will understand our present situation."

He goes on to describe what he calls a point of tension. Every "non-Christian" has a point beyond which he will not follow the logical conclusions of his non-Christian presuppositions. "The reason for this,"

says Schaeffer, "is simply that a man must live in reality, and reality consists of two parts: the external world and its form, and man's 'mannishness', including his own 'mannishness'."

According to William Barrett, man must choose in the face of absurdity to either "lead an enthusiastic and honorable existence" or lapse into despair. These alternatives are seen in two general groups of existentialists. The "hippy" type has lapsed into despair. He is interested only in "free love", drugs, and any other escape that presents itself. The "active" type opts for "courageous despair." He acknowledges the meaninglessness of existence, nevertheless he chooses to act as if there were some meaning.

But if all is chaos, why make a choice? The very effort is a contradiction to the presupposition. Duncan Williams writes: "Secular activists resemble players in a football game in which there are no rules, no referee, no time-limit and no spectators; for a time a certain physical exuberance will keep the participants occupied, but as their energy becomes sapped, so the purposelessness of the whole game will permeate their consciousness and one by one they will retire, leaving only the totally unintelligent and insensitive to continue the endless race.

". . . when faced with a cosmic inanity which reduces man to an 'impossible nullity', why attempt to reduce such chaos to a system? Why not lie back and scream or indulge in any other maniacal act which has presumably as much or as little significance as philosophical speculation or any other rational activity? Why write plays or short stories? Why not abandon oneself to suicide or an avowed, conscious hedonism? To attempt anything else while holding such views is simply compounding absurdity. . ." (Trousersed Apes, p. 64,65).

The Christian recognizes the truth of both realism and idealism. There is a real world with laws and consequences for violating those laws. There is also a subjective realm which is based on the mind's impressions of the external world. These cannot be separated. They must be harmonized. Our eyes look out, not in. Our ears are designed to hear sounds from without the mind. Our hands reach out, and our legs carry us from one place to another in the external world.

Science bears the marks of its Christian origin. Only where there is a belief that the world is rational and orderly can science grow and survive. It is foolish to seek order when one is sure there is only chaos and irrationality.

God has revealed Himself in the Person of Jesus. He has revealed His will in an objective way. We are told to read and know (Eph. 3:3-5).

One young man told me, "I think you church members are just looking for the big jump."

"Yes," I replied, "but what you call 'the big jump', is not an experience that only Christians are seeking. It's a basic desire of all mankind. In our discussion of the different shades of existentialism, we have made free use of the phrase 'upper story

experience.' What is this but a desire for 'the big jump'?"

"That's something to think about," he agreed.

Revelation describes the big jump in this manner: **"For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creature waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now"**(Romans 8:18-22 NASB).

One other thing I mentioned to my young friend. You have to get a foothold on something if you want to jump. Modern secular thought offers no ground for a foothold. The Christian has a foundation from which to hope and jump. He has a God who has revealed Himself and who gives assurance to those who will hear His voice.

ABORTION

The Personal Dilemma

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.

Price — \$5.95

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The

Smith-Lovelady

Debate

This debate on divorce and re-marriage was held this past spring in Long Beach, California between J. T. Smith and Glen Lovelady. It was a representative debate on this live issue. *Searching the Scriptures* will publish the debate. We plan to print it in paper back. **Price will be \$2.95.** Advance orders will be accepted. These may be obtained from **Religious Supply Center** when the book is ready. We predict a good sale for this book.

Editorial

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



GOD'S MORAL STANDARD

When Jesus stood before the Roman governor, Pilate, he said "I came to bear witness unto the truth. Everyone that is of the truth heareth my voice." Pilate then framed the question which cynics, relativists and situationists have always raised, perhaps with the same degree of scorn, when he asked "What is truth" (John 18:37-38)? In common with those of like doubt today, Pilate turned away without waiting for an answer. Indeed, many are convinced that there is no definitive standard by which truth can be ascertained and measured. It is our settled conviction that truth can be discovered and that all of life's choices can be measured by revealed truth.

What Is Truth?

John wrote that "the word was made flesh, and dwelt among us. . ." and that he was "full of grace and truth" (John 1:14). In verse 17 he said "For the law came by Moses, but grace and truth came by Jesus Christ." Jesus said "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus was the revelation of Divinity to humanity. Since it is impossible for God to lie (Heb. 6:18) and since Jesus Christ possessed all the qualities of Deity while dwelling in the flesh, then no falsehood was to be found in him. All that he taught was truth. His actions were truth in motion. Peter said he left an example "that ye should follow his steps" (1 Peter 2:21). When Jesus told Pilate "everyone that is of the truth heareth my voice" he thereby made himself the standard by which truth is measured.

Jesus promised his apostles that when he went back to heaven, he would not leave them comfortless but would send "the Spirit of truth" to guide them into "all truth" (John 16:13). As Jesus prayed for the apostles he said "Sanctify them through thy truth: thy word is truth" (John 17:20). The great work of the Holy Spirit was to reveal "all truth." That does not leave out anything necessary to the spiritual and moral direction of humanity. When the Galatians turned aside to a perverted gospel Paul said they did not "obey the truth" (Gal. 3:1). Truth is what Jesus taught by word and example and what the Holy Spirit revealed to the apostles. That revelation was written and addressed to human understanding, intended to result in obedience of life (Eph. 3:3-4).

The Divine "Ought"

Paul wrote to Timothy to instruct him as to how he "ought" to conduct himself as a part of God's household (1 Timothy 3:15). The word "ought" suggests a moral imperative. It is what must be done if God is to be pleased.

The New Testament abounds with instructions designed to make the Christian aware of what God expects of him in the moral realm. We are challenged to present our bodies "a living sacrifice, holy, acceptable unto God" and to "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). The works of the flesh are listed in Galatians 5:19-21 including sins involving sexuality, rejection of God, disposition, and closing with "murders, drunkenness, revellings, and such like." These things ought not to be practiced for it is stated that "they which do such things shall not inherit the kingdom of God." Joseph Fletcher and other advocates of situationism tell us that there are no fixed rules ahead of time and the act of fornication, and sometimes even murder, may be ethically right, depending on the situation. God's word, the standard of truth, says otherwise.

The Gentile world without the gospel was given over to lasciviousness because it was "past feeling" and had allowed its heart to be blinded. Then Paul said "But ye have not so learned Christ; If so be that ye heard him, and have been taught by him, as the truth is in Jesus, That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:17-24).

There are some things we ought to do and some we ought not to do.

The Completeness of God's Standard

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). Notice that the scriptures are intended for "instruction in righteousness" and that we are completely equipped thereby. Peter said "his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3). When theologians abandoned the inspired scriptures as the norm by which religious issues are to be settled, they also destroyed faith in what the scriptures say on moral issues.

The Standard of Judgment

Not only did God give us in scripture a perfect guide but we are told as well that we shall be called to judgment by that very standard. Jesus said "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). "For we must all appear before the judgment

seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). One of the most sobering passages in all the Bible is found in Revelation 20:12 when John said "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

It is because of our conviction that the Bible is God's moral standard, that the writers of this special issue will refer again and again to what the Bible states. Morals are under fire in today's mixed up world, we believe largely because people have stopped studying and obeying what the Bible teaches. Even among Christians there are evidences of greater regard for the standards of this world than for God's moral standard. It is our prayer that this special effort will prove helpful in this time of moral crisis. We urge readers to make a special effort to see that their teenagers and college students read this issue of the paper. It would be a good thing if congregations would secure enough copies to see that every young person in attendance has a copy. We believe it will also be useful as a piece to hand to those you are trying to convert to Christ. Many of them may be greatly concerned about the declining morals in our nation and will appreciate this help. We all owe a debt of gratitude to the good men who have spent much time in research and in writing this material. May the Lord help us all to honor his moral standard.

THE WOMEN'S LIBERATION MOVEMENT

Marshall E. Patton

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The title of this article identifies a significant contributory cause of today's immorality. This is true because the concept, claims, and actions of the movement itself undermines the home. Since the home is the foundation unit of society (Gen. 1:18-24), a subverting of it necessarily results in a corrupted society. The home is undermined when the character, relationship, and equally significant roles of the partners therein, namely, husband and wife—male and female—are distorted. The Women's Liberation Movement does just this.

Those who believe the Bible should remember that God is our creator, and that he ordained the home and authored the Bible. Furthermore, with infinite wisdom he designed each with a view to the very ultimate in joy, happiness, and fulfillment. The Bible, then, is the **instruction book** on how to attain all of this—the quest of men and women alike.

Man and woman were created equal in the sight of God, and with Him there is no such thing as the superiority of one over the other—so far as their worth either to Him or to one another is concerned (Gen. 2:23,24; Eph. 5:28-31; Gal. 3:28). However, he did create each with essential differences.

Contrary to the claim of the liberation movement, these differences are not produced by a difference in education, training, culture, or one's environment. These differences are basic. Man and woman differ anatomically, biochemically, and emotionally. God created them that way. This means that each has a different capacity for service. Furthermore, this difference enables each to serve with excellence in the different roles designed for his or her fulfillment. While these different roles involve one over the other in some relationships, such does not mitigate against their equality in worth, honor, and fulfillment in life. Each serves in his respective role with honor and distinction and is a complement to the other. "Women's Lib" makes competitors of the two.

Woman was created to be man's complement (Gen. 1:18; 1 Cor. 11:9). It takes woman to fill this role—there is no substitute! It takes woman in all of her glory to fill it. However, when done, there is no other role, however respected among men, that brings her greater fulfillment. For further reference on the basis differences cited above, I suggest Dr. James Dobson's book, **What Wives Wish Their Husbands Knew About Women**. He is a licensed psychologist in the State of California, associate Clinical Professor of Pediatrics at the University of Southern California

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School of Medicine, and Director of Behavioral Research in the Division of Child Development, Children's Hospital of Los Angeles. Here is a quote from the book: "In truth, they are unique in every cell of their bodies, for men carry a different chromosomal pattern than women. There is also considerable evidence to indicate that the hypothalamic region, located just above the pituitary gland in the mid-brain, is 'wired' very uniquely for each of the sexes. Thus, the hypothalamus (known as the seat of the emotions) provides women with a different psychological frame of reference than that of man. Further, female sexual desire tends to be somewhat cyclical correlated with the menstrual calendar, whereas males are acyclical. These and other features account for the undeniable fact that masculine and feminine expressions of sexuality are far from identical. Failure to understand this uniqueness can produce a continual source of marital frustration and guilt. . . . Dr. Katherina Dalton, in *The Premenstrual Syndrome* (Springfield, Ill., 1964) summarizes many studies of behavior change that show a large portion of women's crimes (63% in an English study, 84% in a French) are not distributed evenly over time, but clustered in the premenstrual period along with suicides, accidents, a decline in the quality of school work, decline in intelligence test scores, visual acuity, and response speed. In the United States, she calculated that absenteeism related to menstruation costs about five billion dollars a year, but accidents, absenteeism, and domestic quarrels are only part of the social repercussions of symptoms that affect everyone. A book might be filled with discussion of other biological differences between the sexes, that are of great importance in one way or another, in everyday life, . . ." (pp 114, 131, 132).

These biological and other differences account for God's assigning them different roles in life. Hence, women are not to serve as elders and evangelists—they are not to be teachers of God's word so as to exercise authority over man (1 Tim. 3:1-7; Titus 1:5-11; 2:15; 1 Tim. 2:12; 1 Cor. 14:34,35). Man has been ordained to the position of headship in the home (Eph. 5:22-33; Col. 3:18-21). While they are not equal in all of life's relationships, they are equal in God's sight so far as their worth to God and to each other is concerned. Furthermore, each finds his greatest possible fulfillment in life as he serves in his respective role. It is not commensurate with woman's nature to serve best in fighting battles, commanding armies, controlling kingdoms, or in making laws. Her best is not to be found in braving the way and bearing the responsibilities of leadership. Man is best suited for this role. Woman's throne of glory is in the home.

Unfortunately, The Women's Liberation Movement equates this position with serfdom and talks loud about boredom and how unfulfilling such a role is. True, such involves doing the laundry, washing dishes, cleaning house, nursing babies, tending children, planning menus, shopping wisely, etc.

Properly viewed, however these are important responsibilities and are very rewarding. She shares equally with her husband (though doing different things) in providing a home atmosphere that is a haven of rest. Likewise, she shares equally in the growth and development of the children. Furthermore, she thereby becomes the object of the deepest respect among men, the recipient of the tenderest love known from all other members of the family. The deep satisfaction and gratifying results of such a role is clearly pictured in Prov. 31:10-31.

Man's role, too, may be viewed as routine, boring, and frustrating. He faces competition from nearly every viewpoint—among fellow workers, sales, contracts, and merchandise. He must pay "the butcher, the baker, and the candlestick maker"—bills, bills, and more bills. He must deal with and try to solve the problems of his company, listen to complaints of employees, supervisors, et al. But, again, when properly viewed, such a role is rewarding. When self is forgotten in service to others satisfaction fills the soul. Honor, esteem, and distinction become his crown. He is the recipient of appreciation from among his associates, and of the greatest possible measure of love from those who know him best. When both man and woman fill their God-ordained roles, they find bliss and fulfillment for both time and eternity.

This does not mean that there is no place, time, or circumstance that would justify a woman serving in public life. The pressure of circumstances, even tragedies, sometimes necessitate it. Furthermore, in our modern society there are some positions in public life that can best be filled by woman. This, however, is a far cry from opening the doors of every relationship in public life to men and women alike. Such is subversive of divine wisdom. When mothers forsake their God ordained role for that of the man, the consequent evils are manifold. The marital relationship is frustrated, children suffer psychologically, juvenile delinquents increase, and the problem of immorality is multiplied many times over. God's way is the only way for true happiness now and forever.

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IMMODESTY —
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Introduction. This writer remembers very well an incident back in the mid-thirties which shocked the rural neighborhood in Chesterfield County, Virginia where we lived. Though but a lad at the time, the memory is very clear until now. The incident involved two "wild girls" who "lived up the road". They delivered the newspaper for a week in the summer in the absence of the regular paper boy. The brakes squeaked on their bicycles as they pulled up to the back porch and my mother came out to get the paper. All those girls had on was a two-piece things called "shorts and halter"! My mother told them they needed to go home and get some clothes on. Later on Great-Grandma said they needed to "have the hide beat off them" and Grand-mammy declared they did not have enough on to "wad a shotgun". Truly they were all three correct.

But, this happened forty years ago and things have changed so drastically that it literally makes the head swim to think about it. Actually, those girls had on a great deal more than many are wearing today in public.

What Does God Want?

Let us address ourselves to the above question. What does God want? What is immodesty? The word itself is not in the Bible but its definition most certainly is. Modesty is its antithesis. The word modest is found in 1 Timothy 2:9 in connection with "apparel". It means "orderly, well-arranged, decent, modest". Vine says "the well-ordering is not of dress and demeanor only, but of the inner life, uttering indeed and expressing itself in the outward conversation." In the passage it is used with the word "adorn" which means "to arrange, to put in order." Its noun form, "adorning", denotes "a harmonious arrangement or order" thus showing a strong affinity between the words "modest" and "adornment or adorning." A third consideration is the word "apparel" in the some text which means "clothing". Therefore, the text is saying that women should order or arrange themselves in decent clothing or attire. It is obvious from the context that this ordering is primarily an "inner arranging" of the heart in that which is seemly as is also true in 1 Peter 3:3,4 where the emphasis is that of the proper adorning of "the hidden man of the heart." In the one case, the apparel is "shamefacedness and sobriety" and "good works" while in the other it is "a meek and quiet spirit."

What Is The Connection?

Some may wonder what this has to do with outward clothing and appearance. In both 1 Timothy 2:9,10 and 1 Peter 3:3-5 the emphasis is on the inner person, the heart. But the allusion is clearly made from the **outer man**. As the outer man is to be well-ordered, decent, modest in behaviour and dress, so let the inner man have on appropriate, well-ordered and modest dress, clothing or apparel of the heart. It is certain that th3 comparison would be meaningless if the inner man must be modest in his heart but not in outward conduct and appearance. It is also clear that the heart must be modest first and this will be reflected in the conduct and clothing of the outer man. Inappropriate conduct or dress is a clear sign that there is nakedness of the heart which needs immediate attention.

Sin, Shame and Clothing

From Gen: 3:7-21 it is evident that the introduction of sin caused an awareness of nakedness and a resultant shame, thus creating a natural desire to cover up or to be clothed. At first man improvised with aprons of fig leaves and God later gave them more substantial clothing of skins. From this time forth God has intended for mankind to cover up his physical nakedness with adequate and appropriate clothing or apparel.

In Genesis 9 we can learn that it was shameful for Noah to be publicly exposed and equally shameful for his son, Ham, to look upon the nakedness of his father. Compare this, if you will, to the practice of some fathers who bath in the nude with their sons and some mothers and daughters who do likewise. Is this in harmony with Biblical principles of modesty?

In Luke 8:27 a man "which had devils long time, and ware no clothes" later, after having the devils removed, "was sitting at the feet of Jesus, clothed and in his right mind." Those who want to run around publicly naked (streakers) or nearly so (the majority) need to think about this.

The Laodiceans were spiritually "naked" and the Lord told them to put on spiritual garments (white raiment) "that the shame of thy nakedness do not appear" (Rev. 3:18). Again the spiritual application would mean nothing unless physical nakedness was also a shame. Add to this the spiritual lesson of Revelation 16:15, "Behold, I come as a thief, Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame." God does not intend for us to be indecently exposed whether spiritually or physically.

Temptation and Lust

Jesus teaches that it is a sin for a man to lust after a woman in his heart (Matt. 5:28). In this he has already committed adultery with her in his heart. David so lusted after Bathsheba. Although God expects a man to control himself, he expects a woman to not display herself in immodest, provocative, and seductive attire so as to invite the lustful look. Of course, it is also possible for a woman to lust after a

man as she might flaunt himself in such a manner and dress so as to invite the fantasy of a woman toward him in base desire. Many who would not do such things otherwise seem to think that the sports arena changes everything. Brethren, whether it is basketball, volley ball, or tennis, boys and girls should observe the proprieties of modest dress. There has been a let-down in this type of thing. It needs to be stopped. (Yes, even some of you preachers, elders, deacons and families.)

Why So Much Immodesty?

In today's setting of an utter lack of shame it is not surprising that some seemingly do not realize or care in this regard. We have been flooded with the philosophy of situation ethics, free love, the new morality (?), the breakdown of the home, evolution, the "do your own thing" craze, etc. etc. Add to this the mass media such as TV with its attendant risqué approach to everything (whether programming or commercials), the sex-oriented movies and books, pornography, and it is not surprising that men and women of today not only do not care if the others see their nakedness but in fact it is obvious that many actually want you to see it and are disappointed if you do not notice. This writer is convinced that immodest apparel is wrong for both men and women.

Is It Relative?

Some say that decent or indecent exposure is largely determined by the times and circumstances. Does this sound like situation ethics a little bit? My friends, modesty and decency is not and can never be predicated on such a flimsy platform. It is true that some garments are more appropriate to one occasion than another such as a wedding garment or the casual attire for the picnic or lounging garments in the home. Surely we would agree that a housecoat that reached to the floor would not be appropriate attire to go to the grocery store but would be proper around the house. This is not to say that we may ever abandon principles of decency and modesty wherever we are. Nakedness is only appropriate in the marriage bed and the shower. Never is it in order to be naked or nearly so in public.

What About Custom?

Some say that concepts change therefore modesty and immodesty must be considered in view of this. May we candidly say that any concept that changes so as to violate God's regulations governing decency and modesty is the wrong concept and should be abandoned. Lest some think that we are hinging immodesty only on going stark naked or nearly so altogether, let us clarify. A person, man or woman, may also be immodest by the design or cut of a garment which has ample material. Filmy, transparent material that you can see through does not cover nakedness though it may contain yards and yards of fabric. Whenever any garment is so constructed, though the amount of cloth is adequate, that the organs of the body that pertain to one's nakedness are actually brought more into emphasis, that garment is both indecent and immodest.

Immodesty Among Church Members

The problem of immodesty is bad enough among worldly people but, brethren, it is a very real problem among church members. Add to this the milk-sop attitudes of some elders, deacons and not a few preachers and their families and you have some mighty poor examples for the brethren to follow. Mini-skirts, shorts (shorts, short shorts, hot-pants), bikinis or the non-bikini, mixed swimming, the so-called backyard pool that is supposed to be private (who can believe it), are commonplace among some so-called Christians who "see no harm in it" and think those who oppose it are loco. Even now we see some who have sowed this wind and are reaping the whirlwind. There are some mothers and fathers who themselves would not engage in these things but their convictions are not sufficiently strong to insist that their children observe proper modesty. They let their children run around and dress as they please and become offended if someone rebukes them for this. God will hold them responsible for such.

Conclusion

It is not only time, but it is high time, that Christians set the standard for the world instead of the world setting it for the church. We need to be **transformed** and not **conformed** (Romans 12:1,2). We resemble the world entirely too much (any is too much). We need to clean up our minds as a forerunner to cleaning up our behaviour, not the least of which is to clothe ourselves adequately, discreetly, and with all due reverence for what God would have us do. Let Christians not be guilty of indecent exposure!

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DRINKING AND DRUGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



I have been assigned the subject: DRINKING AND DRUGS. I gratefully approach this subject with a firm conviction of what I say and shall write to be understood. I am not concerned about pleasing the brethren; I am concerned about speaking the truth and pleasing Almighty God.

I have found that no set of statistics is really complete and up to date. There is a constant increase in the figures of alcohol and drug use and a greater variety of destruction. Psychologists, psychiatrists, sociologists, social workers, educators, and Mr. John Q. Public all try to excuse the growing abuse of all drugs by calling it "an illness" or "disease." I suppose in a broad sense that is so. But so is the sex pervert, the thief, the rebel, the foul mouthed slanderer, and many other criminals. To call it an illness does not eliminate the fact that alcoholism and other drug addiction are SIN! Those guilty of this abuse of their bodies and minds will go to hell if they do not repent and quit their sinful practice!

Some years ago I stood before a group of young people and held in my hand a beautiful, fresh, red rose, with its delicate petals glowing in graceful slender. I called attention to these attractive qualities that it possessed as it came from God. I then took an eye-dropper and put one drop of acid on one petal. It immediately began to curl and twist as if in extreme pain. After a few more drops of acid this once beautiful rose was now a putrid mess of ugly, wrinkled ashes. I was illustrating the effects of alcohol and other drugs upon the human body, and especially upon the beauty of youth. The power of the illustration was observed upon the faces of each one of them as they beheld the death of this beautiful creation of God by the acid put upon it.

All statistics and authorities report that America's No. 1 problem today is the alcohol and drug abuse. This is the life of shame. The reasons why people drink alcohol, "pop pills," "smoke pot," "get a fix," or "take a trip" may vary, but the end result is always the same: shame, disease, prison, and death. Youth may begin this life of shame for the excitement of a new experience, or to dull the conscience while engaging in other immoral and illegal acts. It could be the influence of their peers, or rebellion against parents, the establishment, school, or just simply an effort to escape the reality of a hypocritical, affluent and materialistic society. Among some the reasons may be to hide shame and failure, to avoid responsibility, to escape loneliness and insecurity, and simply to avoid facing themselves as they are. Whatever the

reason, the end result is a shameful life and an untimely death without hope in eternity.

Alcohol, and Drugs — Why?

The efforts to stop the flow of hard drugs into this country by organized crime are a failure, in spite of the ever enlarging police force and the billions of dollars spent annually to stop it. The absurd philosophy expressed in the local, state and national legislative bodies in overwhelmingly passing laws to legalize alcoholic beverages and some other drugs is seen in the same legislative sessions passing bills that allocate billions of dollars of tax payers money to stop drug addiction among children as well as other offenders. In addition, they build larger prisons to keep those who turn to crime in order to feed the habit.

Sex, pornography, rape, armed robbery, murder and drugs of all kinds, including alcohol, go together. It is almost axiomatic that if we could stop the alcohol habit, we could stop all the rest. I say that because the social drink leads to drunkenness, which leads to various crimes drunkards commit because they are drunk! Social drinking leads to alcoholism, which finally leads to other drugs. The hard drug addict will commit any crime without compunction of conscience to pay for the habit, and it gets to the point that it takes large amounts daily to supply them. It must come by theft, murder, prostitution, gambling, organized crime, etc., because these drug addicts are non-productive.

But how does all this get started? It is probable that the fast changing life-style of the day has a great influence upon drug habits. It all can begin so innocently: with both parents working in the mad race to "have and to hold" what wealth they can get, their children are untaught and exposed to any number of avenues to alcohol and drug addiction. The parents who want a "little drink" to relax the tensions after a hard day's work, soon find themselves alcoholics and their children following in their steps, and to go on to more serious involvement with drugs. Television is constantly advertising dope in one form or another as the happy and successful way of life. It makes no difference what kind of movie you see, at theaters or on TV, somebody is always drinking to something! A baby is born and all in the family will pour a glass of whiskey or "champagne" and drink to the baby. Some tramp is shot to death, and everyone gets a glass and drinks to celebrate the good riddance. A young couple gets married and everyone "drinks a toast" to their happiness. Usually most will keep on "toasting" until they are unconscious. Foreign dignitaries come to some political agreement and the newspapers, magazines and TV will show the heads of state "sealing" the agreement with a "round of toasts" until some are pretty far out from reality.

It is important to be "accepted" by those of the "in" crowd. Many young men and women become drug addicts because they do not want to be ridiculed by their peers, and do not want to become unpopular with others of their age group. Most people are "followers" and they fear rejection by society. This is

true in business, school, sports, family, and society in general. It is true in the church. It may seem to these "rejected" people that some form of drug, usually beginning with alcohol, will give them the courage to dispel that fear of rejection.

Self escape from reality, family fusses, financial problems, and even the fear of aging or some other problem leads many to take their first drink of alcohol and then on to the stronger means of escaping reality. Indulgence in all forms of immoral and illegal practices may follow this numbness of consciousness.

The Problem of Alcohol

The Bible plainly condemns the use of alcohol and drugs for intoxication. Many "social drinking" brethren will cry that the statement is not so, but there is not one instance in the New Testament where the Holy Spirit authorized the use of alcohol in any form for the purpose of intoxication to any degree. Contrariwise, the Bible condemns drunkenness as a work of the flesh and those guilty cannot enter heaven (Gal. 5:19-21; 1 Cor. 5:11; 6:9,10; Rom. 13:13).

The repulsive picture of the facts about alcohol and other drugs is nothing when compared to the sin-sick condition of a hopeless nation and the billions who will go to hell because of the deception and addiction of those who left the truth or never knew it, all because of alcohol and other drugs.

The Mental Danger of Addiction

The Bible condemns drug abuse by the word "Sorcery" (Witchcraft, KJV) in such passages as Galatians 5:20; Revelation 9:21; 18:23; 21:8; 22:15. The Greek term is **pharmakia**, from which we get the English "pharmacy." W. E. Vine says "sorcery" primarily signifies the use of medicine, drugs, spells; then, poisoning; then, sorcery, Gal. 5:20. This is classified as a work of the flesh. The word signifies the use of drugs, generally accompanied by incantations and appeals to occult powers, and the purpose was to take away one's power over his own mind, will and judgment. Drugs are usually taken with a view to alter the mind, emotions, will and judgment. While one is drunk he is not responsible for his language and conduct, but he is responsible and accountable to God and man for GETTING drunk. He could avoid that. But once he is under the influence of alcohol or any other drug, he does not have control of his own mind, thinking, reasoning and judgment. This is sinful and wrong.

"Sober" or "Sober-minded" is the very opposite of mind affecting drugs or influences. The original word denotes "of sound mind" which is self-control. It signifies "to be free from the influences of intoxicants," and "denotes to cause to be of sound mind, to recall to one's senses" (W. E. Vine). (1 Tim. 3:2; 2 Tim. 4:5; Titus 1:8; 2:4).

Some Frightening Statistics on Alcoholism

America is literally committing suicide. The liquor and drug problem is costing this nation an unbelievable figure in terms of money, loss of work hours, mental and physical health problems that will

go on to future generations, and mounting crime that has reached such proportions that no police force can keep it down. No citizen is safe anymore, day or night. If this trend keeps on this civilization will pass away in this generation unless by some means our younger people can realize just how dangerous this menace is to them and their children.

Almost any set of figures on drug abuse will be out of date by the time it is quoted. However, by comparison of several reliable sources and surveys I can give some idea of the terrible state of moral decay and corruption that is in epidemic proportions in this nation and throughout the world.

In **Alcohol & Health** Notes, Rockville, Maryland, September, 1973, a survey of drinking problems of the Army and Navy were compared. An article on the front page contained these statements:

"Alcohol-related absences from duty cost the Army an estimated 2,200 man-years with \$17 million in pay and allowances in fiscal 1973, says Dr. Richard S. Wilbur, Assistant Secretary of Defense for Health and Environment.

"Furthermore, Dr. Wilbur says, a substantial amount of Army duty time in fiscal '73 was affected by reduced efficiency caused by drinking."

In a survey of 5,579 enlisted men in the Army and 895 enlisted men in the Navy the following was reported by Dr. Wilbur:

Army	Navy		
Problem Drinkers		39%	39%
Heavy or Binge Drinkers		31%	22%
Drinkers, Potential Problems		19%	16%
Drinkers, No Problems		8%	20%
NON-DRINKERS		3%	3%

Notice that only 3 men out of every 100 in both the Army and Navy do not consume alcohol. This is the condition of the defense force of our nation! But note that in the Army 89 out of every 100 men are impaired by drinking, and in the Navy 77 men out of each 100 are impaired by drinking! And some "pious" brother or sister will cry, "There is nothing wrong with social drinking; the Bible does not condemn it." Nearly all these in the Armed Forces started with a "little social drink" somewhere with the belief that it will do no harm and there is no wrong in it.

Some data collected from the National Council on Alcoholism, Inc. is:

Alcohol is a mood-changing drug, as are marijuana, heroin, cocaine, barbiturates and amphetamines.

57.4% of all car accidents involve alcohol.

50% of all fatal car accidents involve alcohol.

The FBI reports that every third arrest in the USA involves public drunkenness.

More than 95% of short-term prisoners serve time in jail because of alcoholism.

The ratio of alcoholics to non alcoholics committing suicide in the USA is 58 to 1.

Among Federal civil employees the estimated annual cost for alcoholism in the Federal Government runs between \$275 million and \$550 million. Savings from alcoholism programs in the Federal Government could run from \$135 million to \$280 million a year.

The National Council On Alcoholism, Inc., 2 Park Avenue, New York, N.Y. published a tract in 1974 called "The Alcoholic" in which some vital information is given. The definition of an alcoholic: "He's one of the dozen men or women you'll see taking a drink at your next party or in your local bar. . .one of the 9 million alcoholics among our nation's drinkers.

This tract says that the majority of Americans drink alcohol, but the alcoholic is an addict to the drug alcohol. Now when I speak of an alcoholic I am speaking of about one tenth of the alcohol consumers in the nation. With that in mind, hear another statement from "The Alcoholic":

"On his job, one of 4 million alcoholic workers, he costs at least 10 billion dollars annually in absenteeism, sick leave, wasted time and material, and accidents. If an executive, he costs an incalculable sum in time spent recovering from last night's hangover, sleeping off today's martini lunch, making wrong decisions that may involve millions of dollars."

The tract continues: "No. 3: Where does he suffer? "Alcoholism destroys his health. Physically he becomes more susceptible to infections, anemia, disease of the liver, heart, brain and other organs and to cancer, particularly of the liver and throat. He may need permanent institutionalization because of brain damage; 40 percent of all male admissions to state mental hospitals suffer from alcoholism.

"Alcoholism disrupts his home; it accounts, directly or indirectly, for 40 percent of the problems brought to family court. The alcoholic's failure as a parent makes it hard, often impossible, for his children to develop the trust and confidence in themselves and others which they need for successful living. Between 30 and 40 percent of delinquent youths come from alcoholic homes."

"When does he know what hit him? He usually doesn't. Most commonly, he progresses into alcoholism after 5 or 10 years of social drinking, with no immediate, dramatic change to dispel his illusion that he drinks like everyone else."

But most people today insist that there is nothing wrong with "social drinking." The problem of Alcoholism, the No. 1 drug problem of the nation, begins with the "social drinker." If there were no social drinking, there would be no ALCOHOLISM!

Drinking drivers and pedestrians cause more than 25,000 traffic deaths and 800,000 crashes in the United States each year. One tenth of the nation's drivers, men and women, are alcoholics. 24% of alcoholic deaths are violent: by fire, poisoning, suicide, accidents, and falls.

The Fruits of Alcoholism and Drug Addition

It is hard to find the most effective demonstration to impress the horrible consequences of drug addiction in any degree. From a number of sources the following information was gleaned. The figure is probably higher now because some of it was published two or three years ago. But just think about these consequences of the drug problem:

1. There are more than 2 million girls and more boys who have venereal disease, and most of it

connected with drugs in some way.

2. Nearly five times as much tax money is spent on alcohol and other drugs as on education.

3. All forms of crime have risen sharply in the United States in the past ten years as the result of the drug problem.

4. From 1.5 to 2 million illegitimate children were born annually, until the Infant Murder Law (abortion) was passed and upheld by the High Court of the land.

5. There are many children between ages 7 through 17 who are addicts on hard drugs, and are hardened criminals whose usefulness to society will be nothing and who will likely die some miserable death before reaching age 36.

6. Alcoholism is responsible for more homes breaking up and more neglected and abused children than any other single thing.

7. More deaths from alcohol than from war. ABC's Of Drinking & Driving, published by Channing L. Bete Co., Inc., Greenfield, Mass., 1971, stated the problem this way:

"Drunken Drivers kill 6 times as many as Vietnam War. Fact: In the 10* years of the Vietnam War, 45,000 U.S. Soldiers have been killed by the enemy. In this same 10* years, 274,000 U.S. Citizens died in crashes involving alcohol. * 1961-71

8. There are 112 million drivers and 100 million drinkers: results — about +55,000 deaths in U.S. highway accidents EACH YEAR, (as per National Safety Council).

9. I saw and heard the following warning presented by the president's Committee On Mental Health, on NBC Television on May 5, 1976. The warning stated that two ounces of alcohol or ten cigarettes per day is the danger zone that threatens your child's mental health. Millions of babies are born each year with painful problems of withdrawal from tobacco or alcohol because of the indulgence of the mothers before the birth of the children.

When one takes drugs to "blow my mind" he will do just that. I recall the many newspaper reports of students of various ages jumping out of windows to fly like a bird and falling to their death several stories below. One poured gasoline over himself and set himself on fire and burned to death. Many young men and women are in mental hospitals incurably deranged from various drugs, including alcohol. One cut himself to death with a knife. It is a daily routine for rescue and paramedic squads in fire departments across the country to answer from one to twenty OD's (over dose) and many of them die without regaining consciousness.

10. Alcoholism will ruin the life and influence of a man in a split second. A classic example is the traffic accident involving M. Norvel Young while he was drunk. From the Los Angeles Times, Wednesday, September 17, 1975 there appeared the headlines:

"Pepperdine's Chancellor Held in Fatal Crash" by Grahame L. Jones, Times Staff Writer. The sad story begins:

"Pepperdine University Chancellor M. Norvel

Young was jailed on suspicion of manslaughter and felony drunk driving after being involved in a traffic accident in which one woman was killed and two others were critically injured, the California Highway Patrol reported."

On page 7 of the March, 1976 issue of **Contending For The Faith**, Ira Y. Rice publishes the account of Young's activities that dreadful day in September when he caused the death of two elderly ladies and another to be crippled for life, as reported in the **Los Angeles Times**, Wednesday, January 28, 1976, by John Kendall, Times Staff Writer. On page 24 Young is reported to have said, speaking of his conflict between his work at Pepperdine and his desire to please the brethren:

"This profound conflict between my head and my heart has gnawed away at my very sense of self worth. By the evening of September 15, I was in the most deeply depressed state of my entire life."

"Then, Young wrote, he went out and did something 'out of character.' He bought a fifth of vodka, drank about two-thirds on the evening of the 15th and finished it off the next morning before noon.

"Young, 60, left his Malibu home at about 11:30 a.m. or 11:40 a. m., after taking a Librium capsule, he said, and about seven miles down the coast he ran into a car driven by Mrs. Fritsche."

"On Sunday, Dec. 14, Young's confession to members of his church was read at a Sunday meeting in Malibu. . ."

"I come before you in a spirit of contrite confession of sin. . .I must live with the awful realization that my grief cannot bring back a human life or erase the injury to so many. **I confess to you that my use of alcohol was involved in this accident.** (Emp. mine-HEP) To say that I am profoundly sorry is such a feeble and inadequate expression of my stricken conscience. . ."

"I want to go further in explanation, but not to make any excuse. There can be no excuse. For 50 years I abstained from alcohol and taught against its use. As President of Pepperdine, I attended thousands of functions where it was served, but did not partake. In a mistaken attempt to relieve stress, I began to use alcohol occasionally. . ."

As the consequence of Norvel Young's intoxication, two women are dead and one crippled for life, and Young was sentenced to four years probation and one year in jail, which was suspended conditionally, and fined \$2,000.00. He is ordered by the court to take a leave of absence from Pepperdine and devote full time to research and lecturing in a drinking driver project at USC's safety center. He was ordered not to drink any alcoholic beverage for four years, and he cannot drive any car for the four year period of probation.

He has lost self-respect and must suffer the painful shame and disgrace of the entire nation. Not only did he lose what he had, but he lost what he could be as in the past. On September 20th, four days following the accident, Norvel Young was to have presented a Pepperdine honorary degree to President Gerald Ford. Alcohol destroyed all that and ruined his public life forever.

Now tell me one, just ONE good thing that comes from the drinking of alcoholic beverages or the consumption of any drug except for medical use prescribed by a physician. Drunkenness and drug addiction is spiritually, mentally, physically and socially fatal. It will destroy this life and all hope of the life to come. Now is the time to completely abstain.

THE SIN OF DANCING

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Dancing finds expression in two basic types. There is the type which requires close body contact and sometimes the entwining of the legs of the partners as expressed in the waltz and such. Then there is the more modern expression which places the partners apart and engages each in the body movements which to him or her interprets the music. This type has been identified by names which change as often as the season but it has one thing common to each, suggestive body movement. Most if not all of our readers understand the activity but we differentiate between the two types because one has its effect primarily through touch and the other through sight.

Before an indictment can logically be lodged against dancing we must establish what threatens spirituality and jeopardizes one's faith. An objective consideration of any threat to spirituality and the purity of mind and life which such demands, must begin by establishing the basis of the threat. The apostle John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever" (1 Jn. 2: 15-17). Dancing as broadly defined in the above paragraph labors under the three count indictment of this passage. It has its appeal to the fleshly nature of man through what he sees and what he touches and is touched by. For a large number the third avenue of appeal cannot be discounted, "pride of life," as we equate this to the need for being accepted by one's peer group and being identified as one of the crowd.

While older and mature Christians are not immune to the threat posed by the dancing pleasure, youth is particularly vulnerable. The vulnerability lies in their susceptibility to temptation. Temptation is not the problem however, succumbing to it and the resultant sin is. "Let no man say when he is

tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death" (Jas. 1: 13-15). When one engages in those things which appeal to his sensual nature he jeopardizes the spiritual. Wisdom, real love for the Lord and the things of the spirit demand refraining from all such.

Why does dancing pose such a threat to spirituality? It caters to the lust of the flesh in that it stirs the partner or partners to unholy thinking if not actions. In the first avenue of appeal attributed to Satan, noted from John, "lust of the flesh," dancing must be indicted. The contact of bodies in the close embrace and rhythmic movement stirred by the soft music generates a desire, maybe only an elementary one in some, for sexual gratification. The desire itself may suffice for the moment (just to be stimulated may for some be enough) but for other than husband and wife this is sin. Lest one jump to the conclusion that it is right for husband and wife to engage in public dancing, I hasten to negate. The power of example and influence upon others would certainly be sufficient deterrent to this.

Dancing, the loose jointed, no bodily contact type now, caters to the "lust of the eye." In the line of Flip Wilson's "Geraldine," "what you see is what you get," is something of the effect from such modern dances as the "bump," "shrug," and what have you. The suggestive body movements, the lewd gyrations to the rhythm of "rock" music, which sometimes by the lyrics leaves nothing to the imagination, presents a picture only the most naive or blind could ignore. In such an expression the animal nature is obviously in control and any thought of the spirit and the spiritual is cast to the wind.

Dancing must also be considered in relation to the third avenue of appeal noted by John, "the pride of life." Some are willing to cast caution and better judgment out in order to be accepted by their peers. "Everybody does it" has become a "security blanket" for the justification of anything many want to do. "Proms" and "school dances" are the "in" thing and to keep from being anything but "cool" one must go. Pride becomes a greater goal, acceptance by friends a more important consideration than relation to Christ.

Dancing has a proven destructive effect upon spirituality and reverence. Observation has established that it is next to impossible to maintain a strong spiritual attitude and engage in worldly pursuits and activities. There is a deadening of spirituality, a dimming of the brightness of faith and an indulgent attitude toward all things of the same general class which invariably develops within the individual who flirts with and engages in the things of this world. Dancing is a case in point. Invariably, members of the church who dance and condone activities of this class are weak and indifferent in matters of faith and spirituality. Young people who are caught up in such activities generally manifest a disinterested, if not an insubordinate, attitude to

worship. Someone has aptly expressed the inconsistency between spirituality and sensuality as evidenced in dancing like this, "a dancing foot and a praying knee are not found on the same leg." Quite possibly the explanation is in the truth of Jesus' statement, "No man can serve two masters: for he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Mt. 6:24).

In the cataloging of the "works of the flesh" in Galatians 5: 19-21 Paul lists two things which are expressed in dancing, "lasciviousness" and "revellings." The dictionary defines "lasciviousness" as "lewd, lustful, that which is tending to produce lewd emotions." In the New Testament usage of the term we have this idea according to Thayer's Greek Lexicon, page 80. "Unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence. . . Wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females." "Reveling" is defined as "a spectacular dance." Liddell and Scott, eminent Greek scholars translate the original word for reveling, "dancing."

Does dancing fall within the scope and meaning of these two things? Quotations from some who have engaged professionally and socially in the practice seem to leave no doubt and, if there is any, a passing glance at the programs on television which propagate this sort of thing should remove it. One renowned champion dancer and originator of many noted society dances says, "I will say that I do not believe a woman can waltz virtuously and waltz well, for she must yield her person completely to her partner." Another says, "The modern dance is the fine art of covering with music, indelicate, immodest and oft times indecent attitudes and postures between men and women. It is too bad for reformation. Its remedy is extermination." Another describes it as a "wrestling match with no holds barred." Remember the words of Paul in Galatians Chapter 5? "They which do such things shall not inherit the kingdom of God."

Jesus laid down a principle which, though not primarily applicable to dancing, has some bearing. "Every tree is known by its fruit" (Lk. 6:44). There is no good fruit from engaging in dancing, it is all bad. Spirituality is not cultivated in this activity, only sensuality. Purity of heart and life is not the result, only temptation, the stirring of unlawful desire and a lusting of the flesh. It results in a blending of the Christian with the world which can only produce, at best, a worldly Christian of lukewarm love and faith who will ultimately be "spewed" out by the Lord.

I, as a Christian, a parent, do not want my children engaging in this expression of worldliness and as long as they are under my control and scrutiny will not tolerate it. Being responsible for their instruction and development spiritually in their formative years the responsibility weighs heavily upon every parent to properly enlighten and explain in these areas. May God help us to realize that between the Christian and the world there is a great

gulf. The dance belongs to the world, the Christian to Christ. This means that when and if one dances, you do so not as a Christian but as one who has turned his back upon Christ. May God help us all to maintain the high level of spirituality that sets us above and apart from the world.

THE SIN OF PREMARITAL SEX

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The strong sexual desire that is part of every normal person is not sinful in origin or presence. It is rather a natural instinct bestowed upon mankind by the Creator for the good of the human race. Marriage was divinely ordained to provide the intimate relationship between a man and a woman wherein sexual desire may be properly gratified and may fully accomplish its intended purpose. Therefore, marriage is to be held in honor among all people and the marriage bed kept free of defilement (Heb. 13:4).

The Practice of Premarital Sex

When man "changed the truth of God for a lie," it was inevitable that marriage would be degraded and sexual desire subjected to corruption. Wicked hearts invented every conceivable form of sexual abuse. The sexual instinct that was meant to be a binding force blending two lives into a beautiful, complete, and happy union thus became an instrument for evil. Sex ceased to be man's servant and became his master. It has remained so wherever Satan controls the hearts of men.

Premarital sex is but one form of unchaste behavior, but it is one that has always found popular approval with the young people of the world. Its increasing prevalence today is due to the permissiveness of society toward sexual freedom in general. Those who advocate and defend premarital sex fall into two camps. First, there are those who hold that intercourse prior to marriage is right under certain conditions, as when a stable relationship with a strong affection, or an intent to marry, is present. Second, there are those who claim that premarital intercourse is right regardless of the circumstances, providing there is physical attraction and mutual consent. The first view is more dangerous because it seeks to justify the act with the conscience and to give it a cloak of respectability.

Young people are told there is no fixed standard of morality. They repeatedly hear it said that what really counts is "the law of love." "Love determines the course of action in any given situation." If a young couple has a strong affection, what is the "loving" thing to do? That is the only standard.

Aside from this being wrong on its basic premise, what it really boils down to is that each person makes his own subjective decision as to what he is to do in any situation. Most young people in a romantic situation where sexual desire is straining at the leash could hardly distinguish between intent to marry in December and aroused passion in July.

Premarital Sex Is Fornication

Premarital intercourse is wrong regardless of the circumstances. Paul says: "Nevertheless, to **avoid fornication**, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2). This necessarily places all sexual relations outside of marriage under the heading of "fornication." The only way one may engage in sexual intercourse without sin is to be married and confine his sexual relations to his companion. It doesn't matter how deeply a couple may be in love, nor how firm their resolve to marry, if they cohabit outside of marriage it is sin.

It is a serious mistake, therefore, to suppose there is no harm in premarital sex. It certainly harms one's fellowship with God. Fornication is a work of the flesh that will keep the guilty from inheriting the kingdom of God (Gal. 5:19-21). Many in Sodom and Gomorrah may have been convinced there was no harm in fornication, but they suffered "the vengeance of eternal fire" because they were "giving themselves over to fornication, and going after strange flesh" (Jude 7).

Yet, many young people who know that premarital sex is wrong go ahead and practice it anyway. Some of these don't care that it is wrong, but others are self-deceived. They think their case is exceptional and God will not hold them accountable for the sin. They forget that there is no respect of persons with God. Or they rationalize their sin by telling themselves that there will be time to repent later. There may be, but they have no promise of it (Jas. 4:19). This is a dangerous attitude. One who seeks to justify sin on the premise that he may sin now and pray for forgiveness later manifests a condition of heart that could very well make genuine repentance impossible (Heb. 3:12).

Other Harm in Premarital Sex

In addition to the spiritual harm caused by premarital sex, there are other harmful consequences involved. There is the danger of pregnancy which may bring open shame upon the innocent child, godly parents, the church, and the guilty parties themselves. There is the possibility of a "forced" marriage which according to statistics has little chance of success. Venereal disease is also a distinct possibility. But there is another harmful effect that may not be immediately apparent. This is the loss of self-respect that frequently follows the sinful act. This may be present even if there is no pregnancy, forced marriage, or venereal disease, and nobody finds out about it. The individual knows what he has done and he knows it is wrong. It is this knowledge that often produces the keen sense of shame that results in a

loss of self-respect. This can be so severe as to interfere with one's future happiness in marriage. "Indeed, near the top of the list of the costs of unchastity is a very much lowered self-esteem—yet the power to love another rests upon the ability to respect oneself," (Dr. Evelyn Duvall, quoted in **Reader's Digest**, January, 1968, p. 84).

Depth studies, such as one made by the late Prof. Lewis M. Terman, of Stanford University, have concluded that "of those men and women who have had premarital sexual intercourse, the more promiscuous they have been premaritally, the less likely they are to be happily married" (Ibid.). Dean Ernest Gordon, of Princeton University Chapel, says: "From my experience, I am forced to conclude that chastity and marriage are twins," (Ibid.). Addison H. Leitch, writing on the "new morality," observes that: "The laws of God are the directions of the package of life. We may mix up the ingredients any way we want, but what comes out will not be what is pictured on the package" (**Christianity Today**, September 2, 1966, p. 58).

The Course for the Christian

Paul dealt with problems of sexual origin in writing to the church at Corinth. The saints in that city were surrounded by a sexually debased society, but the apostle made no compromise with popular practices. Nowhere does he refer normatively to premarital loss of virginity. His solution for those in love who "can't wait" is simple. He said "let them marry" (1 Cor. 7:5). Marriage is the only alternative he offers to total sexual abstinence. The Biblical view is that premarital sex is wrong for both men and women regardless of the circumstances. A woman's sexual duty is to "her own **husband**," not to a **husband to be**, and a man's sexual duty is to "his own **wife**" (1 Cor. 7:3,4).

Young people who want to please God and who want their marriage to begin and to thrive on sexual purity will not engage in premarital sex. They will avoid all the spiritual, physical, and emotional consequences of sexual freedom before marriage by refusing to take part in it. Nor will they engage in unchaste petting. This is not only wrong within itself, but it can break down the resolve to abstain from premarital intercourse. Half a century ago Brother C. M. Pullias very wisely said: "Any young girl that permits the opposite sex to fondle and handle her has pitched her tent toward Sodom, and as a result may find herself ruined and forever disgraced" (**The Life and Works of Charles Mitchell Pullias**, p. 111). One who doesn't plan a trip to Sodom has no business camping in that direction.

There are several valid reasons why premarital sex should be shunned, but the most important reason is its sinfulness. Young people should possess the attitude of Joseph in this regard. When Potiphar's wife tried to lead him into premarital sex with her, it was not fear of conception, infection, or detection that kept him from it. He rather said: "How then **can** I do this great wickedness, and sin against God" (Gen. 39:9)? To those who want to do right this is reason enough.

ADULTEROUS MARRIAGES

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Gibbons, in his book, *The Decline and Fall of the Roman Empire*, 1788, said one of the reasons for the fall of the Roman empire was: "The rapid increase of divorce: the undermining of the dignity and sanctity of the home, which is the basis of human society."

If that is any indication of what it takes for a nation to fall, then according to the following statistics, we had better beware. In 1975 there were approximately one million divorces. And, it is projected that there will be somewhere in the area of 10,000,000 divorces in this present decade. Of course the reason for giving these statistics will be apparent as we proceed in our lesson.

The word "adultery" is a word that is used in the Bible to describe, for the most part, the illicit sexual relations of one who is, or who has been, married. However, it is also used in the Bible to describe those who involve themselves in illicit sexual acts in general (Matt. 5:28; 2 Peter 2:14).

The word "marriage" as it used in the Bible, is used in two different senses. It is used of a relationship that is approved of God and of a relationship that is not approved of God (see chart below).

"MARRIAGE" APPROVED OF GOD <small>Matt. 19:8</small>		"MARRIAGE" NOT APPROVED OF GOD <small>Matt. 19:9</small>	
Men's Actions	God's Actions	Men's Actions	In God's Sight
1. AGREEMENT	1. DIVINE SANCTION	1. AGREEMENT	FORNICATION (Adultery?)
2. COMPLIANCE WITH CIVIL LAW	2. A BINDING TOGETHER (One Flesh)	2. COMPLIANCE WITH CIVIL LAW	NOT SANCTIONED
3. VOWS		3. VOWS	NOT SOUND
4. COHABITATION		4. COHABITATION	

By reading Matt. 19:5,9, we see the distinction that is made by Christ and how he uses the word "married" in an accommodative sense. Paul also used it that same way in Romans 7:2-3, and it is so used in the world today. When two people have met the requirements of man, (see lower part of chart) they are "married" in the eyes of man. However, this is one of the reasons I have been asked to write on this subject. For even though men accept these "marriages" as both legal, and sometimes scriptural, in the sight of God they are "adulterous marriages"—and are, in fact, nothing more than two people committing fornication (adultery) in God's sight. It is obvious from the statistics in the second paragraph that this presents a real (not imaginary) problem for those who are in the world and are married and divorced a number of times and then desire to become Christians.

Many do not believe that God's laws are applicable to the alien sinner—therefore if he marries and divorces **before** becoming a Christian, he is not living

in adultery. However, Paul specifically points out the fact that the Corinthians were fornicators and adulterers before they obeyed the gospel (1 Cor. 6:9-11), thus amenable to the law of God.

Jesus plainly points out in Matt. 5:32; 19:9; Mark 10:11-12; Luke 16:18; that if one puts away (divorces) his spouse for any reason other than fornication and marries another, he commits adultery. And, the one who marries the "put away one" (whether she is "put away" for fornication or for some other reason) commits adultery.

The word "commits" adultery is a present active indicative word that describes a continuous action. Hence, since God only allows two reasons for those who are married to receive freedom to remarry (fornication, Matt. 19:9; death, Romans 7:2-3) then divorcing one's husband and/or wife and remarrying is nothing more than legalized adultery in the sight of God; and those who are in this condition are "living in adultery" and will continue to do so as long as they commit the sexual act with this unlawful partner (Col. 3:5-7; Romans 7:2-3).

Since therefore, those who are involved in "adulterous marriages" are not in fact married in the sight of God but simply living in adultery, we warn them to get out of such a relationship. For Paul said that the adulterer "shall not inherit the kingdom of God" (Gal. 5:21).

the light of Gospel teaching" (Birmingham News, Jan. 28, 1976, page 1). "The 2-million-member United Church of Christ" granted "an acknowledged homosexual in San Carlos, California" to be ordained to the ministry of that denomination (Gospel Truths, June 29, 1972, page 2). "Dear Abbey" said "The fact that homosexuality is morally condemned by most people in our culture makes it seem abnormal. In other times and in other cultures it has not always been so judged. Much of the maladjustments seen in homosexuals is due to rejection, persecution and guilt imposed upon them by an intolerant and unenlightened society" (Newport Daily Independent, July 18, 1973). The Philadelphia Inquirer of Dec. 27, 1975, said, "The Episcopal Bishop of New York says that many clergymen in his church have been homosexuals and that the ordination of an avowed lesbian as a deacon in the church is a sign of a healthy change." A tract published by The Church of God of Prophecy entitled "Sodomy" says on page 2, "Certain national magazines have mentioned the establishment of a Sodomy church in Hollywood and similar type congregations in Chicago, San Diego, and San Francisco."

An Ancient Sin

Fourteen of the first fifteen Roman emperors practiced this sin. Nero had married in open ceremony a eunuch made so by surgery and lived with him (Barclay on 1 Corinthians, page 60). Further, Barclay says, "From the highest to the lowest society was riddled with homosexuality. This was the vice which Rome learned from Greece. J. J. Dollinger calls it 'the great national disease of Greece'" (Flesh and Spirit, page 26). Inspiration tells of this (Rom. 1:26-27).

What Is Homosexuality?

Another name for homosexuality is sodomy. Sodomy is a Biblical word. "A sodomite is one who practices sodomy, sexual relationship between males" (The New Smith's Bible Dictionary, page 364). It is "an unnatural crime, consisting of the defilement of man with man. . . The name is derived from Sodom, in which city the crime was frequent" (McClintock and Strong Encyclopedia, Vol. 9, page 859). Simply defined homosexuality or sodomy is sexual relationships between a man and another man. Sexual relationships between a woman and another woman is lesbianism, which Webster defines as "homosexual relations between women" (New Collegiate Dictionary, page 482). Both homosexuality and lesbianism are condemned in the Bible.

God Speaks

"Thou shalt not lie with mankind, as with womankind: it is abomination. . . Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you" (Lev. 18:22,24). "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 20:13). God said of Jerusalem and Judah, "they declare their sin as

**HOMOSEXUALITY —
A SIN AGAINST NATURE**

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The sin of homosexuality is nothing new. It is now openly discussed, admitted, and practiced.

The Pope Paul VI has been accused, but denied, being a homosexual (Birmingham News, April 5, 1976, page 4). "A minister of the Church of God, Anderson, Ind." admits to being a homosexual and says there are "thousands of gay believers" (Birmingham News, April 3, 1976, page 5). "One of every 20 male athletes was homosexual" and "up to 20" per cent of women athletes were such (Parade Magazine, March 7, 1976, page 24). Children are often abused by homosexuals to fulfill their perverted desires (Birmingham News, Dec. 10, 1975, page 18). The Catholic Church say homosexuals who are "such because of some kind of . . . a pathological constitution judged to be incurable" must be treated by the Church "with understanding and sustained in hope of overcoming their personal difficulties and inability to fit into society" (Birmingham News, Jan. 15, 1976, page 27). On the other hand "a French priest-physician, the Rev. Mark Oraison, claims that love among homosexuals can be fully acceptable in

Sodom, they hide it not" (Isa. 3:9). Call it whatever you please, God said it was "S I N."

The men of Gibeah said unto one "Bring forth the man that came into thine house, that we may know him" (Jud. 19:22). The "men of Sodom" said to Lot, "where are the men which came in to thee this night? bring them out that we may know them" (Gen. 19:5). The word "know" in these two passages has the same meaning as in other Old Testament passages such as Gen. 4:1, 17. When men "knew" other men God said it was "sin" (Gen. 18:20; Lam. 4:6) and "iniquity" (Gen. 19:15).

In the New Testament God has spoken. Paul said "women did change the natural use into that which is against nature" (Rom. 1:26). That is lesbianism. Further, Paul said, "likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly" (Rom. 1:27). That is sodomy or homosexuality. Paul said some of the Corinthians had been before conversion "effeminate" and "abusers of themselves with mankind" (1 Cor. 6:9) and in that condition they were "unrighteous" and "shall not inherit the kingdom of God" (1 Cor. 6:9). Paul said of "them that defile themselves with mankind" (1 Tim. 1:10) that they were sinners. Defining "effeminate" Thayer says, "a male who submits his body to unnatural lewdness, 1 Cor. 6:9" (page 387). Of the expression "abusers of themselves with mankind" and "defile themselves with mankind" Thayer says it comes from a compound word that means "a male" and "a bed" and is defined "one who lies with a male as with a female, a sodomite, 1 Cor. 6:9; 1 Tim. 1:10" (page 75).

Against Nature

When God created Adam, God said, "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:18). God "made a woman, and brought her unto man" (Gen. 2:22). God decreed "a man shall leave his father and mother, and shall cleave unto his wife" (Gen. 2:24; see also Mt. 19:5). God made man a woman, not another man. For women to cohabit with women and men with men is against nature. The word "nature" (Greek — "phusis") is used in several ways in the New Testament. Thayer says in such a passage as Eph. 2:3 it means "a mode of feeling and acting which by long habit has become nature" and in such a passage as 1 Cor. 11:14 "natural sense, native conviction or knowledge. . . the native sense of propriety." However when the Holy Spirit said some women did change the "natural use into that which is against nature" (Rom. 1:26) and that men were "leaving the natural use of the woman" (Rom. 1:27), they were leaving "the nature of things, the force, laws, order, of nature; as opp. to what is monstrous, abnormal, perverse. . . that which is contrary to nature's laws, against nature, Ro. 1:26" (Thayer, pages 660-661). Vine says "the regular laws or order of nature, Rom. 1:26" (Vol. 3, page 103).

Homosexuality (or lesbianism) is not a sickness but rather a sin against nature. Those guilty cannot be saved unless they repent (1 Cor. 6:9-11; Gal. 5:19-21).

MIND POLLUTION — PORNOGRAPHY

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"Pornography has become as American as apple pie, Mom, and the Fourth of July. It is now everywhere." 1. What a contrast to only a few years ago when pornography was suppressed and was the preoccupation of only a few disturbed individuals.

The controversy rages as to what constitutes pornography and how much censorship should be imposed. The highest courts have had difficulty in defining pornography that is uniform and which conforms to the constitution of the United States. However, for the Christian, he should not have any difficulty in identifying pornography and determining what his attitude should be toward it. God has spoken plainly on the matter, which we will get to, shortly.

Webster defines pornography, "A depiction (as in writing or painting) of licentiousness or lewdness; a portrayal of erotic behavior designed to cause sexual excitement." The American Heritage Dictionary states, "Writing, graphic, or other forms of communication intended to excite lascivious feelings." Pornography is from Greek derivation. *Porno* means filthy or dirty and *graphos* means writing. Originally, it meant to write of or about harlots in order to arouse a man's lust so that he would consort with one. Today, however, it means to evoke a sexual response, lascivious in nature, by various forms of communication, such as erotic books, pictures, movies, etc.

Dimensions of Pornography

America has been bombarded on a massive scale with pornography. A Chicago alderman, who is also a Catholic priest, said, "Our society has outdone Sodom and Gomorrah, thanks to printing presses and color photography." 2

Senator Margaret Chase Smith wrote, "Consider Los Angeles, which now produces and exhibits so much live, printed and filmed filth that a police authority recently dubbed it 'the pornography capital of the world.' . . . In one particularly ripe section of Hollywood, an area of less than 4 1/2 square miles, a reporter recently counted 74 such bars, bookstores, peep-show arcades and theaters, all pandering to the worst in public taste.

"New York City and San Francisco also rank as large-scale producers and exhibitors of filth. Washington D.C., follows close behind. The nation's capital now boasts 37 'adult' bookstores (90 percent of which feature peep-show machines), eight movie theaters specializing in X-rated shows, and 15 topless bars..... The picture is increasingly similar in

smaller cities."3

The rapid spread and growth of pornography gives us a gauge of the moral degeneracy of the American people. If there were no market, there would be no pornography. But our society likes to revel in lust, so the pornocrats are exploiting human failures and weaknesses and pandering the sick (sadists, masochists).

James K. Barrett, a former Mafia operative and FBI undercover man, wrote in Reader's Digest, Nov., 1973, that smut was a billion-a-year operation for the Mafia. "The Mob exacts its take every step of the way. . . at manufacture, at distribution and during retail operation of the machines" (peep-show machines, wew), he said.

To further show how lucrative pornography is, the movie, "Man and Wife," cost \$32,000 to produce and grossed \$4,500,000. The movie, "Deep Throat," reputedly cost \$25,000 and earned over \$3,000,000. The production, "Oh! Calcutta!," being staged in an old burlesque house in New York with the performers almost entirely in the nude and all forms of sexuality, attracted large crowds month after month. They waited in long lines, seeking tickets for as much as \$25.00 each.

Playboy, the magazine for those who like sophisticated porno, made Hugh Hefner, its publisher, a millionaire. Millions of copies are sold per issue. Other magazines, such as Hustler, got into the racket and are doing well, financially, too.

Neighbor, pornography is indeed a gigantic operation. These purveyors and advocates of smut are endeavoring to thrust it upon us whether we want it or not. We are told it is good for us, that we are more healthy with it than we are without it. Psychology Today Magazine said it may have a salutary effect. Some tell us it can save marriages, prevent sexual crimes and liberate us from sexual hang-ups. Phooey!! The following will show the dangers and pitfalls of hardcore pornography.

Effects of Pornography

In 1967, Congress, recognizing the perils of pornography, established the Commission on Obscenity and Pornography. Its task was to study the problem and recommend how to deal effectively with the matter. Three years and two million dollars later, a majority (12 of 18) of the Commission recommended repealing all laws that restrict obscene materials from adults and that even children be permitted all but pictorial pornography. Many Congressmen were appalled and repudiated the Commission's finding.

Charles H. Keating, Jr., a Cincinnati lawyer on the commission, said the report was incompetent and biased. He stated, "(1) The Commission conducted meaningless experiments of questionable ethical nature. (2) The Commission held no meaningful public hearings, and by and large reported only scientific 'facts' that supported its preconceived notions. (3) The Commission unduly rushed into its final report." 4 He also said in the same article that the Commission majority chose to ignore a number of results of its own studies which showed ill effects of

smut. In my estimation, the Commission's report should be taken with a "grain of salt."

Under Editorials, Christianity Today, Oct. 23, 1970, the editor quoted Keating as saying, "To say that pornography has no effect is patently ridiculous. I submit that if pornography does *not* affect a person that person has a problem." Mr. Keating knows human nature, something the majority of the Commission obviously does not know.

Psychology Today, Dec, 1970, reported, "We recently completed a research project that strongly indicates that these fears (fears of erotic materials twisting young minds, leading to depravity and encouraging sexual crimes) are groundless, and that some exposure to pornography may be salutary."

However, Gladys Denny Shultz, a professional writer, interviewed sex offenders in Atascadero State Hospital of Calif, where the experiment reported in Psychology Today was run. (Psychologists used 60 of the patients for their test and matched these with 62 male Caucasians of the Los Angeles area.) Mrs. Shultz also interviewed inmates at Waupun Prison in Wisconsin. She gave a different picture than the one Psychology Today gave. She said that about half of the men, the better educated, denied that pornography had anything to do with their crimes. But those who claimed they were affected, reported, "You want to practice what you've been reading." "The prevalence of sex material definitely makes it harder for men with a sex problem because it gives them a distorted impression of women and of the relations between men and women." Mrs. Shultz went on to say that this explanation with only slight variations, was given her by several other sex offenders. 5

Dr. Victor B. Cline, a University of Utah psychologist, taking issue with the Commission's report, said, "We are not suggesting that pathological experiences in the family or elsewhere in the environment may not be significant contributors to sexual deviations, crime, delinquency, or other assorted ills, but pornography should be considered a causal instigator." 6 Dr. Cline cited, among other things, reports of 254 psychotherapists of cases where pornography was found to be an instigator or contributor to a sex crime or other antisocial acts. I quote Dr. Cline to show that Psychology Today is not to be taken as law and gospel, that even psychologists disagree on the issue.

Alexander M. Bickel, Professor of Law and Legal History, Yale university Law School, said, "What it (obsenity, wew) does produce is a moral atmosphere, and the moral atmosphere is the ultimate regulator of conduct. If something can be *said*, if it can be *shown*, if it is obviously *permitted* by society, then that society begins to think it is do-able. Deviance aside, we all tend to act within the range of what we think is tolerated by our society." 7. If Dr. Bickel's observation is true, and I believe it is, then we need to have strict control and censorship in our communities, yea our society, or eventually pornography will have an adverse effect on the great majority of us.

Perry Cotham, professor at David Lipscomb College, Nashville, wrote that pornography has four major effects. (1) It offends the right of privacy and man's sense of individuality. (2) It is diametrically opposed to the Christ-like attitudes we are expected to possess. (3) It degrades and dishonors human dignity. (4) It has a deleterious effect upon group units in society, such as homes, schools, churches, yea, society as a whole. 8

Ladies and gentlemen, whether it be physically, morally, spiritually, socially, or psychologically, pornography has no redeeming value. The only ones who profit from this moral filth and slime are the Mafia and other moral degenerates who are financially exploiting human frailties. But their end will be according to their works. Those who sow to the flesh shall of the flesh reap corruption (Gal. 6:8).

The Christian and Pornography

The Christian is regulated by the Word of God when it comes to the consideration of pornography or any other subject. His position on the matter should be just as narrow or broad as God allows him. It is not a question of what the Supreme Court says or psychologists or anthropologists say, but what does God say.

God is most explicit about this issue in Col. 3:5-6. The verses state, "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience" (ASV).

There are three words in the preceding text that are related to our study. They are: (1) **Uncleanness** (akatharsia). It means "the impurity of lustful, luxurious, profligate living" (Thayer). (2) **Passion** (pathos). The Greek scholars tell us this word means erotic and depraved passion. It is the diseased condition of the heart that produces lewd acts. (3) **Desire** (epithumia). This is modified by the word, "evil." Thayer says this is "desire for what is forbidden, lust." It includes the whole world of active lust and desires (Trench). All three words, as they are used in this text, depict pornography exactly, and verse 6 shows what God will do to those who are guilty.

In Gal. 5:19, and other passages, God vehemently denounces the sin of lasciviousness (aselgeia). God says that those guilty of it cannot go to heaven. Thayer defines the word "aselgeia" to mean, "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence. . . .wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females." As you can see, lasciviousness embraces every aspect of pornography.

Christians are the salt of the earth and the light of the world (Mt. 5:13-16). They are to wield a savory influence on society and point mankind to high and noble principles. Pornographic material, therefore, has no place in the life of a Christian.

The child of God's to think on things that are pure, lovely, etc. (Phil. 4:8). His mind has been renewed, having put on the new man which is created in righteousness and true holiness (of. Eph. 4:17-24). He is to have "no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Conclusion

"If we indulge pornography, and do not allow censorship to restrict it, our society at best will become more coarse, brutal, anxious, indifferent, de-individualized, hedonistic; at worst its ethos will disintegrate altogether." 9

"Citizens can sit back, do nothing and let the moral bankruptcy continue. Or they can join the crusade to stop the flood of pornography—at this time when there is such desperate need for enlightened; intelligent control of the poisons that threaten us and the generations to follow." 10 Footnotes

1. PTA Magazine, Oct., 1973.
2. U.S. News & World Report, May 7, 1973.
3. Reader's Digest, Oct., 1972.
4. Ibid., Jan., 1971.
5. Ibid., July, 1971.
6. Intellect, Jan., 1975.
7. Reader's Digest, Feb., 1974.
8. Obscenity, Pornography & Censorship, pp. 54-78.
9. The Case Against Pornography, p. 168.
10. Reader's Digest, Jan., 1971.

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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THINK ON THESE THINGS

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I DO NOT . . .

The church of the Lord is a special and separate body of people who are not only "called out" of the darkness of the devil's kingdom, but also called "into the kingdom" of the Son of God (Col. 1:13). It is probable that many professed Christians today do not place the emphasis upon the meaning of "into the kingdom of His dear Son" that should be there. There is too much negative emphasis sometimes and not enough positive teaching on the obligations of being in the kingdom of Christ. By negative emphasis we mean the teaching against things that are wrong such as drunkenness, stealing, lying, etc. It is right to teach against sin in all places, but there is more to the word of reconciliation than what we should not do. To many people all that the religion of the Lord means is not to do things that are evil and immoral. "I am a Christian because I do not cheat in business, I do not lie to my fellowman, I do not . . . I do not . . . I do not . . ."

Cornelius was a man who did not do these evil things, and he even did many of the good moral duties of man, but he was not a Christian simply because he did these things. It is only a part of the work of a Christian to oppose wickedness. He must not do these evil deeds, but there are some things he must do because he is in the kingdom of God. Just to emphasize the negative does not make one a Christian. In fact, in some instances one's sin might consist in "I do not."

Being called into the kingdom of God involves some duties that are often minimized. There is just

one hope of this calling (Eph. 4:4); it is the prize of the high calling of God in Christ Jesus (Phil. 3:14); it is an holy calling (I Tim. 1:9), and we must be partakers of this holy calling (Heb. 3:1); we must give diligence to make this calling sure (2 Peter 1:10).

Called into the kingdom of Christ involves several positive and aggressive actions on the part of those so called. We are called into fellowship of Christ (I Cor. 1:9). Fellowship means partnership and working together with Christ. Paul said we are workers together with God; we are fellow-heirs with Christ. John said the basis of this fellowship is to walk in the light (I John 1:3, 7). This walking requires positive action—more than not walking in the way of the wicked. We are to walk worthy of the vocation wherewith we are called (Eph. 4:1). This calls for meekness, longsuffering, forgiving, loving, keeping the unity of the Spirit in the bond of peace (I Peter 3:9; I Thess. 2:12).

We are called to liberty, yet this liberty is not to be used to destroy the work of God. Liberty from sin and its consequences and from the works of the law, which could not save, does not permit us to engage in actions that cause weak brethren to stumble and fall into sin. But we are called into the liberty to serve Jesus Christ. While enjoying the liberty from sin and the works of the law of Moses, we are bond servants of Jesus Christ and must do his will in all things.

In Colossians 3:15 we are called to let the peace of God rule the heart. This is not peace at any price; it is not peace with the evil forces because we are told to "fight the good fight of faith" (I Tim. 6:12). In fact, this fight is with all forces of evil, including "spiritual wickedness in high places" (Eph. 6:12). There is no peace with spiritual error, in the church or out. This fight is not with the carnal sword, but with the sword of the spirit, which is the word of God (Eph. 6:17). We are to be aggressive with the word of God and fight all battles for the faith once for all delivered. Keeping peace of the Spirit involves a fight with all false teachers and forms of spiritual error wherever they are found, but the peace of God—that peace that comes from God by obeying His word—must rule our hearts. This is an objective of our being called into the kingdom of God.

In I Peter 2:9 we are told that we are called to

"show forth the praises of him who called us." To show forth the praises calls for something more than just "I do not do . . ." It includes worship as well as a life of godly living. It is by our "good works" that we give praises to God. 2 Peter 1:3, 4 teaches that we give glory and virtue in conducting our lives in accord with the living word of God. I Thessalonians 4:7 shows that holiness is the objective of this calling into the kingdom of God. This forbids the wickedness that the world practices, but it also demands those actions that are in harmony with divine nature of which we are to be partakers.

Paul and his company knew that the Spirit had called them to Macedonia to preach the gospel to the lost (Acts 16:10). The calling into the kingdom of God requires us to be teachers of the word of God. The lost of this world can be saved by no other means than to preach to them the gospel of the Son of God, which is the power of God to save when believed (I Cor. 1:21; Rom. 1:16). We cannot leave this to others to do because as a citizen of the kingdom I must do the work for which I have been called, and this includes teaching the word to others.

Let us strive to be aggressive in doing those things that are pleasing to our God as we oppose all evil.

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Editorial

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LOOKING FOR LOOPHOLES

Human law is fallible. Many a known criminal has been set at liberty through some legal technicality, some "loophole" in the law. Divine law is perfect. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. 19:7-11). The gospel is called "the law of the Spirit of life in Christ Jesus" in Romans 8:2. Paul said we are "under law to Christ" (1 Cor. 9:21). We are reminded that "if a man strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). Concerning the new covenant God said "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). James said the blessed man is the one who "looketh into the perfect law of liberty, and continueth therein" (Jas. 1:25). John told us that "sin is the transgression of the law" (1 Jno. 3:4).

In spite of the whinings of certain among us who are well advanced toward shipwreck of the faith and who are sounding the way sectarians have always sounded when they lash out against what they call "legalism", God DOES have a law. It is as perfect as the lawgiver. Disregard for that law is a reflection of disrespect for the author of it. When Jesus sent the disciples out on the limited commission, he said "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Mt. 10:40). We are the blessed recipients of divine revelation. That revelation is the "gospel of the grace of God" (Acts 20:24). It is an objective standard by which all shall be judged in the last day (John 12:48). It is calculated to make the man of God "perfect, completely furnished unto every good work" (2 Tim. 3:16-17). It contains "all things that pertain unto life and godliness" (2 Pet. 1:3). It is God's only antidote for sin (Rom. 1:16-17). The revelation of this system of truth was not inspired by human merit but by divine grace. But divine favor is conditionally received. It is possible to frustrate the grace of God (Gal. 2:21) and for those who have come into divine favor to fall from grace (Gal. 5:4).

God requires obedience to his law. Jesus said "Not

every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt. 7:21). In answer to the question of the Jews on Pentecost, "Men and brethren, what shall we do?" Peter said unto them "Repent and be baptized every one of you" (Acts 2:37-38). The Son of God learned obedience and "became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). The divine promise is that at the second coming of Christ he will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:8). It is not for man to sit in judgment upon God and determine what is just or loving. God is the potter and we are the clay. "But we are sure that the judgment of God is according to truth against them which commit such things" (Roman 2:2).

Pardon For the Alien Sinner

God's plan of redemption, made possible by the blood of Christ, calls for the alien sinner (one who is not in the family of God) to believe the gospel, repent of his sins and be baptized for the remission of those sins (Mk. 16:16; Acts 2:38). These were the conditions of the Great Commission to be preached in all the world until the end of time. But this does not suit the fancy of many religionists. They must somehow find a loophole in the law of the Lord. So, they set forth hypothetical cases designed to arouse human sympathy and ending in a blatant denial of what the will of God states in plain language. They tell us about the man who believes in Christ, has repented of his sins and while on the way to be baptized has the misfortune of being killed by a limb falling on him. Or, the young man in his foxhole in time of war who is wounded and calls on the Lord to save him then and there when there is no chance for him to be baptized. And what of Floyd Collins, trapped in a coal mine? What of the man who decides to be baptized while out in the desert where there is no water? Would not a little sand sprinkled on him be all right since his intentions were good? All of these cases are supposed to prove that "he that believeth and is NOT baptized, shall be saved." But that is not what the Lord said. Those who bring up such cases want gospel preachers to make them a loophole in the law of the Lord and preach pardon where none was divinely offered. But, is there not a chance that God will show clemency? If so, he has not revealed it in his word and we are not at liberty to speak for God. Faithful servants of the Lord do not preach loopholes. They tell the sinner what the Bible says and call upon him to practice that. It is on this basis that God offers his grace.

Pardon For the Erring Child

God has a second law of pardon for erring children in his family. When Simon, who believed and had been baptized, tried to buy the power of the Holy Spirit with money, he was rebuked for his sin and told to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). In 1 John 1:9 we are told "If we confess our sins, he is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness." As the children of God, we stand continually in need of the cleansing power of the blood of Christ. John said that is granted on the basis of confession of sin. Now, that is what the word of God says. Some today are having much to say about "sins of ignorance" or sins for which one does not repent. They have resorted to the false position of the perfect, imputed righteousness of Christ. The Bible teaches that the one to whom God does not impute sin is the one forgiven. If God forgives his children on any other terms than repentance, confession and prayer, then we would appreciate it if someone would introduce the passage of scripture which so states. The truth of the matter is that these fellows who advocate this are not concerned about the danger of "perfectionism" as much as they are about finding a loophole big enough to drag in the instrument of music, Premillennialism, institutionalism and you name it. It is presumptuous to search for loopholes in the law of the Lord and hold out the promise of salvation on less than what God requires. Loopholes have a way of enlarging themselves. The old saw which says "nobody is perfect" is supposed to be elastic enough to include every digressive practice and speculative movement which those who chaff under divine law can invent.

Moral Loopholes

I am willing to affirm that it is sinful for a Christian socially to drink intoxicants. It used to be that any member who advocated social drinking was regarded as extremely dangerous and most certainly worldly in attitude. It was unheard of to find a preacher who advocated such. Not any more. Now we hear brethren say, "Now, I don't advocate social drinking, but if a man comes home from work and sits down with a cold bottle of wine or beer from his refrigerator, who can say he does wrong?" Well, this writer, for one. What is the purpose of this case being introduced, if not to find a loophole somewhere to justify the social use of intoxicants?

"Oh yes, I am against fornication, but now if a couple is REALLY in love and intends to marry anyhow, then what is wrong with their having sexual relations?" There again, this rationalization seeks a loophole in the law of the Lord which plainly says "Flee fornication" which is a sin against the body and which is a work of the flesh which will keep one out of heaven (1 Cor. 6:18-20; Gal. 5:19-21).

"Of course, I am against immodesty, but what is wrong with a decent mini-skirt, or respectable hot pants when the weather is warm?" "Decent" miniskirts and "respectable" hot pants are as nonexistent as fried snow balls. This is the Devil's ploy to make sin appear acceptable. It is a search for a loophole in the law.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Proper respect for divine wisdom manifests itself in humble submission to the will of the Lord. His commandments are not grievous. It is high time to stop searching for loopholes and offering promises which the word of God does not make.

CORRECTIONS

The article, *Crumbling Foundations*, in the May, 1976 issue was incorrectly ascribed to Eugene Britnell. Ken Green wrote the article. Our apologies to him for this error.

In the editorial "And See How They Do" in the June, 1976 issue, the bottom line dropped off in both columns on page 3. Column one should end with the sentence "At 4 A.M., this young man's brother came bringing someone else to "put on Christ in baptism." The second column should end with the sentence "Some are sound asleep as to the dangers of the "grace-fellowship" controversy and some are not disposed to even admit there is a problem."

Also, eight page numbers are missing at the bottom of the page in the June, 1976 issue. This will only be a problem to those who buy bound volumes or save theirs to have bound. These were all printer's errors which we regret. Our apologies to the readers.

The Search for the Ancient Order

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This two-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849-1906. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others. Volume II, carries on from the Civil War to "Horizons of Destiny."

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**COGDELL'S "CAMPAIGN FOR CHRIST"
REVIEWED — No. 1**

I have before me several pages of material that were sent to me by the editor of *Searching The Scriptures*, Brother Connie W. Adams, with the request that I review it for publication in this paper. I gladly accept my assignment.

The material is by Brother Gaston D. Cogdell of Cincinnati, Ohio, and was written in defense of the Clifton Church, for which he preaches, becoming a "sponsoring church" for the purpose of sponsoring a "Campaign for Christ" in 1976 in the Cincinnati area. We will not respond to everything Brother Cogdell has said, but will try to focus attention on some key issues. Since the time of the "sponsoring church" in modern times, a new generation has grown up among us and they need to know what is involved in the "sponsoring church" arrangement. It could not be defended by the word of God in yesteryears and Brother Cogdell cannot defend it by the word of God now. If he thinks he can, I am willing to sign fair and representative propositions with him for a discussion of the issues involved. I am sure there are any number of gospel preachers in the Cincinnati area that also would be glad to do so.

Misrepresents

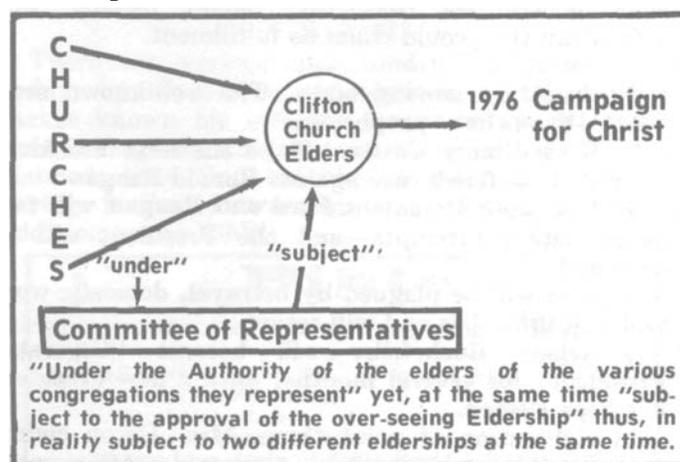
One of the tactics of error is to misrepresent its opposition. I have never minded someone telling another what I believed and taught as long as he represented me correctly. However, if someone can be made to look ridiculous in what he teaches, then few people will pay attention to him. This is one of the things Brother Cogdell does.

He charges in his material that those of us who oppose the "sponsoring church" kind of church cooperation are following the "doctrines and traditions of men", that we would "make a spastic—paralytic out of the Body of Christ", that we are guilty of "hypocrisy" in the claim that the "sponsoring church" is unscriptural, that we share in "the shameful, poisonous, devilish, soul-destroying rupture between us" and are opposed "to orphan's homes, Christian colleges, Bible classes," and "church literature". However, Brother Cogdell's charges do not make it so. Brother Cogdell, I call upon you to name one person who opposes an orphan having a home. Who is it that opposes schools operated by brethren? Just who is opposing teaching the Bible in classes? It is strange that brethren who

are charged with opposing "church literature" write, print and circulate so much of it if they are opposed to it. I am not opposed to these, and while I do not intend to speak for them, I do not think the editor of this paper or my fellow regular writers are so opposed to these things. It is easy to turn ears away from the truth by misrepresenting what truth says. Brother Cogdell, calling us "critics" will not establish Bible authority for the "sponsoring church".

Clifton "Sponsoring Church"

Brother Cogdell tells us that "money is being sent from the various participating congregations to the elders at Clifton, and a committee of representatives from those same congregations has been formed to help plan and implement the plans for the Campaign". This "committee" is to "advise and assist" and each member of this "committee" is under the authority of the elders of the various congregations he represents". We are further told, "The elders of the sponsoring church have sole final authority in all matters, and the decisions of the Campaign Committee are all subject to the approval of the overseeing eldership, but the Committee itself is not under the authority of the overseeing eldership".



The funds from the contributing churches "are placed in the name of the Clifton Church of Christ alone" yet these funds we are told "are under the control of the elders of those respective congregations". Now, if you think you are confused about this matter, so am I. Clifton Church has "sole final authority" over these funds, yet at the same time it is claimed these funds are "under the control of the elders of those respective congregations". The contributing churches claim control of the funds; the "sponsoring church" claims control over the funds. Who really has control of the funds? Do they really even know? If they really know, why are two different groups represented as having control of the funds?

Brother Cogdell thinks this "sponsoring church" arrangement is scriptural since the "funds are given voluntarily." If the funds were coerced or given voluntarily, in either case they are surrendered to another church, and, thus, lost to the control of the giving church. A thing is lost whether taken by force

or given. The Methodist Conference exercises its control over Methodist Churches by force. Baptist Churches claim their autonomy since they surrender their control voluntarily. Brother Cogdell thinks because churches agree to give away funds that they have not lost the control over them. He and the Baptists make the same argument and for the same reason. (More to Follow)

Using the SWORD OF THE SPIRIT

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THAT CRYSTAL BALL AGAIN

Self-ordained prophets are becoming more brazen in their predictions. A few years ago the criticism was justly leveled that they made their predictions in such generalities that they could usually find something they could claim as fulfillment.

No more!

At least not among some. The well-known seer, Jeane Dixon, has "prophesied:"

1. That Jimmy Carter will be the next President after a photo-finish race against Ronald Reagan.

2. That both President Ford and Reagan will face assassination attempts—and the President will be wounded.

3. Ford will be plagued by betrayal, domestic woes and a health crisis and will resign.

4. Nelson Rockefeller will become "Caretaker President" for several months, until a new President has been elected.

In elaboration of point three, Mrs. Dixon claims that Ford faces betrayal by a trusted staff member who'll embarrass the President by revealing his plans concerning a foreign country.

"This betrayal of trust will cause several men in high places to leave their jobs in disgrace," she declared (*National Enquirer*, March 30, 1976).

So we cannot accuse Jeane Dixon of talking in generalities. This just shows that Mrs. Dixon realizes millions of Americans are so gullible they'll follow her whether her predictions are fulfilled or not.

Along the same line, *The Nashville Tennessean*, April 3, 1976, recounts the "divine warning" by a woman prophet in Guatemala named Mrs. Dulce Maria Garcia.

Mrs. Garcia, who claims she foresaw the earthquake which devastated Guatemala in February, has predicted that Florida will be inundated by a tidal wave in April.

As a result, some 70 Cuban-Americans have fled Florida, leaving homes and jobs, to settle in Camden, Tennessee.

I sure do appreciate such zeal and devotion to

religious professions. Wish we had more works coupled with faith among us!

But so confident am I that **"that which is perfect" has come** (1 Cor. 13:10) and **prophecies have now failed or ceased** (v. 8) that I'm predicting on this third day of April that Florida will not be devastated by a tidal wave this month. If such has happened when you read this, my new address will be Camden, Tennessee. I'll be interested in learning what else the lady knows.

Then there's the "prophetess" who claims to be in touch with the Martians. They are supposed to land July 4. I bet they'll come secretly!

The Name of the Game

From the "Pro-Life-Line," Citizens Action Committee, Santa Ana, California, comes this moving short story of a nurse who wept:

"Nurse, will you come in here and measure the mass in that bowl there?"

"Yes, doctor."

The nurse walked to a bowl at a table in the surgery of a Los Angeles hospital. She looked down and gasped. Her stomach churned. She began to weep. There was a perfectly formed child; seven inches long. Hair on the head. Fingernails, eyes, nose, mouth. The body still warm.

The doctor came over. "Are you ill?" he asked the nurse.

She wept; her body shook, "That's a child. How can you say that's not a child?" she asked.

"I didn't know you were so emotional," the doctor remarked.

"How can you say that's not a child?"

"I don't know," he snapped. "I never look."

That's the way the game is played. **The name of the game is ABORTION.**

Even the Atheists are Lukewarm!

Jesus said He had rather one be either cold or hot than lukewarm (Rev. 3:15, 16). If He will spue the lukewarm Christian out of His mouth, what will be the end of the lukewarm atheist? We do not ask for information, but out of amazement.

A recent UPI release from Dallas, Texas reports that Madalyn Murray O'Hair has quit. She plans to join the ranks of apathetic atheists. The news article quotes the unofficial leader of American atheists as saying:

"I quit. Anyone who desires to take over leadership of the American atheist community can have it.

"For 13 years the Christian community in the U.S. has abused and brutalized me. On the other side of the coin, the American atheist community has never supported me."

So there you have it folks. It almost seems that Mrs. O'Hair believes she has been treated wrong. That her fellow atheists had some kind of moral obligation to come to her aid. Such statements get dangerously close to suggesting that there is some kind of standard of fair play and right-wrong.

Well, in my opinion, **Mrs. O'Hair has been the oddball all along!** I never have seen anything in atheism to get excited about. It's still the lukewarm

Christians I can't figure out.

I cannot leave this point without musing that neither the lukewarm atheist nor the lukewarm member of the church will remain lukewarm for long (Luke 16: 23, 24).

On the March

The Ensign Fair is a monthly paper printed by the Farley Church of Christ in Huntsville, Alabama. Though purportedly "sponsored" by that church, it is sent out by subscription, \$2.00 a year, and contributions from both individuals and churches are solicited.

In the December, 1975 issue, the results of a "Church of Christ Survey" which was recently conducted by the *Christian Worker* (another monthly, edited by Loyd Connel of Tulsa, Okla.) were presented. The survey covered only the state of Oklahoma, but Editor R. L. Kilpatrick says, "... their findings are very close to the national average for churches of Christ."

Perhaps our readers will be interested in seeing how "on the march" our liberal brethren are in the areas of benevolence and evangelism. The author, Flavil R. Yeakley, Jr., cites a 1973-74 nation-wide survey which found that "the average congregation of the church of Christ was spending less than 3 percent of its budget on any kind of benevolent work and just a little over 2 percent of its budget on mission work. If our giving has increased enough to keep pace with inflation, the average contribution per member per week is probably closer to \$5 today. If these nationwide figures hold for Oklahoma congregations, then we probably have a total state-wide contribution of about \$20 million per year—but only \$600,000 of that going into any kind of benevolent work and only \$400,000 is going into mission work. That may sound like a lot of money, but what it means is that the average member of the church of Christ in the state of Oklahoma is giving less than 15 cents per week to help the needy and less than 10 cents per week to support mission work."

What has happened? We were told by the liberal brethren a few short years ago that the churches are obligated to relieve benevolent needs, not only of its indigent members, but of the world!

There was no reasoning with them. It was futile to suggest that if such be the responsibility of churches of Christ, we could spend every penny contributed in such an endeavor, and have nothing left to support the preaching of the word, and our contribution to relieve poverty and social ills would not be a drop in the bucket!

If the survey is correct, (and after all, the liberals published it) the average member of the church of Christ (institutional) in Oklahoma is contributing between \$4 and \$5 a week to the church, and a grand total of less than 25 c of that, is going to benevolent and "mission" work.

How many of us would be willing to contribute far more than that each week if we could erase the terrible division we've suffered in the Lord's body and say, "We're working together in the unity of the

Spirit." But as some of the old-timers used to say, orphan homes and the *Herald of Truth* is not the issue and never was. It's just the horse they rode out on. The issue is whether we shall abide within the boundaries of God's authorized will.

I'll repeat it again: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

Using Great Plainness of Speech

J. T. Smith

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HOW DOES GOD MAKE HIS MESSAGE KNOWN TODAY?

by J. T.
Smith

There are various and sundry ways proclaimed today, by those who are religious, as to how God makes known his message for us today. Many say that God speaks directly to them, or as Joseph Smith claimed, that God led him to some special plates giving further instruction or revelation for us in addition to the Bible.

Bible

1. God's ONLY Book. (2 Pet. 1:3; 2 Tim. 3:16-17)
2. God's Way Given To Man. (Heb. 1:1-2)
 - a. Fathers—Patriarchs
 - b. Prophets—Moses
 - c. Jesus—Apostolic Era
 - d. Through a study of God's Word. (2 Tim. 2:IS)
3. Promise Made To Abraham. (Gen. 12:3)
 - a. Law added till seed should come. (Gal. 3:19)
 - b. Law Taken Away. (Col. 2:14)
 - c. First Covenant Not Faultless. (Heb. 8:7)
4. Must Know What God Has For Us. (Rom. 15:4)
 - a. Christ's Disc. — IF We Continue In His Word. (John 8:31-32)
 - b. Testament of Force AFTER men are Dead. (Heb. 9:16-17)
5. Therefore, We Must Know:
 - a. Who is Speaking
 - b. To Whom He is Speaking
 - c. What Subject He Has in Mind
 - d. When it Took Place
6. God Warns Us Not To Go Beyond His Word. "Whosoever goeth onward and abideth not in the teaching of Christ, Hath Not God." (2 John 9)

Point number one in the above chart shows us what book we are to use in matters of religion; and what is provided for us today. In 2 Pet. 1:3 we read, "According as his divine power hath given unto us all things that pertain unto life and godliness, through

the knowledge of him that hath called us to glory and virtue:" Thus everything that God wants mankind to know and do is revealed in the one book—THE BIBLE. The Bible points out (1) where man came from, (2) what he must do while living here on earth, (3) and where he will be in eternity.

Also, Paul wrote to Timothy and said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Thus when we take into account these two passages of Scripture, we must realize that God has completely furnished us with a book that reveals every good work that God wants his people to perform.

How May We Know?

In Heb. 1:1-2 we read, "God who at sundry times and divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Now man has a complete revelation from God that was given by Jesus Christ through the Holy Spirit. Jesus told the apostles, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak from himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). Notice that Jesus said the Spirit would guide THEM into ALL truth. Now did the Spirit do what He was supposed to do, or did he fail to do what Jesus said He would do? Or, did the Spirit guide them into All truth, but they didn't, or wouldn't, preach ALL THE TRUTH. Yes, my friends, we HAVE everything we need to take us to heaven. "But," you may say, "how do we know what God wants us to know"? Paul told Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (2 Tim. 2:15). Hence, today the word is not given directly to man; but God hath given His Book, the Bible, for us to study that we may know what his will is for us.

What Part of the Bible Is Applicable Today?

In Gen. 12:3, God made a promise to Abraham that through his seed, all nations of the earth would be blessed. In Gal. 3:16 Paul tells us that the "seed" was Christ. However, this in no way places on man today, obedience to the specific things that God told Abraham to do that he might be saved.

After God spoke directly to the people in Abraham's time Paul said the Law was added because of transgressions till the seed (Christ) should come to seek and save the lost (Luke 19:56). The law of Moses was not faultless (Heb. 8:7), and thus Christ came to fulfill the Law of Moses and nail it to the cross (Col. 2:14). "So," someone may say, "you do not believe that the Old Testament is worth anything." Now, before you jump to any conclusions, let's let the Bible explain what value the Old Testament has for us.

First of all we know that the ten commandment

law is not binding on us today. Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we might bring forth fruit unto God" (Rom. 7:4). "But," someone asks, "how do you know he is talking about the ten commandment law"? I know, because in verse seven Paul identifies the law about which he is talking. It is the law that says, "thou shalt not covet" (Rom. 7:7). "So," you may ask, "what benefit then is the Old Testament today"? In Rom. 15:4 we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

What Does God Require of Us?

We are now living under the "perfect law of liberty" (James 1:25). And James says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." What, then, does this perfect law of liberty require of us? Jesus made it very plain. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32). Christ's will or testament went into effect when the testator (Christ) died (Heb. 9:16-7). Hence today, we are to be guided by the New Testament for it furnishes us unto "every good work."

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Things Most Certainly Believed

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HEARTS MUST BE RIGHT

Following the death of Stephen the persecution of saints in Jerusalem intensified. It is said that Saul made havoc of the church, entering into every house and committing men and women to prison. The effect of this cruelty was a scattering of the disciples throughout the regions of Judea and Samaria, except the apostles. Among these was Philip who went to Samaria where he preached Christ. Among those converted was one Simon, a sorcerer. "Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts 8:13). There can be no denying that he was in fact a Christian; however, subsequent circumstances turned the heart of Simon away from the Lord.

Upon hearing of the success of Philip in Samaria, the apostles which were at Jerusalem sent unto them Peter and John. The purpose of this was that the new converts might receive the Holy Ghost by the laying on of the apostles hands (of. 8:14-18). It is to be necessarily inferred that only the apostles had the power of giving the Holy Ghost to others since Philip had not conferred such a gift and Peter and John had to do it. Simon was apparently among the number so favored with the rest. However, he wanted more. Namely, the "power that on whomsoever I lay hands, he may receive the Holy Ghost" (8:19). His offer of money was rejected and his spirit was rebuked as Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (vs. 20-21). Here is the key to the proper relationship to God; attitude, the condition of one's heart. Simon's was not right, it was not ruled by the right spirit and attitude, thus the indictment of Peter.

There are several factors which enter into a condition of heart that is not right in the sight of God. The word "overcharged" is descriptive of one such condition and attitude. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that the day come upon you unawares" (Lk. 21:34). Most will identify the circumstances in this context as relating to the destruction of Jerusalem. The principle is ever applicable, however. The end

result of the attitude here considered is to be unprepared and lost. Jesus here says "take heed to yourselves" which impresses the personal aspect. The guard and care required in maintaining the right heart in order to salvation is a personal thing. The elders of the Ephesian church were admonished by Paul to, "Take heed therefore unto yourselves" (Acts 20:28). First attention, not only by elders but by all, must be to self before there can be any measurable success in behalf of others. This conclusion is further complemented in the statement of Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Take heed "lest at any time your hearts be overcharged." Overburdened and weighted down by the physical and material things of life, is the thought here. The heart and life so burdened, so engrossed, has no time for the things of the spirit. In our own day and time this is the most obvious explanation for the unwillingness of many to serve and devote themselves to the things of the Lord. The anxieties of daily living leave no room for the Lord. The word "surfeiting" is from a term which signifies the giddiness and headache resulting from excessive wine-bibbing, a drunken nausea (W. E. Vine). The idea is obvious, enamored with the physical, mundane things of life, one is completely overwhelmed.

Upon these the day of the Lord will come "as a snare." Again, we hasten to point out that the Lord is specifically dealing with the destruction of Jerusalem. However, the principle here developed is without question deserving of a broader application. We thus conclude that this overcharged heart will at the Lord's coming, finally, as was the case with His coming in the destruction of Jerusalem, trap men in the snare of insufficient preparation and unreadiness for that coming.

The unforgiving heart is not right with God. Forgiveness from God is in part predicated upon our willingness to forgive our fellows. In the model prayer of Jesus, he taught, "And forgive us our debts, as we forgive our debtors" (Matt. 6:12). Brethren need to recognize that offenses will come but such ought never be allowed to develop into a breach. When they do such indicates that Satan is in control of someone, maybe everyone. A basic consideration is in the offering in Matthew 18:15-17, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." If an offense is serious enough to talk to any one about it is serious enough to talk to the offending brother about. Resolving differences is a two-way street involving all parties. This threadbare and time-worn phrase, "I am offended" is the most overworked statement in some brethren's vocabulary. Most of the time such only

involves petty grievances produced by ruffled feelings which are too childish to talk about. The immaturity reflected in this kind of attitude is among the saddest of commentaries on the way of Christ. Most brethren would do well to tuck their feelings in if they are easily pricked and pursue a course of forgiveness and seek forgiveness. The unforgiving heart is not right before God and invariably reflects a disposition which mars the beauty and happiness of the relationship of the citizens of the kingdom. Indeed, the unforgiving heart is not right before God.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God" (Rom. 2:5), introduces the third factor which makes for a heart not right before God. Repentance is the resolute determination of mind to quit sin. It is illustrated most forcefully in, "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented and went" (Matt. 21:28-29). Herein is impressed a condition of heart which must be maintained. God has calculated that keeping in constant remembrance the factors responsible for repentance in the first place will aid if not accomplish this. Paul credits the "goodness of God" with leading to repentance (Rom. 2:4). That goodness must certainly comprehend all that God has done from the sending of His Son to die to the publication of His will and the preservation of it. If these factors will produce repentance, and they will, keeping them in constant remembrance will maintain the tender condition of heart originally in evidence. The impenitent heart has cast out the factors responsible for repentance. It is no longer touched by the fact of God's goodness but rather hardened to the appeal of the gospel. In this condition of heart and the life it produces there begins to be a delight in wickedness. This is the line of argumentation followed by Paul in the opening chapters of Romans as he identifies the Gentile first and then the Jew as being in sin, finally climaxing in the indictment of both. The heart that cannot be brought to repentance, that does not maintain a penitent posture is not right with God.

While the factors noted are but representative they are sufficient to enable the drawing of a most vivid conclusion. As Simon was in the "gall of bitterness and the bond of iniquity" destined to perish with the money offered in payment of a measure of the Holy Spirit not intended for him, so it is with all whose hearts are not right with God. God be thanked that there is a remedy for the heart not right, "repent and pray God if perhaps the thought of thine heart may be forgiven thee." May God help us.

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PERSONAL INTERPRETATION—NO. 3

This is the third and last in a series on the personal interpretation theory. I used Billy Sunday Myers as a take off, since he took the position that no preacher could "preach the word", only his personal interpretation of the word. Myers, was pressed hard in debate when he espoused this position. Many believe this diabolical doctrine but have not been pressed enough to admit it. Any person who believes that a passage may be made to teach conflicting doctrines with the approbation of God must believe the theory.

When the early church had a confrontation over circumcision and eating meat sacrificed to idols, the matter had to be settled by inspired men. The record says, "And certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them should go up to Jerusalem unto the apostles and elders about this question" (Acts 15: 1-20). They sent to Jerusalem and received the following reply from the apostles and elders, "And they wrote letters by them after this manner; The apostles and elders and brethren send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment" (Acts 15:23-24).

Now, I want to affirm that this matter was either black or white, there was no room for gray! The apostles either authorized the judaizing teachers or they did not. The text says they did not. But someone might say, preacher, what if a person says he could not understand either the law or the explanation of the apostles with reference to the law. My answer is that such a person is either lying or not accountable. Of the first, he must repent; if the latter he has no problem.

This brings up the next challenge. Some have argued that the early church was in a much better position than we. It is argued that when controversies arose, they could send up to Jerusalem and ask the apostles and thus the matter would be settled. For your information, that did not settle the matter with some. They just challenged the authority of the apostles! But someone says, wouldn't it be nice

to send up to Jerusalem and get the apostles to settle some of these HARD questions in the church? For example, we could ask them who is right on the hat and hair question, the war question, the invitation song question, the funeral and weddings in church building question, the college question, the fellowship question, the cooperation question, etc. Kind friend, before we raise too many questions, I have some good news. The apostles have already answered all of these questions for us. If we respect the silence of the scriptures, they are all answered! This is what makes the Bible a complete revelation. We call it plenary inspiration, from the Latin work *plenus* which means full or complete.

Madalyn Murray O'Hair, an atheist, from our Lone Star State is actively engaged in trying to destroy the Bible. We know what she is trying to do because she shows her true colors. However, any person who believes the "personal interpretation" theory is destroying the Bible, but in a subtle way. I had much rather deal with a Madalyn O'Hair than one who claims to believe it with one breath and then destroys it with another.

It is said that Harry Truman had a sign on his desk, "The buck stops here." I must insist that all controversies stop at the Bible. All one has to do to get the answer to his question is be honest! If he isn't honest when he gets his answer, he will not accept it. Gentle friend, if you have a question which troubles you, write it down and send it to the apostles in Jerusalem; you will get an immediate response. Just pick up your Bible and you have the answer. Yes, indeed it is a complete revelation.

**NEITHER
BE YE IDOLATORS #1**

Morris W. R. Bailey

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In one of the warnings addressed to the church at Corinth, Paul said, "Neither be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. 10:7).

In these words the apostle Paul sounded a stern warning against the age-old sin of idolatry. It is a warning that is just as much needed today.

Man is a worshipping creature by nature. The instinct to reverence, or pay homage to some object or being that he considers higher than himself, or to have some objective that he regards as the most important thing in life, and for which he will make almost any sacrifice, is as natural to man as hunger and thirst.

So whether it be in the steaming jungle of the tropics, or in the frozen regions of the north; whether in civilized or uncivilized countries; whether it be the

savage in his crude hut, or the rich man in his palatial mansion, man worships some one or something. It may be his effort to serve with godly fear the God of the universe, or it may be his effort to achieve some ambition, or to reach some goal in life. But man worships. Idolatry is simply misplaced worship—directed toward the wrong object.

Idolatry assumes various forms. Primarily it refers to the worship of images. The writer of Acts described the city of Athens as being "wholly given to idolatry" (Acts 17:16. K. J. V.). The evidence was in the great number of images that Paul saw throughout the city (verse 23). That is just one form of idolatry, however. In our text Paul defined idolatry as the feasting and revelry that accompanied the worship of the golden calf. Sometimes idolatry is used with reference to the importance that one ascribes to the satisfying of the sensual appetites. Paul spoke of some "whose god is the belly" (Phil. 3:19). Sometimes the term idolatry is used to describe the sin of covetousness. Paul spoke of "covetousness which is idolatry" (Col. 3:5).

The Bible has much to say about the sin of idolatry. God has always hated it. Especially was this true in his dealings with Israel. God had separated them from the other nations, and had made them a holy nation (Exodus 19:6). He pictured the relationship between himself and Israel under the figure of husband and wife (Jeremiah 31:32). Thus he regarded idolatry in Israel as the infidelity of a wife to her husband (Jer. 3:20).

When God thundered forth the Decalogue from mount Sinai, the first two commandments prohibited idolatrous worship (Ex. 20:1-5). Time after time throughout the law of Moses these prohibitions were repeated (Leviticus 19:4, 26:1, Deut. 16:21, 22).

With the memory of all God's goodness to them in delivering them from slavery, and awe-stricken by the voice of God as he spoke to them from mount Sinai (Ex. 20:18, 19), one might well suppose that Israel would not so soon have fallen into sin. But it is a characteristic of man that the lessons of life are soon forgotten, and gratitude soon gives way to a feeling of independence. Scarcely had the echoes of Sinai died away than idolatry reared its ugly head in Israel. Impatient at the long delay of Moses in the mount, they demanded of Aaron that he make them a god that they could see. This led to the episode of the worship of the golden calf. It was but the first of many occasions of idolatrous worship in Israel, and because of which God finally allowed them to be taken captive to Babylon where they remained for seventy years.

The New Testament Picture

With such a background, showing God's intense hatred of idolatry, it is not surprising that we find the New Testament punctuated with exhortations and warnings, forbidding Christians having any part in idolatrous practices. It will be recalled that Paul said that God had "left the nations (Gentiles. M. B.) to walk in their own ways" (Acts 14:16). Thus when Christianity was introduced, and while the New Testament was being written, idolatry was firmly

rooted in the religious life of the Gentiles. It was, we might say, the official religion of the Roman empire.

Thus one of Paul's first tasks as he went out preaching the gospel of Christ, was to turn men from the worship of idols to the worship of the God of heaven "not like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:29). Then, as now, religion was often commercialized, and the riot in Ephesus that almost cost Paul his life was instigated by the silversmiths who made their wealth from the manufacture and sale of images of the goddess Diana (Acts 19:23-25).

Because many of the Christians of Paul's day had come from an idolatrous background (1 Cor. 12:2), it was necessary that they be constantly warned and admonished lest they return to their former manner of life. The words of the text at the beginning of this article are but one of many such warnings. Down in the fourteenth verse of the same chapter, Paul said, "Wherefore my beloved, flee from idolatry."

In 2 Cor. 6:14, Paul said, "Be not unequally yoked with unbelievers." He gave a number of reasons in the form of a series of rhetorical questions, one of which was, "What agreement hath the temple of God with idols?" (verse 16). In Gal. 5:19, 20 he classified idolatry as being a work of the flesh. In Eph. 5:5 he said, "For this we know of a surety that no fornicator, nor unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and God." Finally the writer of Revelation locates the destiny of idolaters as being "in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8, 9).

In an article to follow we shall discuss the present day application of the above scriptures, and some of the idols that are commonly served.

THE ISRAEL OF GOD

Norman E. Sewell

Is modern-day Israel the Israel of God? Many of our friends and neighbors have become convinced that modern-day Israel is fulfilling the prophecies made concerning God's people of long ago. I believe there are two fairly simple points to be made which will show the fallacy of at least this portion of the millennialist argument.

Modern-day Israel cannot fulfill the land promise made to Israel of old, because that promise and prophecy was fulfilled a long time ago. Notice, please, Joshua 21:43-45, "*So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass.*" Surely, if all had been fulfilled as inspired scripture plainly says, there can be no more fulfillment of this prophecy today or in the future. II Chron. 9:26 tells us of Solomon: "*And he ruled over*

all the kings from the River even unto the land of the Philistines, and to the border of Egypt." This is exactly the land promised to Abraham's seed in Genesis 15:18. There can be no doubt that the land promise was fulfilled, and modern-day or future earthly Israel cannot fulfill that which has already been fulfilled.

But, who is the Israel of God today? Paul wrote in Rom. 9:6, ". . . *for they are not all Israel, that are of Israel*". In other words, not even all of physical Israel are of God's spiritual Israel. The point is further clarified in verses 24-26, "*even us, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea, I will call them my people, which were not my people, And her beloved, that was not beloved. And it shall be, that in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.*" The idea of a **SPIRITUAL ISRAEL** is further taught by Paul in Romans 2:28-29. "*For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.*" God's man today is not necessarily a Jew physically. In Christ, there is neither Jew nor Greek (Rom. 1:16; 3:29; 9:24; 10:12; I Cor. 12:13; Gal. 3:28; Col. 3:11; and Rom. 2:9-10). The Israel of God is not physical, but spiritual, not based upon a physical birth and nationality, but on spiritual birth.

Herbert W. and Garner Ted Armstrong in their radio and T.V. broadcasts, and in their printed material suggest that there is a difference between the Jews mentioned in the passages above and Israel. However, this can be shown to be in error when we view a few passages in the New Testament. The disciples were sent to "*the lost sheep of the house of Israel*" (Matt. 10:5-6). Mark tells us that John the baptizer preached to those who came to him from "*all the country of Judea, and all they of Jerusalem*" which would have been the Jews according to Armstrong's ideas, but Paul says that John preached to "*all the people of Israel*" (Acts 13:24). When John tells us of Nicodemus coming to Jesus we are told that he (Nicodemus) was a ruler "*of the Jews*" (John 3:1), but Jesus refers to him in verse 10 as a "*master (teacher) of Israel*". We further learn that those who were scattered abroad upon the persecution that arose regarding Stephen travelled to several places, "*speaking the word to none save only the Jews*" (Acts 11:19), but Peter speaking in the house of Cornelius, Acts 10:36 says the word was sent to "*the children of Israel*". We also find that on the day of Pentecost "*Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.*" (Acts 2:5), but when Peter addressed them he called them, "*Ye men of Israel*" (Acts 2:22). While there was in the Old Testament period of time a difference between those who were faithful (JUDAH) and those who went

astray (ISRAEL) in New Testament times, the distinction is no longer recognized. (BY THE WAY, JUDAH EVENTUALLY ALSO WENT ASTRAY). The Israel of God today is SPIRITUAL, not physical, consisting of Jews and Gentiles, "to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3:6).

If these two main points are both true, (1) that the land promise to Israel of old was fulfilled, (2) and that the Israel of God today is spiritual, not physical, those two points alone do irreparable damage to the man-made theories about modern-day Israel. Salvation is offered by Christ, to those who obey Him. This relationship makes one a part of spiritual Israel, having become a Jew inwardly, and having been circumcised in heart and not in the flesh.

I am deeply indebted to a special issue of the Gospel Guardian, dated July 24, 31, Aug. 7, 1969 for much of the material in this article.

2020 Vivion Road
Kansas City, Mo, 64118

EMPTY CHAIRS

The hostess has toiled,
Most of the week,
Preparing a feast,
To pass critique.
The house is clean,
The silver is shining,
The table is set,
All ready for dining.
The time has come,
For the guests to appear.
She's anxiously waiting,
Their knock to hear.
But no footsteps sound,
On the silent stairs,
So she's left to serve,
Empty chairs.
The preacher has toiled,
Most of the week,
A spiritual feast,
He hopes to bespeak.
With time and deep feeling,
And always with care,
He's studied and researched,
Spent hours in prayer.
The time has come,
It is the Lords day,
The sermons begun,
Without delay.
But his eyes are saddened,
When he looks out there,
For he's left to serve,
Your empty chair.

Dody Gibson
Kokomo, Indiana

Restoration Footnotes

Earl Kimbrough

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THE CHARMS OF POLITICAL LIFE

Some gospel preachers at various times during the past one hundred and fifty years have been attracted to politics. A few of these, with varying degrees of success, have actually entered the political arena to seek some public office. Gen. James A. Garfield is perhaps the most outstanding example of achievement in this field. While he took a liberal interpretation of the Restoration, he was a gospel preacher and continued to preach occasionally after he became a congressman from Ohio in 1863. He was elected president on the Republican ticket with Chester A. Arthur in 1882. Other gospel preachers have sought less honorable positions on the federal, state, and local levels of government. But most gospel preachers over the years have recognized that there is no higher calling than serving Christ and they have been content to live out their lives in relative obscurity while serving the Prince of Peace.

It is believed by some serious students of his life that Alexander Campbell possessed the qualities of character that would have made him an outstanding statesman, had his interests been in the direction of politics. The only elective political office he ever held was a representative of Brooke County in the Constitutional Convention of Virginia in 1829. He served with such men as James Monroe, James Madison, and John Tyler. He was also acquainted with Henry Clay and other political leaders of his day. But politics held no appeal for Campbell.

In a letter to Col. Charles S. Morgan, a friend and fellow delegate to the Constitutional Convention, he expressed his view of the subject. He wrote: "I am conscious that many are infatuated with the charms of political life. They never have any for me, and never will have any. I view mankind of a higher relation than as a subject of taxation, or as a name on the muster roll. I view him as one who may be immortal, a citizen of heaven, and a priest of God. I have more pleasure in thinking on man's eternal destinies, or in reading one section of the Oracles of God, than in all the splendid schemes of earthly ambition and political grandeur." (Quoted from Louis Cochran, *Christian Standard*, July 15, 1967, p. 9).

We believe that Christians may hold elective political office and that it is possible for them to conduct themselves as Christians should while occupying such a position. But we are also persuaded that the church is better off spiritually when gospel preachers refrain from political infatuation and devote

their time and talents to the gospel. We are also persuaded that the individuals themselves are better off. Campbell's view of the matter is certainly worth serious consideration, to say the least.

IN THE NEWS THIS MONTH	
BAPTISMS	705
RESTORATIONS	214
(Taken from bulletins and papers received by the editor)	

Please Renew Promptly

Editor's Meeting Schedule	
West Allis, Wis.	August 23-29
Monticello, Ky.	Sept. 5-10
Hamilton, Ohio	Sept. 13-19
Bowling Green, Ky. (West End)	Oct. 3-8
Berwyn, Illinois	Oct. 24-29
Mason, Ohio	Oct. 24-29
East Alton, Illinois	Nov. 1-7
Versailles, Ky.	Nov. 8-14

THE NEWS LETTER REPORTS

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

DEATHS

ROSS O. SPEARS—With sadness we report the death of this well-known and much loved gospel preacher. Brother Spears was working with the church at Kettle, Kentucky but passed away at his farm near Butler, Missouri after completing a gospel meeting in Kansas City. Brother Spears was not only a capable preacher but also a talented singer and was often called upon to direct singing in gospel meetings. This writer shall never forget the night in Tampa in 1974 when Ross O. Spears led singing with about 1,000 people present. He led without a book, and the audience sang that way, a number of old songs of Zion. We saw tears in the eyes of many as he led us in Rock of Ages, On Jordan's Stormy Banks I Stand and Standing on the Promises. He was always a delight in the social circle, one of the best with a humorous story. Perhaps no tribute to him is more fitting than that which appeared in the STATE GAZETTE of Dyersburg, Tennessee on June 29, 1953 as the editor of that newspaper took notice of the Spears family leaving Dyersburg. We quote part of the editorial.

"Dyersburg as a whole joins with members of the Church of Christ in regretting loss of Ross O. Spears as that congregation's minister.

"Mr. Spears' connection with the church was severed yesterday, his resignation early in May having brought to a close ten years and one month of service as minister of the church and to the Dyersburg community. He has served both well, able and untiringly and those among whom he goes now to labor are certain to find themselves as fortunate as we who deeply appreciate his contribution to the community....."

"On the Air' every Sunday evening except during the summer months, ever since WDSG was activated, he was Dyersburg's oldest radio minister from point of service. His listening audience was large and he will be missed by it as well as in his own pulpit and the community life . . ."

"Unlike many, he leaves Dyersburg not in search of a larger congregation to serve but in answer to a challenge he has given himself — service to a much smaller church with the hope and belief that he can increase its membership and its usefulness to the community in which it is located. Few men want changes unless they bring what the world looks upon as a promotion — from the smaller to the larger — but in going from a church with a large membership to one with a smaller group, Mr. Spears actually is assuming a greater responsibility in his plans to build up the membership and increase the size of the congregation and therefore it is a promotion to a greater task. He has accepted the challenge and knowing his ability, his love of the Lord's work and his keen desire to be of every possible service to everyone, it is certain that his efforts will be crowned with the success they so richly deserve."

Our sympathies are expressed to sister Spears, their son Dudley Ross, gospel preacher, and to other members of the family.

MAY JOHNS—This beloved sister, second wife of the late J. S. Johns, passed away on May 9, 1976. Upon moving to Winchester, Ohio in 1952 she set about to establish a faithful church in that community. She was successful in teaching several members of her family and with the help of brethren from the Blue Ash congregation who preached, taught Bible classes, led singing and did personal work, the work was started, meeting first of all in the home of sister Johns until a building was erected and occupied on August 3, 1958. On October 12, 1961 she married J. S. Johns, gospel preacher whom she had known since 1937. She was 64 and he was 90 at the time of their marriage. He continued to preach until the week before his death on July 9, 1967. Sister Johns was a friend to many gospel preachers and many sought her out to discuss the scriptures. She was an exceptional Bible student, well versed even in the Greek. Robert Welch spoke at the funeral services. (Information supplied by Thomas H. Icard who performed the ceremony for the Johns and did some of his first preaching for the church at Winchester).

Debate On Existence of God

A significant debate will be conducted September 20-23, 1976 in the coliseum on the campus of North Texas State University between Thomas B. Warren of the Harding Graduate School of Religion in Memphis, Tennessee and Anthony Flew, Professor of Philosophy at the University of Reading near London, England. Dr. Flew is regarded as one of the world's ablest defenders of Atheism. As professor of Religion and Apologetics, Thomas B. Warren is ably equipped to meet this challenge of unbelief. Large crowds are expected to attend. The coliseum will seat 10,000. The debate has been widely advertised among brethren throughout the nation and on college and university campuses nationally. The debate is to be published in book form and in cassette tapes which will be available from the Bible Chair in care of the University church in Denton, Texas. No tape recorders will be allowed during the debate. This is being widely advertised as "the debate of the century." We are not prepared to go that far, but do believe it will be a debate of much importance.

Thayer Street Lectures

The Thayer Street church, 640 Thayer St., Akron, Ohio announces its annual lecture series for September 20-23, 1976. Evening sessions will be Monday, Tuesday and Thursday with Peter Wilson discussing the character of the Christian from Romans 12:9-21, followed by Homer Hailey on God's Providence. Day services will feature Olin Kern on The Lord's Supper, Ted Beever on Elijah, Bryan Sullivan on Jonah and Weldon Wamock discussing Daniel. At 1:30 daily Tom Oglesby will discuss and then lead the audience in Psalms which have been set to music. At 2:35 daily Aude McKee will discuss evangelism. Some housing can be supplied for out-of-town guests.

H. E. PHILLIPS, P.O. Box 17244, Tampa, Florida 33612 • I concluded a good meeting with the church in Pound, Virginia April 11th. The attendance was good each evening with some from the community and many from surrounding communities. This is a good church. I am to be back again in the fall of 1977 and look forward to returning to this beautiful country and these good people for another meeting.

ROBERT E. HERNDON, 342 Mt. View Court, S. E., Concord, N.C. 28025 — Sonny Dixon, formerly with the Lutz, Florida church, joined us as an evangelist in June. Dixon, who grew up in the Carolines, replaces Jack Byars, who resigned the work after some eleven years. Dixon's new address will be Route 1, Box 147, Concord, NC 28025.

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777 — J. M. Kennedy conducted our meeting May 2-7 during which four were baptized, including our eldest daughter, Kimberly. The meeting had good interest and attendance throughout. One of our elders, W. O. Patterson will hold a gospel meeting at Corning, Ohio June 13-20. Roseville is about 13 miles south of I-70. Worship with us while on vacation through Ohio.

EARL FLY, P.O. Box 3295, Jackson, Tennessee 38301 — We recently had 3 restorations and 2 baptisms at the Medina church. Bill Cavender held our meeting June 7-13. I held a meeting in May for the church in Ridgeway, Virginia. We had good crowds with many non-members attending each night • but no baptisms. This church was converted from a Christian Church several years ago. Benton R. Graves, who lives in Eden, N.C., preaches for them, and is doing a good work. My next meeting is in Hidalgo, Illinois.

Debate On Holy Spirit Baptism

Larry Ray Hafley will meet **G. T. Sharp** of the United Pentecostal Church in debate October 25, 26, 28, 29 at 7:00 nightly in the meetinghouse of the Washington Ave. church of Christ, 309 N. Washington Ave., Russellville, Alabama. On October 25, 26 Hafley will affirm "The Scriptures teach that Holy Spirit Baptism is not for believers today." On October 28, 29 Sharp will affirm "The Scriptures teach that all true believers can receive Holy Spirit Baptism today."

ROBERT J. LACOSTE, 103 Margaret Street, Joliet, Illinois 60436 — We recently finished our second year with the Margaret Street church in Joliet, Illinois. During this period 26 have been baptized and 39 were restored. We have enrolled 42 students in a Bible correspondence course, and have a 15-minute weekly broadcast every Sunday over radio WJOL, 8:30-8:45 a.m. Many good reports have been heard from the community which indicates people are listening. This spring and summer I have been in meetings in Trenton, Missouri, Grand Avenue in Chicago and Yale, Illinois. I am to be at Macon, Missouri August 2-8 and at Powell, Wyoming November 14-21. I would like to hear from churches that would be interested in having a week's series on "Catholicism vs the Bible" or "The Home."

BOBBY J. FRIZZELL, Magnolia, Arkansas — The church in Magnolia, Arkansas which formerly met on Virginia Street has recently moved into a new building located on the corner of U.S. Hwy. 79 and Vera Street. At the new location the congregation will be known as the Sunny Acres church of Christ. Mailing

address is 1911 Vera Street. Those traveling through this area are invited to visit with us.

EDWARD ROBERTS, Apartment 35, Parkview Apartments, Powhatan Point, Ohio 43942 — In March, 1976 I came to work with the Powhatan Point congregation. Attendance averages between 55 and 60 with most of the members young. We are located along Route 7, next to the only traffic light in town. We are publishing two bulletins, one for the members and one for the town. Cottage meetings are also being conducted. We have been having only one gospel meeting a year but plan to begin having two. We ask all brethren to pray for us and our work, and welcome anyone in the area to drop in and study with us.

Preachers Needed

CORVALLIS, OREGON — This 2 1/2 year old congregation has 25 members. Corvallis is a university town with a population of approximately 37,000. Write to the church at P.O. Box 314, Corvallis, Oregon 97330. Or call Floyd Amick (503) 753-8539 or Jim Crownover (503) 753-2474, evenings only.

ROSWELL, NEW MEXICO — The church at 13th and Richardson St., Roswell, New Mexico 88201 is in need of a gospel preacher who will work and serve God diligently along with them. This is a fine little church with excellent potential in a growing city of 50,000 people. There is a great nucleus of faithful people here who will be grateful to have a faithful preacher to work for the Lord with them. Please contact D. P. Killgo (505) 622-0106 or Lee Verette (505) 622-0107 or Orval Buck (505) 622-8577, or write to the above address. Full support is available.

A Report and Appeal For Massachusetts

MORRIS D. NORMAN, 640 Thayer St., Akron, Ohio 44310 — During the week of April 19-25, Bill Calame of North Ridgeville, Ohio and I worked with the church in Framingham, Mass, in a gospel effort preaching and conducting classes. Jay Guyer and Skip Paquette are laboring in this difficult work. The church is enthusiastic, responsive to gospel preaching and working. On Sunday a new attendance record of 76 was set. One was baptized the week prior to the meeting, one confessed sins during the meeting and two have been baptized since.

The work is difficult. The members live over a wide area from southern New Hampshire to the north to deep in Rhode Island as far as 80 miles to the south. Most of them drive 20 or more miles one way for services. Two men are needed to serve here. Jay Guyer is supported from the outside but is losing some which needs to be replaced. It is my impression that he is losing some of this support because some of the supporting churches do not understand the circumstances there. The area is still in need of outside support and will be for a long time. The church is small, the territory is large and the harvest is white.

Skip Paquette is at present being supported by the Framingham church out of a fund accumulated for this purpose, but it is fast being depleted. Skip will have to go back into secular work if outside support does not come. I commend him as worthy of support. If any church has money they can turn loose, send it NOW. Contact Jay Guyer, 57 Holly Lane, Holliston, Mass., 01746; or Skip Paquette at 5 King David Road, Tyngsboro, Mass. 01879.

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 XVII

SEPTEMBER, 1976

NUMBER 9

THINK ON THESE THINGS

H. E. Phillips
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ARE WE LOSING OUR FREEDOM?

Our cherished civil freedoms are slowly being taken away by an ever increasing centralized government. We are gradually being deprived of the freedom of speech, the personal freedom to own and operate business enterprises as we please, the freedom to hear the truth about the conditions of government and its operation, and the freedom to worship without some sort of persecution. I do not mean that these are absolutely gone, but obviously the working of government in this country is slowly taking away these liberties by enactment of new laws and pressure tactics.

There are at least three reasons why this condition exists; the greed and grab for personal power within government, the effort to make all conform to the way of life that suits the rulers under the guise of personal or "civil rights," and the continuing effort to centralize the power of government in the hands of a few. These conditions are made easier by the fact that most citizens of the United States are indifferent to the trend and are willing to place more and more of their personal obligations upon the federal government. The more of our personal responsibilities it takes, the more of our personal liberties it takes.

Paul wrote to the churches of Galatia and said: "And that because of false brethren unawares brought in, who came in privily to spy out our liberties which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4). Peter speaks of the working of evil men who would corrupt the children of God, and says of them: "While they promise them liberty, they themselves are the servants of corruption: for of whom a

man is overcome, of the same is he brought in bondage" (2 Pet. 2:19).

The same three reasons given above are responsible for the conditions of the church today that would take us back into the bondage of sin and deprive us of the liberty we have in Christ. Liberty in Christ does not mean that we can do anything we want to do any more than civil freedom means we are at liberty to do anything we please. In both cases we are under law, and our freedom is derived from that law. It is when the law is ignored or changed that the freedom under law is taken away.

The greed and grab for power in the church by a few preachers, elders and editors is promoted by lying propaganda promising more liberty and greater work. Some have power enough in some areas now to control every congregation in that area, telling them who can and who cannot preach for them, and directing the spending of their funds from the Lord's day contribution. More and more these "great preachers of today" are getting into a position similar to that of the pope of Rome. Some love the "praise of men more than the praise of God" (John 12:43). Little by little congregations are losing their congregational freedom to these power-loving men who would lead them into bondage.

The effort to make all conform to that way of life that has been planned by the present day promoters is a second reason congregational liberties are taken away. By economic pressure, public sentiment, emotional appeals, and outright lying about those who oppose this practice, these "false brethren" continue to "line up" churches and individuals. They preach personal and congregational "rights" and all the while they are taking away these "rights" given under the law of Christ and replacing them with the "rights" of these "great preachers," elders and editors.

The third reason for the loss of our freedom in Christ is the continuing centralizing of power and effort under a few men. This, of course, is possible because the individual does not want to assume his personal responsibility. It is easier to drop a nickel in the contribution plate on Lord's day and let the church send the nickel to some sponsoring church (central control), which in turn sends it to some human organization to

do the work which that individual should have done in the first place. It will not be long before we find some new headquarters on earth for "churches of Christ."

The combination of lustful men grabbing for power, the effort of these men to make the standard of life and bring individuals and churches to conform to it, and the centralizing of power and control into the hands of a few takes away the liberties we have in Christ. In civil government it tends toward Roman Catholicism. So much freedom has already been taken away from many congregations that they now have no safe ground upon which to fight for what remaining liberties they may have.

Paul's attitude toward these false brethren, as he spoke by the Spirit, was: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). Jesus said: "And ye shall know the truth, and the truth shall make you free" (John 8:32).

We cannot tell what the future years will bring for the civil freedoms of this nation. Neither can we tell about the liberty in Christ. Dictatorship will result if we continue.

NOW READY

The Willis-Jenkins Debate

This debate between Cecil Willis and Jesse Jenkins took place in 1974 in Pasadena, Texas. It concerns the issue of individual support of private enterprises which provide a Bible teaching service, such as Florida College and the Cogdill Foundation. You will find it very helpful on this live issue. Hardback **\$5.95**

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Editorial

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INVESTIGATE

We are often asked to carry notices about congregations needing preachers and sometimes about preachers who are interested in moving to a new work. As space permits, we carry such notices as news items without charge. A few times we have printed "disclaimers" by stating that we do not have personal knowledge of all those who write such items and cannot guarantee that the work would be satisfactory under every circumstance, nor that a preacher who announces his availability is all that might be desired. We have acted in good faith in trying to render a service to worthy brethren and shall continue to do so, though we frankly do not believe this is the best way for a congregation to find a preacher nor for a preacher to find a congregation. All of this prompts what we believe is a much-needed admonition.

It is scripturally right for brethren to be commended by those who know them to brethren who do not know them. After Aquila and Priscilla taught Apollos the right way of the Lord at Ephesus, he decided to go into Achaia. "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace" (Acts 18:27). The brethren in Achaia did not know Apollos but the brethren at Ephesus did. Paul indicated that while others might need letters of commendation to the church at Corinth, he did not for they existed as a people of the Lord through his labors and were therefore Paul's "epistle written in our hearts" (2 Cor. 3:1-3). His implication is clear that while they already knew plenty about him because of his work among them, others who came later and called in question the genuineness of his apostleship, needed some kind of commendation from others. Paul wrote to Philemon and urged him to receive Onesimus as a brother, beloved in the Lord, though in the past Onesimus had been unprofitable to Philemon (Philemon 10-17). When Paul came to Jerusalem and "assayed to join himself to the disciples" they were "afraid of him and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem" (Acts 9:26-28). In the case of the benevolence to be sent from Corinth to Jerusalem, Paul wrote "And when I come, whom-

soever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (1 Cor. 16:3). Surely, evidences for the benefit of those who do not know a man, or a congregation, are not out of place.

Worthy Men Do Not Mind Inspection

When a congregation is seeking a preacher and is contacted by a man they do not know anything about, it is the height of folly to make a decision based on a sermon or two, or good words and fair speeches in a hastily called business meeting. We have heard several times of preachers who used high pressure tactics on brethren by insisting that they "make a decision tonight" or else they might decide to go some other place. That ought to be a danger signal from a man who is desperate. No congregation should be placed in such a predicament. Worthy men do not mind brethren investigating their work at other places. How long did he stay there? What about other places he has lived? Has his work been stable? Or has he been a problem everywhere he has gone? Certainly any worthy preacher will make some enemies along the line which will not speak kindly of him, but some general things can be learned. Not only should brethren be concerned about his teaching, but about his personal conduct as well. Has he behaved himself? Was he hot tempered and self-willed? Was his family an asset or hindrance to his work? Did he pay his debts? Did he treat the younger women as sisters "with all purity"? If he was involved in misconduct at the last place, has he made it right? If he has sincerely repented to the satisfaction of the Lord and the church then it should not be held over his head. If the charges of wrong remain, then congregations considering such men would do the last place he worked a favor and the preacher in question one also by insisting that the wrongs be corrected and all charges cleared.

Some preachers have never done a successful work anywhere. They have a record of moving from pillar to post after a year or maybe just a few months. Sometimes that might not be his fault. It could be that he made some seats too warm with his faithful preaching. But when that happens to a man over and over again, then surely wisdom demands careful investigation.

Some men run out of places to preach in this country and decide to become "Missionaries", taking their inept record with them to some foreign field. We are much in sympathy with good and tested men who labor diligently in the far-flung fields of earth and mean no discredit to a single worthy man. I believe most of the men I know anything about in other countries are equal (and in some cases superior) in ability to most of the preachers who labor in this country. But there have been instances of men going to other lands who have made a shambles of every work they have attempted in this country. Brethren interested in supporting a man for such work have every right, to say nothing of responsibility, to be fully satisfied as to the ability, faithfulness of teaching, and character of those who ask for their assistance. If you do not know the man, check with those who do. You are likely to be sorry if you don't!

A Two-Way Street

While congregations have a right to investigate a prospective preacher, gospel preachers have a right to check into the background, work and attitudes of congregations with which they consider working. It is easy to bring a man to town, put him and his family up in fine circumstances, dine him, dazzle him with promises, inflate his ego with flattery and make a local work look like Utopia when in reality that church has a record of mistreating faithful preachers, crucifying those courageous enough to "lay it on the line" and then summarily dismissing them "for the good of the cause." How many young men have such places disillusioned and discouraged from even preaching at all anymore? Only God knows for certain. This editor formed the practice years ago of reminding brethren with whom we were considering work that we were not only aware of being "looked over" but we were "looking THEM over" as well. Are they having a parade of preachers, putting one in competition with another? Churches that want to let the work out to the lowest bidder are not interested in supporting a man to "do the work of an evangelist"; they are simply looking for a cheap employee, and that is how they will treat him when he comes, CHEAP!

Some churches want men to submit what they call a "resume." Well, now, it would be pretty hard for a fellow not to make himself look good under such circumstances. A divine principle is threatened under such a practice. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2). Why not ask for references from those who are in position to fairly evaluate a man's work, in cases where brethren do not know enough about a man and his background? Would that not be far better?

We have known of brethren employing a man over the telephone without ever seeing him until the moving van rolled up in front of the house. Both preacher and congregation are "asking for it" in such an arrangement. Some brethren in needy fields come to the point of desperation at times and think they had better latch onto the first fellow that comes along and offers himself without knowing anything about him until they are in trouble. There is a great need for preachers and congregations to act responsibly toward each other and toward the Lord in the greatest work of all. But in both cases prior investigation would save many heartaches and would contribute immeasurably toward causing troublesome preachers and congregations to shape up.

READY JANUARY 1, 1977

The Smith - Lovelady Debate

Orders are already coming in for this debate on one of the most controversial issues of our time. J. T. Smith and Glenn Lovelady met in this debate in the spring, 1976 in Long Beach, California to discuss marriage, divorce and remarriage. Ready January 1, 1977

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QUESTION: Please answer the following questions: 1) Should "liberal" brethren leave off orphan homes, etc., in order to have unity? 2) Should we leave off Bible classes and multiple containers to provide unity? 3) Should the Bible not be taught in colleges in order to have unity? — L.B.

ANSWER: These questions suggest, at least to me, that our querist is thinking of the tolerance among brethren authorized in Romans 14 and 1 Corinthians 8. On this basis I shall proceed to answer the questions.

It should be observed, first of all, that the things under consideration in these chapters are matters of *personal indulgence* in the realm of *positive law*. Personal indulgences stand in contrast to collective action. In the latter there is joint participation, and the conscience of many is involved. In the former only the conscience of one individual is involved. The matter of eating meat was not a church function, but rather the action of an individual. Hence, Paul says to both the "weak" and "strong" brother: "to his own master he standeth or falleth" (Rom. 14:4). No one's conscience is involved but his own.

Matters of *positive law* stand apart from those of *moral law*. Brother J. W. McGarvey, in commenting upon matters of each, put it this way: "the former are always such as the moral law does not require, and such as derive their propriety exclusively from the fact that they are commanded" (Justification by Faith, Lard's Quarterly, Vol. 3, pp. 121, 122). Clean and unclean meats, as well as days to be observed definitely fall into the category of *positive law*.

Concerning such, Paul says, "Let us not therefore judge one another any more" (Rom. 14:13). Here, then, is a limited area in which tolerance among brethren is divinely authorized. There is, therefore, a limited area among brethren wherein there may be "unity in diversity." However, to apply what is said here, irrespective of the limitations, to other matters is to pervert the truth!

Both the strong brother of Romans 14 and the brother with knowledge in 1 Corinthians 8 are warned against using their liberty so as to influence another to sin. In Romans 14 the danger is that of a weak brother being influenced to violate his conscience (Rom. 14:13-17). This might be done through rule, jest, intimidation, etc. In 1 Corinthians 8 the danger is that of a brother without knowledge being influenced to sin, not by violating his conscience, but by indulging that which is sin itself. There is nothing wrong in eating meat sacrificed to idols, if it be eaten to satisfy hunger

and without conscience toward the idol. However, it such eating influenced one without this knowledge to eat not only to satisfy hunger, but with a conscience toward the idol, such would be a sin on the part of both (1 Cor. 8:9-13).

It should be obvious in the light of this teaching that Questions One and Two do not fall within the realm of personal indulgences, but rather are matters of collective action or church function. Therefore, the principles of Romans 14 and 1 Corinthians 8 do not apply. Question Three does fall within this realm since only individual action is involved (so far as support among conservative brethren is concerned) and not church action. The principles of Romans 14 and 1 Corinthians 8 do apply in this instance.

Concerning unity on Questions One and Two, all else that the Bible teaches concerning unity must be duly regarded, then, the issue must be settled on the basis of whether it is right or wrong—whether or not there is divine authority for it, either specific or generic. If the deference to ignorant and weak brethren authorized in Romans 14 and 1 Corinthians 8 be applied to church action, the elders would no longer be the rulers and overseers (Heb. 13:17; 1 Pet. 5:2) in the final analysis, but rather the weak and ignorant brethren would be. Furthermore, this would result in weak and ignorant brethren subjecting the church to "ordinances, doctrines and commandments of men" (Col. 2:20-23). This seems to have been the sin of the Galatian churches reprov'd by Paul: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10,11). Here, brethren were seeking to bind the observance of days upon the church as a church function. In Romans 14, the observance of days was considered only as an individual matter.

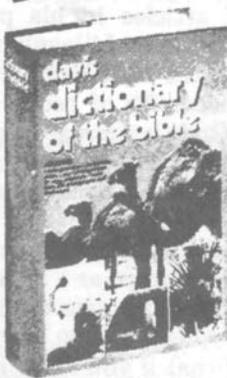
Furthermore, concerning Question One, an affirmative answer should be given for the following reasons: After careful, honest, objective examination has been made of all involved, the facts show that the course of "centralization," the way of "liberal" brethren, even if it were lawful (and it is not) is neither expedient nor edifying (1 Cor. 10:23). The way of *centralization* cost more in overhead expense, involves excessive (wasted) motion in maintaining the intercongregational action, and produces less fruit per ounce of energy expended than the course pursued by "conservative" brethren. While it may minister to pride and produce a sense of satisfaction as one looks upon the magnitude of the centralized effort, nevertheless, when the above examination has been made, the facts show both the pride and satisfaction to be false. Therefore, in view of this and out of respect for the heavenly plea for unity, "liberal" brethren should give up their intercongregational centralized controlled efforts.

On the other hand, in nearly all instances, Question Two should be answered in the negative. While "lawful," it is very inexpedient, hinders the work of edifying, and is very unproductive of the fruit the church is obligated to bear. A careful, honest, objective examination of the facts show a wide margin of dif-

ference between the position of "Conservatives" in relation to Question One and "Conservatives" in relation to Question Two.

Unity is precious and is ever to be desired. We should all "follow after those things which make for peace, and things wherewith one may edify another" (Rom. 14:19). However, unity at the price of compromise with error or the sacrifice of truth is too costly! "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

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ARNOLD HARDIN, THE BAPTISTS, AND LEGALISM

Brother Arnold Hardin, who preaches for the Scyene Road church of Christ in the Dallas, Texas area, has had a number of articles in his paper, THE PERSUADER, on the subject of "legalism" and those of us who are members of the Lord's church. He ridicules our insistence of the necessity of people being obedient to the commands of God. In this article, I want to review and answer a number of things that brother Hardin had to say in one of his articles entitled "What Is Legalism"?

Brother Hardin begins his article by saying, "Legalism is a legal concept as a means of sinners being justified. It embraces and sets forth the idea that we are saved by a *dependence* upon 'law keeping.'"

It has been said that if you allow a person to give an arbitrary definition of a subject (simply give his *own* definition), he can prove anything by it. Brother Hardin's definition of a "legalist" is certainly quite different from the definition of the word given by authorities. A legalist is "one who advocates legalism, according to the law of works as distinguished from free grace" (Webster's New Twentieth Century Dictionary, Page 975). But who believes what Webster has defined? Evidently from the way brother Hardin writes, you would think there is one behind every tree. I do not know of a single Christian who would be classified as a legalist according to the definition given by Mr. Webster.

After brother Hardin gave *his* definition of a "legalist," he then proceeded to espouse his false theory in harmony with his false definition. He said, "Sinners are saved 'by grace through faith . . . not of works' (Eph. 2:8-9). This is the divine formula. Legalism would put us back under the law-works system; yet, God has placed all men under the grace-faith system because of the cross of Christ. Christ nailed not only the law of Moses to his cross, but, any 'law system' of justification. You cannot prompt men to obey by citing commands and if you do it will not be the kind of obedience that Christ wants. Paul says 'You are not under law, but under grace.' Because you fear that some one will take a statement of that kind and abuse it, do not in turn abuse scripture by saying we are not free from law."

So, with reference to what brother Hardin believes about "law" of any kind, we have the same old sectarian idea, in a new dress, that has been espoused

the sectarians for hundreds of years. Let's examine it.

If there is no such thing imposed on man today as "law," then how could one be turned away by the Lord for practicing "lawlessness"? (Matt. 7:23). If there is no law of any kind, then there is no such thing as sin, for "sin is a transgression of the law" (lawlessness) according to 1 John 3:4. How will we be judged by the "law of liberty" (James 2:12), if there is, in fact, no such thing as law? How could you have a King with subjects and no law by which they are to be governed? The truth of the matter is, you *could not* have any of the above if there is no law.

Just a few passages of scripture will show that there is, in fact, "law" given by Christ; and that obedience to this "law" will free us from our sins. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Thus Paul calls that which made him free "the law of the Spirit." Again Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). And, James calls this law, of which Paul speaks, "the perfect law of liberty" (James 1:25), brother Hardin notwithstanding.

Of course, you would think that if brother Hardin was going to take the position that there is no such thing as "law" that must be followed, the old sectarian argument about "no works" that could be performed by man that he might be saved, would soon follow. Well look what we have here in this statement by brother Hardin in the same article. "Sinners are saved 'by grace through faith . . . not of works.' (Eph. 2:8). This is the divine formula. Paul knew what he was saying when he said, 'Saved by grace through faith . . . not of works.' We need to leave it alone!" But with an understanding like brother Hardin has of this passage that there are "no works" that are to be done, someone (namely me) should not leave that alone. However, as if that were not enough false doctrine on this subject, he says, "Brethren speak of God's side and man's side in redemption and equate the two. God forbid such a notion!"

This doctrine set forth by brother Hardin is Missionary Baptist doctrine, pure and simple. He is making the same kind of arguments that I have met with Baptist preachers for years. They build up a straw man, and then beat him to death. Just because we talk about God's side and man's side doesn't mean we are equating the two. It is simply showing that God is the Master, and we are the servants. When the Master commands, the servants obey. Even Christ understood this principle. "Though he were a Son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). Also, what about passages like Luke 6:46 where Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" Or Matt. 7:21, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Brother Hardin's doctrine on this matter of someone denying the grace of God because he teaches and practices obedience, is false. If it had not been for the

grace of God in giving his Son, and the Son having the same attitude, we could not be saved. We are entirely dependent on them to provide for us a plan whereby we can be saved. The Old Testament was written for our learning (Rom. 15:4). When Naaman was told to go dip seven times in the Jordan river that he might be cleansed of his leprosy, was he practicing legalism when he obeyed what God told him to do? I contend that he was cleansed by the grace of God even though he HAD to obey the command of God. His obedience didn't change it one whit. But he HAD to obey in order to receive the blessing that was provided by the grace of God.

Brother Hardin's argument is similar to the one that the Baptist have been making for years on the subject of baptism. They contend that baptism is a "work" and since it is, it could not be essential to salvation. (Since brother Hardin has taken the position he has on works, how can he insist on one being baptized in order to be saved?) In Hiscox's Manual for Baptist churches we read on pages 20-21, "Baptism is not essential to salvation, for our churches utterly repudiate the dogma of 'baptismal regeneration,' but it is essential to obedience, since Christ has commanded it. It is also essential to a public confession of Christ before the world, and to membership in the church which is his body." They don't want baptism to be essential to salvation. But they do say *it is* essential to obedience, since Christ has commanded it. However, if it is not essential to salvation, but is essential to obedience, the conclusion would have to be that obedience is not essential to salvation. Also, since baptism is not essential to salvation, according to the Baptists, but it is essential to a public confession of Christ before the world, we would have to conclude that a public confession of Christ before the world is not essential to salvation. And, since baptism is essential to membership in the church which is his body, but is not essential to salvation, we can come to no other conclusion than the fact that membership in the Lord's church is not essential to salvation. Thus, when you get off on the "wrong foot" to begin with (as brother Hardin did with his definition of a "legalist" and with his understanding of "law" and "works"), everything that you say after that becomes more and more ridiculous. How can brother Hardin or the Baptist stress that one needs to be obedient to God and at the same time *deny* that that to which they are to be obedient is essential, or law?

So, a legalist would be one who believes he can be saved by keeping the commandments of the New Testament *without* considering the grace of God and all that it had provided. *Who believes that?* Jesus said, "When you have done all those things which are commanded of you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). Thus how could man's part be equal with God's part?

Now who would have ever thought that one would be having to instruct a brother in Christ on the subject of "works" mentioned in Eph. 2:8-9? Brother Hardin says that it cannot be by "works" because it is by grace

through faith—which is exactly what the sectarians have always said about this passage. The problem is that neither they nor brother Hardin recognize that Paul specified the *kind of works* that he has under consideration. The passage itself says, ". . . not of works lest any man should boast." So, he is talking about *boastful works*. What kind of works are there? (See chart below).

What About "Works"?

Must We Perform Works In Order To Be Saved? Yes!

Works Of The Law? No! Rom. 3:27-28

Works of Man's Devising? No! Eph. 2:8-10

WHAT THEN?

God's Works of Righteousness

Rom. 10:1-3 Acts 10:34-35 Psalms 119:172

So, when we have done all that the Lord requires of us, we have nothing about which we may boast. Why? Because these are "works of righteousness" which God has devised. And as Jesus said, when I have done all these, I have done only that which is expected of a servant (Luke 17:10). But as we have always told the sectarians, so we tell brother Hardin, "read the next verse." Eph. 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If you will excuse the grammar I would like to point out that Paul is saying that we "should walk in them good works." Yet, brother Hardin says there are "no works." I'm going to stick with Paul. So, since David said in Ps. 119:172 that all God's commandments are righteousness; and since Peter said that in every nation one who fears God and works righteousness (which amounts to keeping God's commandments) is accepted with Him, then I am going to continue to try to get people to obey what Peter said *do*, brother Hardin notwithstanding.

If we are not careful, when we begin to emphasize the grace of God and leave off *any* works that are to be done by man, we will come to the conclusion that "once we are saved we are always saved" which is Calvinism pure and simple. How's that? Brother Hardin said what? "So men teach that if we die with just one sin against us we will be eternally lost! Nothing is worse than such legalistic ideas. We ought to shun it like the plague." So, brother Hardin is saying that one who has not repented of a sin can still go to heaven. If that is true, what about two sins. If a person says that if one has two sins he cannot go to heaven, should we shun him like the plague? What about 22 or 102? If one, then who

is too say how many? Paul said, "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9). Also, John said in 1 John 5:17, "All unrighteousness is sin . . ." Of course everyone will admit that the grace of God, and God through Christ, is the only means by which we can get forgiveness of sin. However, if God's grace is going to cover our sins *without* anything being done on our part, where is the passage that so states. Brother Hardin did not cite it. But I can cite one that sets forth the fact that God said that if our sins are to be forgiven they will be forgiven by the blood of Christ *when* we confess them (1 John 1:9-10). If brother Hardin has a passage that states otherwise, let him produce it. If not, then he will just have to count me (along with Paul in 1 Cor. 6:9 and John in 1 John 5:17) as one of those preachers who ought to be avoided like the plague; because I am sure going to tell people that no unrighteousness (sin) can enter into the kingdom of heaven. And with Paul and John, I think I am in pretty good company.

Conclusion: The doctrine taught by brother Hardin is gaining momentum over the country today. It is as sectarian as any Baptist doctrine ever presented. In fact, if any Baptists read his article, I would not be surprised if they don't try to "vote him into" the Baptist church and ordain him as one of their preachers. If he keeps going the way he is, he will be "with them" before long.

**NEITHER
BE YE IDOLATORS #2**

Morris W.R. Bailey

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In a previous article under the above title, I dealt with the subject of idolatry as it related, 1. To God's people under the Old Testament. 2. To God's people under the New Testament. In this article I propose to deal with.

Its Present Day Application

Certainly no one who respects God's word would dispute the teaching of the New Testament passages of scripture that forbade idolatry, as they relate to the worship of images, and their applicability to the Christians of Paul's day. Their teaching is too plain to permit any misunderstanding. What many fail to realize, however, is that they are just as applicable in this twentieth century. For human nature, being the same in all ages, man has the same proclivity toward idolatry as he had when the New Testament was being written.

I hear some one say, What can the subject of idolatry possibly have to do with us? No one in this civilized land would think of bowing down to and

worshiping an image, nor of offering sacrifices to it. I saw this attitude clearly demonstrated some years ago in a meeting which I attended. Brother Joe Cannon who had labored for some years in Japan, had returned to Canada for a visit. He had brought back with him an assortment of images that the Japanese had worshipped before they became Christians. There was quite an assortment of them, of various shapes and sizes. Brother Cannon then told of how some of the Japanese Christians had expressed deep concern over his taking those images to Canada. They said, Brother Cannon, aren't you afraid that the Canadians might start worshipping those images? Well, we smiled with a smug self-righteousness, and we felt a bit sorry for those brethren over there to think that they were afraid that we might worship images. What! Worship images in Canada? No way!

But have we ever been guilty of idolatry in other ways? Let it be remembered that worship, whether it is the worship of God, or of an idol, is the reverence and homage that one renders toward the object worshipped, or the unremitting service that one renders in pursuing some goal. Moreover worship embodies the concept of sacrificial service as a means of obtaining the favor of the one worshipped, or attaining the desired goal. Idolatry is thus not confined to the worship of images, but inheres in anything that displaces God in our life.

It is for that reason that much of the teaching of the New Testament is directed toward instilling in us a proper sense of values. Jesus said, "But seek ye first his kingdom, and his righteousness; and all these things will be added unto you" (Matt. 6:33). Paul said, "Set your mind on the things that are above; not on the things that are upon the earth" (Col. 3:2).

How much these admonitions are needed in this age of affluence when we enjoy a standard of living undreamed of a few years ago. Yet blinded as men so often are by a false sense of values, they have their mind set only on the things of this world, with God and the things of the kingdom crowded out of their life. It is not that we are expected to show no concern for the things of this life. It is simply a matter of priorities. Things right within themselves become idolatrous to the extent that they crowd God and his kingdom out of our life. To some of these we now give attention.

Cares, Riches, Pleasures.

In the parable of the sower, related by Jesus in the eighth chapter of Luke we have a sad story of idolatry. In his interpretation of the seed that fell on thorny ground, Jesus said, "These are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). Thus Jesus spoke of three things that can come between man and God, and thus become an idol.

1. Cares. Not that such cares are inherently wrong. There are certain cares that inhere in one's responsibility toward his family (1 Cor. 7:33. 1 Tim. 5:8). But when such cares reach the proportion of

sacrificing to provide his family with luxuries while God is crowded out of his life, they have become the god that he serves.

2. Riches. It is not necessarily sinful to be rich. Some of the great men of the Bible were rich men. Nor is there any inherent virtue in poverty. But when wealth becomes the goal in life and crowds God out it has thus become an idol.

I said earlier in this article that worship embodies the concept of sacrificial service. Will a man sacrifice to the god of wealth? Indeed he will! How often have we heard of some one who died in seemingly abject poverty, and it was found later on that he had thousands of dollars hidden away in furniture and dishes. They were willing to sacrifice the simple comforts of life in order to satisfy their greed for wealth.

3. Pleasures. Christianity is not intended to rob life of all pleasure. However the mad scramble for pleasures of this life is often responsible for empty seats in houses of worship. The absentees will be found at crowded beaches or sports events. They were still worshipping,—but worshipping the wrong god.

Preachers

Yes, sometimes a preacher can become an idol. I recall in my old home congregation some years ago, a member who attended services only when he knew that a certain preacher was going to be there. If he had been worshipping God he would have attended worship services every Lord's day and not just when that preacher was there.

A Fine Meeting House.

Christians are commanded to assemble (Heb. 10:25). Implied in the command is a place of assembly. Since rented facilities are seldom very satisfactory, most congregations own their building. When viewed as an expedient in carrying out the command to assemble, the meeting house is scripturally authorized by general authority. When the attractiveness of a meeting house becomes a prime consideration in one's attending worship it has got out of place and has become the thing that is really worshipped.

A woman from a large city where they had a very fashionable place of worship one time visited some friends living in a rural district. On Lord's day she attended service with them. The building was small and plain, heated by an old coal heater. The woman was heard to protest, I cannot worship in a place like this. Her words probably revealed more than she realized. Evidently she worshipped a fashionable meeting house.

Self

Then there is the old idol of self. Remembering that worship expresses itself in sacrifice, each one of us would do well to ponder this question, How much do I sacrifice for God and for his kingdom as compared to what I sacrifice for myself and my own selfish wants. We sometimes take on a heavy mort-gage to acquire a home. We borrow money from

banks and other lending institutions to buy cars, refrigerators, and freezers, knowing that we are going to have to sacrifice to make those inevitable monthly payments. No criticism is intended of such, if done wisely. But, in the midst of all this splurge of spending, I suggest that we pause and honestly face up to this question. How much have I really sacrificed for God and for his work? Would I be willing to borrow money to make it possible that the gospel might be preached somewhere? Or does our practice cry out that we love ourselves more than we love the Lord?

No, we don't worship images as the heathen do. But idolatry is a distinct possibility, and an ever present danger. It becomes a reality when we allow something, whether it be our home, our business, our occupation, money or pleasure to crowd God out of our life. The words of Paul addressed to Christians of the first century are just as applicable to this twentieth century. "Wherefore, my beloved, flee from idolatry" (1 Cor. 10:14).

I MARVEL

Galatians 1:6

James P. Miller

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THE SIN OF PREMARITAL SEX

There is no question but that the Bible teaches marriage as the only scriptural solution to the problem of sex. God made man and therefore knows all about his needs and desires. Satan will get the advantage of everyone who goes outside this divine arrangement. Other writers will explore this from every angle.

Instead of quoting a lot of statistics about the number of pregnant girls in our society and how premarital sex is one of the greatest problems today, let us turn to the Bible and see that the problem is not new. If we could get man, and especially our young people, to just read the Bible and go to it for the solution we would have the answer as only God can give it. Young people today have the feeling that the Bible is out of date and does not deal with the question of sex. Nothing could be farther from the truth. It reads like today's newspaper and recognizes that young people have problems with sex. This is not new but as old as time. There are many people in today's society who must think sex is something just discovered. The Bible not only meets the problem head-on but gives the solution.

King David had a beautiful daughter named Tamar. She was not only the daughter of the king but a virgin. Remember this is a story of young

people, the flower children" of antiquity. Tamar was looked upon with lust by her brother, Amnon. It must be remembered that this was before the day when it was unlawful for close kin to marry. Think of Isaac and Jacob and you will know that this is true. Tamar tells Amnon that he should marry her in verse 16 for this story is found in II Samuel, the 13th chapter. Jonadab contrived with Amnon to get him and Tamar alone, and Amnon being stronger, forced her. Tamar, a girl of unusually good sense made three points that are just as true today as they were at the time they were made.

1. "No such thing ought to be done in Israel." Israel, of all the people in the world, ought to abide by the law of God. This was against that law and therefore should not be done. We do not know how much the example of David had to do with the action of Amnon, but it played its part.

2. "Whither shall I cause my shame to go?" This brings out in graphic detail the price that the woman has to pay for such sex. From the beginning of time it usually is the woman who has to pay for such activity. Girls should remember this for after Amnon had had his way he hated Tamar. We have this in the record in verse 15. "Then Amnon hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he had loved her." Amnon could not even remember her name but called her "this woman" and had the servants put her out the door and bolt it after her. Oh, great was the love he had for her and he would have promised her anything. Does this sound like something our girls have ever heard before? The man will make great promises and then fail to keep them. Remember that was young people and it is all in the Bible. Do not let the world tell you that the Bible is an old-fashioned book and does not deal with the problems of today. It is unbelievable that one minute Amnon could love Tamar to the point that he could not do without her and the very next minute hate her even more. That is the way it is and our girls should recognize it. If a boy really loves a girl he will want to marry her. If he simply wants to use her he will insist on premarital sex.

3. "Thou shall be as one of the fools in Israel." The boy has a price also to pay. He never completely escapes. Regardless of how he feels about it he knows all of his life that he is guilty.

This is not, however, the end of the story; but just the beginning. Tamar had worn the robes of a king's daughter; of different colors, bright and gay. Now she puts ashes on her head and rends the garments and cries. Absalom tells Tamar to cause no trouble about the matter for Amnon is her brother, but Absalom does not forget. The Bible says he hated Amnon from that day. Two full years go by and he does not forget. He plans a sheep-shearing at Baalhazer, which was an occasion for a party. At great effort he persuades David to let Amnon go with them. We do not know if David suspected what was going to happen but after two years, perhaps the passing of time had caused him to think that all had been forgotten. At the party that followed, when Amnon was drunk, he was slain by the servants of

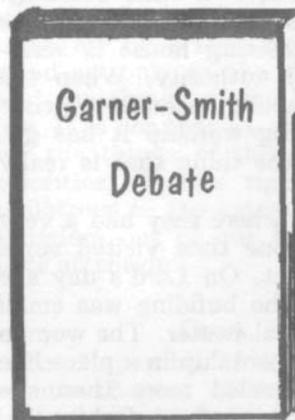
Absalom. Thus we have added murder to the sin of premarital sex. Absalom has to flee and seeks refuge in Talmai where he remains for three years. At the instigation of Joab, Absalom is allowed to return to Jerusalem but does not see David's face for another two years but finally they are reconciled.

Thus we have the ugly story of the forcing of Tamar by Amnon in II Samuel the 13th chapter and yet the modern scholarship of the world says the Bible is not up to date. This sinful act on the part of Amnon cost him his honor and his life. It divides his father's house for at least seven years and spells unhappiness for everyone. Amnon could have married Tamar and it would have been a different story. In verse 16 we have her words, "There is no cause: this evil in sending me away is greater than the other that thou didst unto me." But he would not harken unto her.

Every means of gratifying man's needs in regard to sex has been tried time and time again, for nothing is new. Marriage is the only answer, not only from a Bible standpoint but from the standpoint of society. Young people may think they do not have to pay the price for premarital sex but this is not true. The price is there and there is no escape from it. Young people, consider your bodies the gift of God and keep yourselves for marriage.

Regardless of what the world may say or do, you remember that you are setting standards for the world instead of the world setting the standards for you. Understand the words of Paul in Hebrews 13:4, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Just Off The Press



This is a 4 night debate on baptism and apostasy between Dr. Albert Garner (Baptist) and Mr. J.T. Smith (Christian), conducted in Gainesville, Florida. We believe the admissions of Dr. Garner on the subject of apostasy are well worth the price of

the book. The prices are, \$3.00 for paper back, and \$5.00 for hard back.

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**COGDELL'S "CAMPAIGN FOR CHRIST"
REVIEWED — NO. 2**

Brother Cogdell would justify the "sponsoring church" from the Scriptures because "many congregations sent money to the Church to Jerusalem, to be used for benevolent work (Acts 11:27-30; Romans 15:25-31; 2 Cor. 8,9)". Observe Acts 11:27-30 does not mention Jerusalem. Brother Cogdell, you have the wrong verse here. Acts 11:27-30 records brethren at Antioch sending to the brethren in Judea, not limited to just Jerusalem. This was during the "days of Claudius Caesar". Some twelve to fifteen years later brethren in the provinces of Macedonia, Galatia and Achaia sent to relieve the needs of the Jerusalem saints (Rom. 15:25-31; 2 Cor. 8 and 9). What is needed to justify the "sponsoring church" plan is to find in the New Testament where Jerusalem took the funds she received and began to disburse them elsewhere. Jerusalem supplied the needs of her own members which she had been unable to relieve. Jerusalem did not take the funds and put on a "campaign for Christ".

Evangelism—Benevolence

Brother Cogdell reasons that since funds were sent to a church for relief or benevolent purposes in New Testament times, that such can be done for evangelism today. He mixes the New Testament pattern for benevolence with evangelism.

In New Testament times in evangelism, churches sent wages to the preacher (2 Cor. 11:7-9; Phil, 1:3-5; 2:25; 4:15-20). They did not send to the church for the church in turn to pay the preacher.

In New Testament times churches sent to another church to relieve the saints for which the receiving church was unable to provide (Acts 11:27-30; Rom. 15:25-31; I Cor. 16:1-4; 2 Cor. 8 and 9). They did not send to a preacher and let him be the one with the oversight. Brethren would do well to respect the New Testament pattern for both evangelism and benevolence.

Brother Cogdell says it makes no difference how it is done whether in benevolence or evangelism. If a church can send to a church in benevolence it can also send to a church in evangelism. He rejects the idea of two New Testament patterns, one for evangelism and one for benevolence.

Brethren understand a difference when it comes to salvation:

**Plan 1
to alien
sinner**

1. Hear
2. Believe
3. Repent
4. Confess
5. Baptized

**Plan 2
to erring
Christian**

1. Repent of sin
2. Confess sin
3. Pray for forgiveness

They understand that the plan of salvation to the alien sinner is not preached to the erring Christian and that the plan of salvation to the erring Christian is not preached to the alien sinner. Yet, if they understood no more about the two plans or patterns of salvation than they do about benevolence and evangelism, they would tell alien sinners to repent of sins, confess their sins and pray for forgiveness. Brother Cogdell, if you can interchange the pattern for benevolence for the pattern of evangelism, why can you not interchange the pattern for the erring Christian for the pattern for the alien sinner? You reject the pattern of New Testament evangelism by confusing benevolence with evangelism. Why do you not do away with the pattern of salvation for the alien sinner, and teach aliens and erring Christians to repent, confess and pray to be saved? One would make as much scriptural sense as the other.

Brother Cogdell says "God has not given us any explicit instructions as to how we shall work together for ... evangelizing the world" and "the basic point, which we have made over and over, is that God has not specified how congregations are to work together".

Brother Cogdell doesn't think what he says would justify a Missionary Society, yet he makes the same arguments J. B. Briney used to defend the society when he debated Brother W. W. Otey in Louisville in 1908. Said Briney, "they are voluntary organizations" (page 160 of Otey - Briney Debate). Cogdell says "funds are given voluntarily" as the elders are "using an organization".

Note Cogdell says God did not tell us "how" to cooperate and J. B. Briney said, "I stated that the Saviour said Go, and that I said there was silence as to how, leaving the brethren to decide as to methods and details in regard to the matter—leaving them largely to exercise their own judgment with reference to it" (page 287 of the Otey — Briney Debate).

Brother Cogdell, if God has not told us "how" to cooperate to preach the gospel, then what is wrong with the organization of the Missionary Society as originally purposed before abuses set in? Or do you endorse it? If God has not given an order, then there can be no disorder. Any arrangement to preach the gospel would have to be endorsed by Brother Cogdell. Let Brother Cogdell describe an arrangement he would oppose that would not condemn his "sponsoring church" arrangement.

(More to Follow)

MY SECOND TRIP TO THE PHILIPPINES

Jady W. Copeland

In early May, as Wallace Little, Frank Butler and I flew over the blue Pacific after a tiring and profitable trip to the Philippines three years ago (1973) Wallace said, "Let's all go back in 1977." I really never expected it to happen, but last year when Frank wrote me to go back with him, I gave it serious consideration and finally said "no." He then got Harold Tribble of Bremerton, Washington to go with him, but when Frank had to back out Harold called me, wanting me to go with him since he wanted one to go that had previously been. I finally consented to go.

Thus on April 6, 1976 (a year earlier than Wallace suggested) I boarded a plane in Fayetteville, and after a stop in Honolulu, where I preached on Wednesday night at the Leeward Church (where John Miller now preaches) I proceeded on to Manila, arriving there on Friday morning, April 9. As usual, a goodly number of brethren were at the airport to meet me, including Harold Trimble who had preceded me to Manila about a week. So we were "off and running" on a very tight schedule (the Filipinos don't want you wasting time while there) that saw me preaching in 14 churches a total of 36 times in 25 days, and taking into consideration the time of answering questions after many of the services, I suppose I preached the equivalent of 40 to 50 sermons, sometimes preaching three or four times per day. I visited only one church that I had visited three years earlier and that was in the city of Baguio, where Andrew B. Gawe is the very capable preacher.

Since much has been written about the work in the Philippines, I will not give a detailed account of our trip (and Harold preached as much or more than I) but it might be good to have brethren know our opinion of the work there from year to year by those who visit the country. Since I had been before, I think I can see things more objectively this time, since the newness of the trip had worn off the first time around. However, it was still a very interesting trip.

Improvements

I could see much progress the second time around. There are more and larger churches, more buildings, more preachers and a fine attitude among brethren there. Brethren are having much success in converting people — not only from the rank and file of people, but preachers, teachers and capable and educated men and women. We baptized (among about 55 or 60 baptisms) two sectarian preachers while there this time. In the main, preachers work hard, talk to a lot of people personally, and do a fine job of preaching the gospel. We visited a few churches that had a regular attendance of about 100 souls. They have the custom there of counting only the adults in the congregation, so the record boards portray only the actual members or adults who have been baptized. If they included the children in their attendance in such places as Lam-

bayong (where Virgil Villanueva preaches) the board would show well over 100 people. We had upwards of 200 in attendance there over the week-end we were there, but two or three smaller churches came in on the particular day to worship with us during the meeting. Virgil is doing a very good work there in the heart of the Moslem country, where we could not go three years ago. There is still some fighting near there, and we heard gunshots a couple of times when we were there, but they told us it was simply the police "keeping the citizens alert." I don't know about the "citizens" but it certainly alerted this, "non-citizen."

Some Needs in the Philippines

I had debated with myself before I made up my mind to go as to whether we should go. The question in my mind was, "Is it worth the expense and trouble?" I think it is, but I also would like to sound this bit of warning. As I told the Filipinos, "I did not go to Americanize the Filipinos." And they need to realize that eventually the churches there must (to a degree at least) become self-supporting. We did some work along that line while there, and others who have gone have done the same. However, I do not see in the near future, many churches there supporting their own preachers. This is simply a matter of economics. The people are very poor in the main, and they are not able to support a man. Many are barely able to survive. But sooner or later, American brethren will tire of sending all the support to a man and they need to do some work along that line. I have written a number of Filipino brethren to this effect—especially those who have written for support. I am not saying churches and individuals should stop the support. In fact I would strongly urge others to send more support than is now being sent. But I do believe they need to begin to realize that support from the states may one day drop off, and they will have to make it "on their own."

And this brings up another problem. There is always the danger of a man wanting support just as soon as he is baptized. He sees the preacher who baptized him making \$200 a month from the states, and he wants that support too. This is the reason we have (even though it puts an extra burden on them) to rely on some of the proven men to give us recommendations for supporting a man. I talked with Romulo B. Agduma about this problem, and he recognizes it is there. But he is willing to take all the "brick-bats" so that worthy men may be able to get support. If he does not recommend a man for support, then he is criticized. If he does, and then the man turns out to be unworthy (and this happens), then he gets the "brick-bats" from the states. So caution is needed along the line to be sure. And brethren in the states who support men need to realize that Romulo B. Agduma's judgment might be something less than perfect just like mine or yours may be. He might recommend a man who turns out to be unworthy ... and I might do the same thing. But I assure you in the case of Romulo B. Agduma, it would be a mistake of the head and not of the heart.

Should Americans Continue To Go?

Often this question arises. In my judgment it is

worthwhile for American brethren to go to the Philippines if caution is exercised. As stated, we must not try to "Americanize" them. Their customs are different and I caught myself asked if the things they did in their worship (that differs from our customs) were right or wrong. And after careful consideration, I concluded in most cases that it was purely a matter of custom. And the Lord did not bind custom on us.

Americans do not need to go to the Philippines to convert souls, though there is nothing wrong with preaching "first principles" there. The Filipinos can convert their own people better than we can. But to go to encourage, teach young preachers, get information as to support, etc., I think trips are worthwhile. I do believe we need to stay out of their problems as much as possible. And they do have problems and about the only thing I know to do is to preach the gospel like I would at home. For example, there is the problem of "preacher jealousy" there. And I preached along that line several times while there. Good men can be of great aid in the matter of teaching dozens of young preachers along the line of the deeper things of the gospel. The encouraging thing about the churches there is that there are many young men who are capable and willing to preach the gospel.

Need For Materials

Besides the need for support for preachers, nearly every church needs tracts, song books, literature for their teachers (even a book for the teacher only) and Bibles. Many do not own a Bible. It is far better to send money to the man there to buy Bibles for they can purchase them in their own dialects and besides you can send the check for thirty-one cents whereas it would take several dollars to send a Bible air mail. If churches or individuals are of the disposition to send such materials, many of us can furnish the names of churches who can use them. Also a devastating flood has hit Manila since we left, and much suffering to brethren has come as a result of that. So your dollars can well be used in the Philippines. Souls as well as mouths are hungry there—some for the gospel and some for food.

Earthquakes Hit Philippines

On August 17 an earthquake measuring 8.0 on the Richter scale struck Mindanao sending ashore a 30 foot tidal wave in Zamboanga. The Philippine government reports over 3,000 dead, over 3,000 missing (and presumed dead) and 175,000 homeless. Prominently mentioned in the news releases is Pagadian City where Eduardo Ramiro, R. G. Carino, D. L. Aennle and other faithful brethren labor and where there are a large number of brethren. Cotabato Province also suffered damage. We have received no word yet as to damage suffered by our brethren. Pray for them and stand by to help, if necessary.

Restoration Footnotes

Earl Kimbrough

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Brandon, Florida 33511



WHERE THEN IS THE BODY?

Jacob Creath, Jr. was in Gaston, North Carolina on October 15, 1868, but he planned to be back in Missouri a few weeks later. In a brief note to D. T. Wright, editor of the *Christian Pioneer*, he wrote: "Dear Bro. Wright: Please publish that I will preach what is called a funeral Sermon in Shelbyville, Mo. the third Sunday in Nov. next at 11 o'clock A.M."

Considering the distance between the two states, the slow modes of communication and travel, and the absence of Ancient Egyptian embalmers, the letter might give one pause to wonder about the body of the deceased. However, Creath's notice perhaps reflects a lingering custom of pioneer times. "An old-time country funeral was an occasion of no ordinary importance. A simple service of song and prayer was usually held at the grave, but the regular funeral sermon was preached at a place and time duly appointed and widely advertised, weeks and often months after the burial." (F. D. Srygley, *Seventy Years in Dixie*, p. 187.)

This explains the long delay in the funeral sermon, but what about the time of the service? Eleven o'clock Sunday morning! Surely a man of Creath's conservative bent would not take the worship hour to eulogize a man. There are two apparent explanations. Since Creath doesn't identify the dead, it may be that the funeral was intended for the church. (We know some that seem about ready for a funeral.) In this case, the Sunday morning hour would be an appropriate time. But more likely, the eleven o'clock hour was not the time for "the regular worship." Brethren in those days often met on Sunday morning to hear a sermon, then dismissed for lunch, and reassembled in the afternoon for observing the Lord's Supper. Of course, Creath's method of preaching "what is called a funeral Sermon" may have simply been to preach a gospel sermon that would be appropriate in any gathering of Christians.

Anyway, Creath's funeral advertisement provides us with an interesting view of how funeral customs have changed in the last one hundred years. Customs still differ in the various parts of the country, but we are glad the prolonged wait for the funeral sermon is a thing of the past. By the time it came around the preacher might forget which way the deceased went.

Oaks Gowen Passes Away

With much grief, we report the death of another stalwart soldier in the Lord's army. Oaks Gowen of Orlando, Florida passed away on Sunday, August 15 after suffering for two years. The last 20 years of his life were spent preaching in Bradenton, Jacksonville and Orlando, all in Florida. Our sympathy to his wife, Bernidine and their two children.

Please Help Us

Once again, the Postal Service has thrown us a "curve." Now we must pay 25 c for every address return. We have to pay for 50-75 of these each month. PLEASE — send us your change of address **before** you move so you will not miss an issue of the paper, and so we will be **spared this** expense.

CORRECTION—Berwyn, Illinois meeting date is October 11-17.

THE NEWS LETTER REPORTS

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

J. EDWARD NOWLIN, 109 Cedar Rd., Perry, Florida 32347 —The work of the Lord here goes well. We now have more men in the church than any time since the liberals pulled out and split the church over the church's refusal to support human institutions over twenty years ago. We occupied our new building in February, 1972 and last Sunday we burned the mortgage note on it. This opens the way for us to be self-supporting soon. I have preached in meetings at Crossville, AL and Palatine, IL this spring. In fact, we saw red buds blooming and leaves putting out three times this year, including here in February, Crossville in March-April, and Palatine (Chicago area) the second Sunday in May.

ATTENTION CHRISTIANS IN VAN BUREN — ALMA, ARKANSAS AREA

Families who hold fast the faithful word are needed to move to the Van Buren-Alma, Arkansas area to help in establishing a church. At present there is not a church in Crawford County that does not support the institutions. For further information, write Mrs. R. A. Roe, Route 1, Box 360, Alma, Arkansas 72921. **JIMMY TUTEN**, 111 S. 19th Court, Dade City, Florida 33525—During the week of June 7-13 I conducted my second gospel meeting at Richlands, Virginia. Herb Braswell supports himself and is doing an excellent job of preaching full time for this little band of disciples meeting at 203 Henderson Street. Though the membership numbers about 25, they are loyal, devoted and zealous and an inspiration to larger groups. Interest was excellent throughout with the number increasing Monday night through Saturday without exception. It was a pleasure being with them again. I look forward to being with them in the future. Since my last report on the Dade City work, we have had five restorations.

DEBATE IN ATHENS, ALABAMA

A debate on Bible classes and women teachers will be conducted in the auditorium of the Middle School in Athens, Alabama September 13, 14, 16 and 17. On Monday and Tuesday nights, Hiram Hutto will affirm: The scriptures teach that a local congregation may arrange for the teaching of the word of God to be done in simultaneous Bible classes, with women teaching some of the classes. Jerry Cutter of Oklahoma City will deny this. On Thursday and Friday nights Jerry Cutter will affirm: The Scriptures teach that an assembly of the church of Christ for the communion must use only one cup (literal drinking vessel) in the distribution of the fruit of the vine. Hiram Hutto will deny this. Carroll Sutton is to moderate for Hiram Hutto while Bobby Pepper will moderate for Jerry Cutter.

DEBATE IN WARREN, ARKANSAS

Hubert C. Wilson of the south Martin St. church of Christ met Marvin Hicks of the United Pentecostal Church in Corpus Cristi, Texas in a debate in Warren, Arkansas August 2, 3, 4 and 5. The debate covered the subjects of the Godhead, Holy Spirit Baptism and Tongue Speaking today. We are sorry we did not get this notice in time to announce it before the debate took place.

WORD FROM GUTHRIE AND MURIEL DEAN Nashville, Tennessee—After two trips to the hospital and open heart surgery, I am up again and back into the work as of July. The Lord and the brethren have been mighty good to us. The people of Franklin Road have been extremely kind and generous. They have borne the major part of the expenses; even though churches and individuals from elsewhere have personally helped us with bills. In fact, even though all hospital and related costs have still not been tallied, we are happy to announce that we need no more financial aid for this illness. "Our cup runneth over."

We thank all of you from the depth of our hearts for your love, your interest, your cards, your calls, and your prayers. We are humbled, and felt so unworthy as the "best wishes" came pouring in from many interested friends, including scores of churches and fellow-preachers. If we can ever be of service to any of you, in any way, and at any time, please call on us. Continue to pray for Muriel and me that the Lord may have further work for us to do in His kingdom here below. We have such a good God, and we certainly want to leave this world prepared to meet him. And in as much as possible, we want to be at peace with all men, when that time comes. Thanks again, and may God richly bless each of you. And thanks again, Lord.

JACK GIBBERT, Route 4, Box 66, Newport, NC 28570—After almost 7 years with the church in Virginia Beach, VA I have moved to work with the church in Newport, NC. Doug Lyle of Richmond, VA follows me in the work at Virginia Beach. Brother Lyell's address and phone number will be the same as ours has been for the past 7 years, so please put him on your bulletin mailing list.

IRVEN LEE, P.O. Box 866, Hartselle, Alabama 35640—As of July 1, 1976 I have decided to accept no more invitations for gospel meetings out of this immediate area except on rare and unusual occasions. I do not plan to cancel the meetings that I have already promised. It has not been easy to make this decision because meetings have always been very pleasant efforts for me. There has been no further set back in health since the heart attack and heart surgery of 1974, from which I have made satisfactory recovery. I just do not have the strength to do proper local work and be away part of the time in meetings.

GARY HARGIS, Box 715, Byron, Minnesota 55920—The past two months has been a time of elation here. We have had six baptisms and three restorations. One we are especially proud of is Pat Johnson's husband, Jerry. Pat was one of the original members here. She wrote a much questioned letter that brought us here in the beginning. Many preachers who read her article were upset at it because of her bluntness. The membership is now 34 with attendance 46-50. Contributions last month with five Sundays was \$950. We have purchased a lot on which to build and plan to start next April. If you know of anyone with money to lend on church bonds please contact me as soon as possible. We will pay 8% interest on such bonds. Three months ago two families left us to start meeting in Red Wing (50 miles north of

here). They have had 4 baptisms and 3 restorations lately bringing their total to 23. Two of the members are doing the preaching.

DEATHS

RUSSELL H. PARKS—It is with deep sorrow that we report the untimely death of Russell H. Parks, preacher for the church in Terre Haute, Indiana. Funeral services were conducted in South Bend, Indiana by the writer on March 15. He began preaching late in life and desired to work with a small church that could provide a place to live while he lived on his retirement income. In October, 1975 he began work with Central church in Terre Haute. On March 4 he was returning home when he became sick. Stepping from his car to the sidewalk, he was attacked and brutally beaten by some one or ones who placed him in his car and drove him to another part of town, taking his billfold and leaving him paralyzed from the neck down. Some 12 hours later a child heard his call for help and summoned assistance who took him to the hospital. He passed away one week after the brutal attack. Our sympathy is expressed to all his family. His cheery smile and encouraging words will long be remembered. —Cecil Belcher, South Bend, Indiana

MAJOR R. QUALLS—We lament the loss of Major R. Quails, a faithful Christian and an elder of the Boston Street congregation in Aurora, Colorado. Although we weep over his loss, we rejoice over the fond memories of this saint. He departed this life on May 27, 1976 and funeral services were conducted by this writer, May 29, assisted by Roy H. Lanier, Jr. and John Flannery. Major Quails was born in Hillsboro, Texas in 1895, one of twelve children. He met Myrtle Thompson in 1923 at the old South Denver church in Denver, Colorado and they were married. To this union were born two children: Richard and Norma Jean. Richard Quails serves as one of our deacons at Boston Street. The Quails family attended the Sherman Street church in Denver until 1954 when Boston Street had its beginning and they began meeting with it.

Major Quails had served as an elder at Sherman Street and was serving as one of the elders at Boston Street in Aurora at the time of his death. He was generous, always ready to help those who were in need and he spent much time studying the word of God. He was an encouragement to me as a gospel preacher and J. C. Moody and I, who presently remain as elders at Boston Street, will miss his counsel.

Our work at Boston Street continues to be pleasant and fruitful. We have just concluded a good vacation Bible school. This church presently aids in the financial support of four gospel preachers in addition to me, and commitments are made for the support of some additional men. We have many visitors from all over the nation. When in Colorado visit us at 1297 Boston Street in Aurora. —Hoyt Houchen, Aurora, Colorado.

JAMES W. MIDDLETON, SR.—At the age of 75 years, this beloved brother departed this life June 11, 1976 at Kermit, Texas where he had preached the last two years for the Parkview church. He died of lung cancer. Brother Middleton and I labored together in the states of California, Oregon and Texas and were close personal friends. He was a lover of poetry, and had composed

several poems, some of which were published, not the least of which was the Book of Genesis in poetry and the Book of Acts in poetry. But he will be best remembered for his great love for the truth and his insatiable desire to preach and teach it. His body was interred June 14, 1976 in the Rosemont Burial Park in Wichita Falls, Texas —Choice L. Bryant, Arlington, Texas

PREACHERS NEEDED

ANCHORAGE, ALASKA—The church in Anchorage needs a full-time gospel preacher to work with a growing and stable congregation. The meeting house is paid for. Attendance averages 100 or more. We are able to furnish full support. We would prefer a man around 35, married, who would agree to work with us for at least three years. If interested, write to Dwayne Lee, Box 20, Caryboo Street, Eagle River, Alaska 99577.

WEST PALM BEACH, FLORIDA—This small congregation is looking for a full-time preacher who can supply or locate much of his own support. Some congregations in the area may help. Contact: Ed Fielding, 5166 Laird Lane, Jupiter, FL 33458. Phone (305) 746-0343.

COLUMBIA, SOUTH CAROLINA—The Lower Richland church in Columbia is in dire need of a preacher. He must bring the majority of his support. Columbia is the capital of South Carolina. The church meets in a small but new brick building on a 1 2/3 acre plot and will be debt free by January, 1977. If interested please write or call: Ernest W. Porter, 7268 Fontana Dr., Columbia, SC 29209. Phone (803) 776-2229.

TUNBRIDGE WELLS, ENGLAND—The church in Tunbridge Wells, England is looking for a preacher willing to come here and help us. We have our own 12 year old building which is free of debt. There are 12 local members with 2-3 who meet with us as possible. At present there are three American families in membership with us. We in turn help where possible in a small church in Brighton (Sussex) of 8 members, and Kentish Town, London where R. B. Scott preaches. Two preachers (and family) have helped here over the past 6-7 years. Fred Melton was here from 1971-74 and then in Bristol for 8-9 months. Since February, 1974, Billy Murrell has been here. They are returning to the U.S.A. in mid-September. There is a desperate need for preachers throughout England and especially in the Southeast. There is a population of several million within a 30 mile radius and just two small congregations. Who can help? Who can come? Churches of the New Testament order go back over 170 years in the United Kingdom. At present there are about 70 churches, mainly in the Midlands and North. Basically they are conservative but with a growing influx of liberal support and preachers from the states, there is a growing tendency to become more addicted to liberal ideas. Anyone interested should contact: Derek L. Daniell, 34 North Farm Road, Tunbridge Wells, Kent TN2 3XD, England. **JULIAN R. SNELL**, 4724 E. Manslick Rd., Louisville, KY 40219 — I need the following back issues of SEARCHING THE SCRIPTURES to complete my set and will pay a reasonable price for these: Volume I. Numbers 1, 2, and 3 (January, February and March, 1960); Volume VI, Number 4 (April, 1965), Volume XI, Number 3 (March, 1970).

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 XVII

OCTOBER, 1976

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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



FAITHFUL ATTENDANCE

Faithful attendance at the appointed periods when the church is to come together for the public worship has become a problem that every congregation faces. Most of those who attend only the Sunday morning worship period provide a variety of "excuses" for not being present at other appointed periods, most of which have to do with some argument that "no other meetings are required in the New Testament." That may sound reasonable enough to them, but it certainly discourages weaker members and hinders the preaching of the gospel to many others. Perhaps no other single factor hinders the work of the Lord like ABSENTEEISM and its fruits.

There are many scriptural reasons why Christians should be diligent to attend regularly every appointed period of public worship and Bible study when at all possible. It is foolish to argue that Wednesday evening Bible study is not mentioned in the Bible, and is therefore without Bible authority. We do not have the specified hour of meeting on the first day of the week, but it does not follow that the agreed hour by the disciples is not scriptural. We do not have the specified length of time we are to be together, but it does not follow that two hours in the morning of the first day of the week is unscriptural. There were times when the early disciples met daily in public worship, and times when they continued the meetings for several hours.

The word of the Lord clearly sets forth principles that are to govern and motivate Christians in their lives and public worship. Some of these I wish to consider briefly at this point:

1. I have a personal responsibility to the congregation where I am a member. We have many who foam about from one congregation to another and never take any responsibility anywhere. These people are a liability to any church and never contribute any strength to anyone. If you are a chronic "wanderer" you are hindering the gospel by your irresponsible behaviour as a "church member."

I have a duty to the congregation where I am a member. This duty includes others as well as the Lord. I owe encouragement and good example both by word and conduct, which requires my presence when possible. I owe strength and exhortation both numerically and spiritually, and this requires my presence at all services when possible. I owe my financial and physical resources to the congregation where I am a member. Almost always those who are absent from worship do not give of their financial resources for the times they are absent, and this is wrong.

I owe my brother in the Lord the encouragement and strength that I expect from him. Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). How can I obey this requirement of the Lord when I fail in my duty as a fellow-worker in a congregation by not attending the scheduled periods of worship for our mutual good? I just wonder what concept of obedience to the Lord, and what hope of going to heaven these people have who ignore their personal duty to their brethren and the Lord in regard to public worship.

2. My life is a source of influence to someone. By every act of my life I am influencing someone to serve either God or the devil. No one lives without leaving some evidence of his travel through this life. Every Christian is either glorifying God by his life or he is shamefully crucifying the Son of God afresh by a disobedient and rebellious life. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). When I fail to attend every scheduled period of public worship or Bible study where I am a member, if it is possible for me to attend, I am certainly not glorifying God and exerting my influence for good. No one, not even the

reprobate who has completely forsaken the Lord, will contend that he who just occasionally attends public worship is an influential Christian who adds anything to the church.

3. I am a teacher to someone whether I am aware of it or not. My personal life teaches. Could I honestly tell my brother in Christ that he is pleasing to God when he has no interest in the midweek Bible study, the Bible study on Lord's day, or the Lord's day evening worship period? Could any of us conscientiously encourage a young Christian or our children to stay away from Bible classes at appointed times for the church to come together? Would I be an honorable person to tell the weak Christian that he does not need such teaching and encouragement as is given in Bible classes or in worship? I could not imagine anyone so bold as to encourage any of this, yet by their actions they say it repeatedly and loud enough for all to hear.

Paul said, "Thou therefore which teachest another, teachest thou not thyself: Thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21). Are you guilty of doing the very thing that you would teach others not to do?

4. All parents have a very important responsibility toward their children. Every child must be reared in the "nurture and admonition of the Lord" and the father is directly responsible for it (Eph. 6:4). How could I be faithful to the Lord and to my children when I do not set the right example before them? How could my children really believe in my sincerity as a Christian when I show so little concern for Christ and his church by irregular and indifferent attendance to scheduled times for public worship? Could I expect my children to be faithful as Christians when I set such a poor example before them? These questions are answered in the asking.

5. We are all debtors to our brethren and fellowmen to do good at all times. For one to fail to do that which is good, when he knows what is good, is to weaken the faith of others and commit sin. All who understand what the term "Christian" signifies will admit that such ought to prove what is good and then do it. The opposite of good is evil. In serving the Lord, all things are either right or wrong, good or bad. If it is wrong for you to attend every scheduled service of the church when it is possible to do so, it is then wrong for every other Christian to do so. But if it is right and good for other Christians to attend faith fully all scheduled periods of worship and Bible study, it is right and good for you and me to attend regularly. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

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IN THE NEWS THIS MONTH	
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RESTORATIONS	121
(Taken from bulletins and papers received by the editor)	

Editorial

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



BOOK, CHAPTER AND VERSE

It was in the spring of 1942 that my family first heard the pure gospel preached without addition or subtraction. I was just a boy then but remember well the first impressions which were made and the course of family conversation on the way home from the services and around the supper table for days after. One thing which impressed us was the simplicity of what was said. You didn't have to guess about what the preacher meant. But the most impressive thing of all was the great array of scripture used to fortify everything said. In the first sermon we heard, my grandmother counted the references and wrote them down. There were more than one hundred verses cited, all of which were quoted from memory. The preacher even took time to tell where they were found in the Bible. We heard some say he was "a walking Bible." It was book, chapter and verse preaching. We could not resist the force of the truth and so left the doctrines and commandments of men to stand upon a "thus saith the Lord."

Most of the preaching we heard in the years following was of the same sort. The church grew on such preaching. The saints were edified and sinners were convicted. When I began preaching, while yet a high school boy, I was under the distinct impression that this was the way it ought to be done. Whatever could not be documented in this way was not fit to preach, and surely not worth believing. The brethren received it well and those outside the church could not successfully gainsay it. It was "to the law and to the testimony" (Isa. 8:20). Whoever spoke was to do so "as the oracles of God" (1 Pet. 4:11). Most of the preaching we heard during the 1940's was done that way. We heard one preacher in the late 1940's who quoted very little scripture in his sermons during a gospel meeting. He was the object of much criticism because of it. Some surmised that he was just inexperienced (though he was then in his 50's) while others declared that he was inclined to be "soft."

But that was more than thirty years ago. Things have changed in some quarters. In recent years we have known of elders and other members who have criticized some preachers for using "too much scripture." That reminds me of what one woman said once when she announced that she was leaving us to join herself to a rather liberal church. We asked her if what we taught and practiced was not scriptural. She replied, "Oh yes, you are VERY scriptural. That is the trouble. You are TOO scriptural!" Some of the

young men trained in some of the schools have been taught to read a verse of scripture, make three points from it, quote a nice poem and sprinkle the whole mixture with a few up-to-date quotes from the wisdom of the world, while freely employing the terminology of the sectarians. This is passed off as "gospel preaching" in some instances. It produces weak, uninformed members who will want to pattern the church after the fashionable denominations. Some even argue that we do not need scriptural authority for everything we teach and practice.

It should be understood by all that simply quoting scripture does not prove what we teach unless the scripture is used in context. Peter wrote of those who "wrest the scriptures" and said they do it to their own destruction (2 Pet. 3:16). He said such wresting was done by those who were "unlearned" and "unstable." The Devil quoted scripture in his attempt to cause the Son of God to sin (Mt. 4:6). Sectarians through the years have cited scripture to justify their peculiar tenets. Gospel preachers have often found it necessary to show from the context of these passages that they have been misapplied. To that has been added evidence from other passages bearing on the same subject to show what is the will of God.

A few years ago I went to hear a man preach, who in former days was well-known for directness of speech and for giving his audience "book, chapter and verse." His subject that night was "Worldliness in the Church." But something had changed about his preaching. He made references to five verses of scripture, neither read nor fully quoted a one of them and failed to tell where they were found. He did quote Shakespeare. He cited what some current religious thinkers had to say. He used illustrations to illustrate his illustrations, but he did not give the audience "book, chapter and verse." I came away wondering which side of the issue he took.

This is the kind of preaching being done in too many pulpits over the land. For this reason it is not uncommon to hear some of the older members lamenting this change. Over the last few years we have met a number who have chosen to remain in congregations caught up with the current innovations who complain "We are not hearing the kind of preaching we used to hear." Yet they will not come out and meet with brethren who are doing the kind of preaching they say they miss. We have heard some young men in fairly recent times who would consider themselves quite conservative, but who labor under the impression that they must begin a sermon with some tidbit from the newspaper, some catchy phrase, or some kind of a parable in order to be unique and to capture attention. They would be well-advised to fill up their minds with the teaching of the word of God on whatever subject they discuss, organize it as well as possible and then get up and "let fly."

Brethren, let's get back to Bible preaching and leave the wisdom of the world out of the pulpit. If what we preach is the truth of God's word, then we should have no problem placing our finger on the "book, chapter and verse." Only in this way can we "prove all things" and "hold fast to that which is

good" (1 Thes. 5:17). By this means we can be certain we have led the sinner to Christ for "faith comes by hearing, and hearing by the word of God" (Rom. 10:17). By the same approach we will build up the saints as we commend them to God and "to the word of his grace" (Acts 20:32). That word is inspired, has been confirmed, is authoritative and life giving. It is an inexhaustible treasure. The close student of it will never run out of something to preach. One day our lives will be judged by what it says (Jno. 12:48). For these reasons both teachers and hearers should demand the book, the chapter and the verse in all matters of faith and practice.

PHILIPPINE UPDATE

In the last issue we made reference to the earthquake and tidal wave which struck Mindanao in the Philippines. At that time we had received no direct word from any of the saints directly involved in that area. Now we have heard from several. A letter from one preacher at Ipil reports that many of the saints there lost everything. We have heard from R. G. Carino, Eduardo Ramiro and D. L. Aenlle, gospel preachers of Pagadian City which was badly damaged. These all confirm the same sad story of death and destruction which struck shortly after midnight on August 17. At Pagadian City more than 2,000 houses were completely washed away. Hundreds were drowned in the tidal wave, including some members of the church. Thousands are homeless, including many Christians. Every day more dead bodies are being uncovered from the mud and the decaying carcasses of animals poses a threat of epidemic. The building where Eduardo Ramiro preaches was damaged from the quake. Water and mud swept through the house of R. G. Carino. As soon as word could be sent, brother Ramiro sent a wire to the church at Canoga Park, California which supports him. They relayed the word to others who are interested in that work. Some help was speedily sent but much will be needed. The Philippine government has declared this the worst calamity to hit that nation in 100 years.

Many brethren in this country support men in that nation. We hope brethren everywhere will open their hearts and offer the help so desperately needed now. We know the following three men whose addresses are given. They are tried and true men and will see that relief is properly distributed where it is needed and will give an accurate accounting to all who help. They are:

R. G. Carino	D. L. Aenlle
P. O. Box 1411	P. O. Box 1326
Pagadian City 7824	Pagadian City 7824
Philippines	Philippines
Eduardo R. Ramiro	
P. O. Box 1313	
Pagadian City 7824	
Philippines	

The quickest help would be provided by sending money by international money order, or international bank draft. We have every confidence that brethren will rally to meet this need even as has been done in various parts of the world on other occasions.

ANSWERS

for our hope

Send Bible questions to:

Marshall E. Patton

806 Muriel Dr., S.E.
Huntsville, Ala. 35802



QUESTION: The following question is an excerpt involving some adaptation (for the sake of brevity and clarity) from a letter—M. E. P.: In Titus it speaks of "having faithful children." This we have always understood to apply as long as the children lived in the home and were under parental guidance and support. Now we learn there is controversy, because "having faithful children" also applies to grown, married, and of legal age children who are no longer in the home and who have parted from their earlier training so as to be unfaithful. Can you help us in this matter?—E. L. U.

ANSWER: The quote in question is from Titus 1:6 and is one of the qualifications for scriptural elders. The quote in context reads: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." The ASV says, "having children that believe."

While our querist does not mention it, perhaps it will be well to deal with another point of controversy while commenting on this verse. Some hold that the phrase "not accused of riot or unruly" is appositional, and is, therefore, an explanation of "faithful children." They then relate the faithfulness to the father and contend that such does not necessarily demand obedience to the gospel. This position, however, does not comport with the point of emphasis in the verse, the context, or other verses in the Bible.

The point of emphasis involves a contrast between heathenism and Christianity. Even if "not accused of riot or unruly" be appositional, it only adds force to this contrast. God does not want an elder whose children are pagan in conduct—He wants Christians. Peter referred to this contrast in conduct saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:" (I Peter 4:1-4). The word "faithful" in Titus 1:6 has the same meaning as in 2 Tim. 2:2: "And the things that thou hast heard of me among many

witnesses, the same commit thou to faithful men, who shall be able to teach others also." This qualification, therefore, means that an elder must have children who are Christians. Furthermore, this means they must not be like the Gentiles or heathen in their conduct, such as is described by Peter when he used the word "riot" (1 Pet. 4:4). The word "unruly" means one not in subjection to duly constituted authority. This would include parental, civil, and spiritual authority.

When this qualification is considered in the light of 1 Tim. 3:5: "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" it shows that an elder must be one who has proved his ability to influence those under his jurisdiction to become and be Christians through the experience of ruling his own house. This qualification is both positive and negative. Positively, the elder's children must be "believers, i.e., Christians. Negatively, his accountable children must not be unbelievers. Such would not be in subjection to duly constituted authority, hence, "unruly." Furthermore, if his children be accused of "riot"—living as the world or Gentiles—he fails of the divine qualification.

Concerning the primary question of our querist, I do not believe that the departure from the faith of a child after he leaves home and is no longer under the jurisdiction of the father necessarily disqualifies the father as an elder. While it may raise some question as to background training and development, it does not of itself necessarily alter either the character or conduct of the father. If the father influenced his children to obey the gospel and to live accordingly while under his control, then his ability to rule well his own house has been established, and in that matter he should be respected as one possessing the required qualification.

Someone may ask, What about Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it"? This verse is a proverb, and, therefore, a maxim or a general rule. Exceptions may be found to any general rule. As a rule children properly trained will thereafter walk in the right way. While exception may be found now and then, let us find comfort and hope in the rule and be faithful to practice it.

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by Roger R. Chambers
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The errors of Armstrongism are being spread throughout the world by means of radio, television and magazines. Many are being confused, including some church members. This little book will give you some help. It is a brief but thorough expose. Connie W. Adams

ADVICE TO YOUNG PREACHERS

Dick Blackford

Box 1111
Dyersburg, TN 38024



It is always easier to give advice than it is to take it. Anyway, didn't the Lord say "It is more blessed to give than to receive?" Well, the Lord wasn't really talking about advice when he said that, but after reflecting on ten years of full time preaching I believe I have discovered some things that will be helpful to those who are just starting out (I rejoice that there appears to be more young men entering this great work!).

Perhaps this advice would "set" better if it came from an old preacher, but I am not ready to put myself in that category. So if you will forget about the source and concentrate on the advice, it will help you. Some of this advice was learned the *easy* way (someone gave it to me) and some was learned the *hard* way (by experience). So, here goes:

1. Begin the day by asking for God's help (Js. 5:16). You are not self-sufficient (Prov. 3:5).
2. Don't take the brethren for granted. Usually, you can expect an adequate salary. But everything else done for you will be purely as a result of the good grace of the brethren. Be grateful and appreciative. Don't forget the lepers (Lk. 17:12-19).
3. In giving and receiving, don't always be on the receiving end. Be thoughtful. "Do unto others" (Mt. 7:12).
4. Learn to listen and accept criticism — both constructive and destructive. A man who cannot do this will never make it as a preacher. In fact, get close to a mature member of the congregation and ask him or her to give you some honest advice when you need it.
5. Don't wear your feelings on your sleeve where they can get hurt easily. Try to be understanding even when it seems others are not.
6. Always return borrowed property — in a reasonable length of time — in good condition.
7. Don't expect too much too soon. If you are expecting the brethren to make immediate changes (overnight!), you will soon become discouraged. Be realistic. They probably didn't get in their condition overnight. Be patient, but keep trying.
8. Don't let a few "raw deals" cause you to grow sour on the brotherhood — unless you think it is fair for the brethren to become sour on all preachers because they may have gotten a "raw deal" or two. Don't develop a persecution complex or always be on the defensive. If you do,

you will end up looking for things that can be interpreted as a "slam" against the preacher — some things that were probably never intended that way. You will become miserable. Also, remember that preachers are not always right.

9. Don't overestimate yourself. What you think of your ability to communicate is not the best criteria by which to judge it. The question *is* — are you communicating? If not, examine yourself first.
10. Always give an honest day's labor — and then give a little extra (Rom. 12:17).
11. Don't concentrate on solving brotherhood issues to the neglect of your local work.
12. Learn that one of the worst things is gossip. Don't participate in it and don't tolerate it. Learn to distinguish between sincere concern and hurtful talk.
13. Concentrate on your decorum *out* of the pulpit as much as you do your ability *in* the pulpit. People are watching. You are to be an example (I Tim. 4:12).
14. "Let no man despise thy youth" (I Tim. 4:12). That is, do not misuse your youth so as to cause others to dislike you. Conversely, if you are teaching the truth, do not allow it to be dismissed because of the source — your youth. Make some noise. Do not allow yourself to be manipulated.
15. Don't try to exhaust your subject in one sermon. You may exhaust your audience. It is better to terminate a sermon when they are wanting to hear more than when they are wishing they had heard less. However, it is of primary import that you do justice to your lesson. You will have to play this "by ear" and realize that all do not have the same attention span. Also, remember that some preachers can hold the attention of an audience longer than others. Of some it is said, "I could listen to him for hours." Of others, well If brethren complain that your sermons are too long, try to determine what is wrong. It could be them. It could be you. Or it could be both.
16. Relate to the young people while you are young. It will be more difficult to influence them when you get older. Generally, you will always be able to relate to the older folks. By all means, do not interpret this to mean you can neglect the elderly. "Do nothing by partiality" (I Tim. 5:21).
17. Use good judgment in your associations with the opposite sex. "Flee youthful lusts" (2 Tim. 2:22).
18. When a controversy arises over difficult matters, don't be hasty (Prov. 29:11). Proceed with caution. Determine what the *Lord's side* is in the matter. Then stand up and be counted.
19. Use seasoning in your speech (Col. 4:6). Generally, it will be unnecessary to be sarcastic. If manners go with Christianity, they certainly go with preaching. It is good to have some. Of course there are times when you will need to use great plainness of speech on false teachers (2 Cor. 3:12; 3 Jn. 9, 10).
20. Be considerate of your wife. Help her with the children as often as possible. Because of your

work, there will be times when you will not be able to do this. Be genuinely complimentary of her. You will be receiving more praise than you deserve, whereas she will be receiving far less than she deserves. Your responsibilities as a gospel preacher do not nullify your responsibilities as a husband and father. Some have found that out too late. Probably the greatest complaint of preachers' wives and families is that "he keeps his nose stuck in a book and doesn't have time for the family."

21. Thank God that He has allowed you to serve Him through the marvelous means of gospel preaching.



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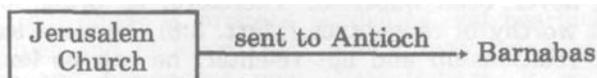
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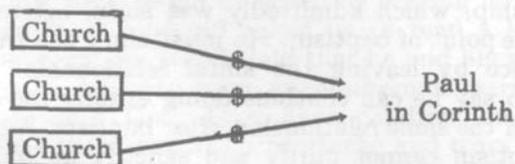
COGDELL'S "CAMPAIGN FOR CHRIST" REVIEWED—NO. 3

In this article I continue to notice some things brother Gaston D. Cogdell says in his "position paper" in an effort to defend the "sponsoring church" concept of congregational cooperation for the purpose of sponsoring a "campaign for Christ". While we believe brother Cogdell to be sincere in his effort to reach the lost, nevertheless, he has zeal without knowledge (Rom. 10:1-3).

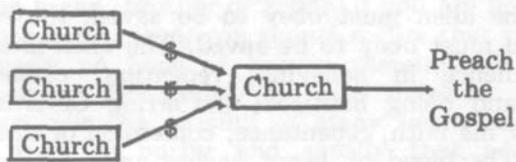
In evangelism, brother Cogdell cites Acts 11:22-24 where the Jerusalem church sent Barnabas to preach in Antioch and 2 Cor. 11:8 where churches sent "wages" to Paul to preach in Corinth. This is correct and if this were what brother Cogdell were advocating, we would be in complete agreement upon a "thus saith the Lord". However, brother Cogdell is advocating a church sending to another church to preach the gospel, a thing he does not find anywhere recorded in the New Testament. In the New Testament brother Cogdell reads where Jerusalem sent Barnabas to Antioch (Acts 11: 22-26).



Also, he reads in the New Testament where churches sent "wages" to Paul in Corinth (2 Cor. 11:7-9).



From this brother Cogdell assumes that a church or churches can send to another church for it to preach the gospel.



He does not find any authority in the New Testament for such, whether it be generic or specific authority or whether it be from an approved example, command or necessary inference. We would take any kind of

authority for such from the New Testament. We are not asking brother Cogdell for any specific kind of authority. We are just asking for **any** kind of authority from the New Testament. What he finds in the New Testament he does not practice; what he practices he does not find in the New Testament.

I Cor. 16:1-4

Brother Cogdell thinks that because I Cor. 16:1-4 authorizes a contribution on the first day of the week for benevolent purposes and brethren pay preachers out of the treasury that he can take passages that show benevolent acts authorized and use them for evangelism.

In I Cor. 16:1-4 we have a contribution on the first day of the week authorized. If brother Cogdell or any one else knows of any other plan for raising funds they would do brethren a service if they would tell us what it is. While I Cor. 16:1-4 is the exclusive passage as to how to raise funds it is not the exclusive passage for what funds were spent. We read (2 Cor. 11:7-9) that from funds churches had, they supported preachers. Thus, we conclude from the funds raised on the first day of the week, churches both relieved the saints and supported gospel preaching.

Contribution or Pay

Brother Cogdell thinks we err when we distinguish between a church making a contribution to another organization and in paying another organization for service rendered. He says "in the original Greek, the same word is used for giving and paying ("Didomi" — to give; "Apodidomi" — to give back, or to pay)".

While it is true that in some instances in the New Testament the word "pay" is used in the sense of "give", surely brother Cogdell would not argue that if a church can pay for something it could also make a contribution to the same organization from which the purchase was made. A church can purchase or pay for a meeting house from the Catholic Church. Brother Cogdell, can the church give the same amount to the Catholic Church? If not, why?

Jesus taught to render or pay unto Caesar (Mt. 22: 21; Mk. 12:17; Rom. 13:7) that which **was** due. In Alabama, churches **pay** tax to Caesar (the State of Alabama). Brother Cogdell, can the church make a **contribution** to the State of Alabama? If not, why?

Churches may purchase from human organizations Bibles, tracts, literature, food, hospitalization, medical care and equipment, water, sewage, radio or TV time, newspaper space and anything else the church needs. But the church is not authorized to **contribute** to any of the companies providing these services. If there is no difference between a church purchasing services or supplies from human organizations and in contributing to these same organizations, then brother Cogdell could never object to a church contributing to a missionary society because a church just might **purchase** some Bibles from it. Brother Cogdell, does the church where you preach **purchase** electricity and water from the utility companies, or does it **contribute** to them?

Elders Denied and Limited

Brother Cogdell says, "This opposition also denies and limits the authority of the eldership of the local church in an unscriptural fashion . . ." I beg to differ with brother Cogdell.

Gospel preachers known to me do not deny the authority of elders. The Holy Spirit teaches elders have oversight of the local congregation (Acts 14:23; 20:28; I Pet. 5:1-4; Heb. 13:7, 17). While the Holy Spirit teaches elders have oversight or rule over the church, brother Cogdell, it was also the Holy Spirit that instructed elders to "tend the flock of God among you" (I Pet. 5:1-4). The Holy Spirit limited the rule or oversight elders could have to the local congregation. Brother Cogdell, by whose authority do you "unlimit" the scope of elders?

Cogdell's "Universal Church"

While brother Cogdell thinks his basic point is "that God has not specified how congregations are to work together", I and a number of brethren are of the persuasion that his basic error is found in his concept of the church universal and what makes it up.

In our fourth and last article in review of brother Cogdell's "position paper" I will notice this error. Watch for it next month.

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CAN BAPTISM MAKE AN UNSCRIPTURAL MARRIAGE SCRIPTURAL?

By Earl Fly

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). If one divorces for any reason other than fornication and remarries, that one enters into an adulterous marriage, and there is no way in heaven or on earth that can scripturalize that marriage in its status quo, which would change only at the death(s) of the former husband and/or wife. It must be dissolved to cease the sin of adultery.

Many have misconceptions about the effect of baptism on adulterous marriages. Some think that when a person in such a marriage is baptized, that suddenly purifies his sinful marriage relationship and sanctifies it, and one can continue in the marriage. It is argued that since baptism washes away all sins, that the adulterous relationship is washed away, therefore the marriage need not be dissolved. There is serious error taught in this misconception.

It is true that through baptism the blood of Jesus washes away all PAST sins including sins committed in the adulterous marriage. But it is not true that baptism washes away the adulterous relationship; no Bible passage teaches that. To illustrate: if a man is a partner in an unlawful, sinful business relationship, his past sins would be washed away by baptism, but his relationship remains exactly the same, as if he had never been baptized. Therefore, to bring forth fruit worthy of repentance (Matt. 3:8), he must leave that relationship and not re-enter; he can no longer continue committing new sins in the same practices. So it is with the adulterer: if he is baptized, he cannot continue the same practices in the same relationship, which admittedly was sinful before and up to the point of baptism. He must show the fruit of repentance by leaving the sinful relationship. It is wrong to say he can continue doing exactly the same things in the same relationship after baptism. Again I say, baptism cannot purify and sanctify an unholy, sinful, adulterous marriage. To be saved in heaven, one must leave that sinful marriage.

Consider this: the law of pardon is as strong and powerful for the erring Christian, as it is for the alien. The alien must obey to be saved; the erring Christian must obey to be saved. The alien is saved by obedience in believing, repenting, confessing Christ, and being baptized; the erring Christian is saved by his faith, repentance, confession of sins and prayer. The blood of Jesus washes away all sins of the obedient alien; the same blood washes away all sins of the penitent Christian (1 John 1:7-9). If the alien can continue to live in a marriage which was adulterous up to the time of baptism, then the adulterous Christian can continue in his unscriptural

marriage after repentance and confession of sins in prayer, for if the blood of Jesus purifies the alien's adulterous marriage, it also purifies the erring Christian's adulterous marriage. **IF NOT, WHY NOT?** It is highly inconsistent to argue the justification of the alien's marriage at baptism, and not argue justification of the Christian's adulterous marriage by repentance and prayer.

But what about the children?" one argues in an effort to justify the continuance of the adulterous marriage. This is beside the point; the existence of children cannot justify the continuance of the marriage; neither can hardships and heartaches. It is very strange that one can easily leave his **first** wife and children to enter into an adulterous marriage, then suddenly become concerned about leaving the second wife and children. One usually does not consider the wife, children, hardships and heartaches when leaving the first marriage. Surely then one can leave wife and children of an adulterous marriage in order to obey God. Certainly one should not completely forsake them by leaving them to hunger and deprivation; provisions should be made for them.

In Ezra 10:1-19, it tells of Israelites who had trespassed the law of God by marrying foreign women. When the matter came up, "the people wept very sore" (verse 1). They said, "there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away **all** the wives, **and such as are born of them**, according to the counsel of my Lord, and of those that tremble at the commandment of our God; and let it be done according to the law" (verses 2-3). If all the guilty Israelites could do it then, all the guilty adulterers can do it today to obey God. It caused much weeping then, and it may cause weeping now. No doubt it brought hardships and heartaches to wives and children then, and it may bring hardships and heartaches now. Nevertheless, it is absolutely essential to salvation in heaven. Many souls may be lost by continuing in an adulterous marriage, and many souls might be saved by ceasing it.

Recently, a husband asked us to read a letter to the congregation, which said that he and his wife had decided to separate from an adulterous marriage in order to obey God. They have children, and I feel sure that there was much heartache and tears over it. This took strong conviction, great courage, and a true, sincere love and respect for God and his law, to take this heartbreaking step. Sadly, I have known only a very few who have done likewise.

Dear friend, brother or sister, if you are now in an adulterous marriage, you should realize that you have absolutely no hope of heaven therein; you **MUST** leave it to be saved. Be **not** deceived: neither baptism nor the passing of many years can lessen your guilt or purify and sanctify that adulterous marriage. The conclusion of the whole matter is: **leave it or eternally perish in hell fire.** You should think about your beloved companion in marriage; he/she will also be eternally lost with you, unless you separate permanently. Think about the children, who

grow up believing its all right to divorce for any cause and remarry. They may follow in your footsteps, and you may be partly to blame for your beloved children being cast into hell fire. Is a few short years of marriage on earth worth the price of eternal torment in hell fire for you, your companion, and possibly your children? **THINK ABOUT IT**, before its eternally too late.

—Jackson, Tennessee

WOMEN, TEACHING AND SPEAKING IN THE CHURCHES

Ray F. Dively

This subject is much misunderstood and there is false teachings on this subject. We must go to the word of God to solve it. The apostle Paul said, "Let a woman learn in quietness and with all subjection. But, I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (I Timothy 2:11, 12). This passage definitely forbids the woman to teach but reference is to a particular kind of teaching. The Greek Testament is much plainer on the point than our English Translation. The Greek Testament says, "But I permit not a woman to teach, nor in any other way to have dominion over a man..." Thus, it is clear that the kind of teaching which is forbidden is the kind which involves having dominion over a man.

The Greek word for quietness does not mean absolute silence. It is the same word used to say that men should, "do their work in quietness" (II Thess. 3:12), and means "tranquility arising from within, causing no disturbance to others." So Paul told Timothy women are to learn in quietness in the sense of causing no disturbance, not taking over and exercising dominion over man.

In I Timothy 2:12, we have a grammatical construction which needs attention. In Acts 4:18, we are told that the officers "charged them not to speak at all nor teach in the name of Jesus." This charge did not forbid them to speak in the sense of holding common conversation. One verb limited the other so as to determine its meaning. The sense is, they were not to speak at all in the sense of teaching in the name of Jesus. So, in Paul's statement to Timothy, he does not forbid women to teach. Paul taught that women are not to teach in such a situation, or in such disposition of mind, as will cause them to exercise dominion over man.

This passage (I Timothy 2:11,12), says nothing about the assembly, and the context plainly shows that, which is said has universal application. Verse 8 speaks of men praying "everywhere", then verse 9 says, "In like manner..." , thus showing the universality of the prohibitions thus given. Some are falsely applying this passage to the church assembly.

When is it wrong for a woman to teach? Paul said, "let the women keep silent in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would

learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church" (I Corinthians 14:34,35). Paul taught the woman to be silent in the church. Now, what is the church?. The primary meaning of the word **EKKLESIA** is the assembly. In the Greek the word for church is assembly. In order to have an assembly of the church, the whole church comes together in one place (I Corinthians 11:17,18,20,33). The Bible classes are not an assembly of the church, as not all of the members are together in one place. Bible classes are a work of the church. Certainly, Paul is not telling a woman to be silent in the church, in the same sense of including all the saved. If so, she would be required to be silent from the time she is baptized till the day of her death. This would contradict II Timothy 1:5; 3:15; Titus 2:3-5; Colossians 3:16 and Acts 18:26. It means that she must be silent in the assembly. This is the place where she must not teach. Also, in a mixed class of both men and women, as if she would teach a mixed class, she would teach and usurp dominion (or authority) over a man. A woman may answer questions or speak up in a mixed class, as she is not the teacher or usurping authority over the teacher.

The occasion under consideration (I Corinthians 14:34,35) is where "the whole church be come together, in one place" (verse 23), and when only one was to speak at a time (verses 27-31). This passage does not apply to Bible classes, for when we are assembled for Bible classes we are not all gathered into one place (rather, we are in many class rooms), and we do not speak one at a time (instead, during Bible classes the teachers are all teaching classes at the same time). The passage only applies to assemblies when the whole church is assembled in one place.

The Bible does not contradict itself. Would Paul command the older women to teach younger women and then turn around and say he did not allow it. Would Paul tell Titus to teach the older women to teach the younger women and then tell Timothy he did not allow the women to teach? No! We must harmonize the two passages. It is obvious that under some circumstances, Paul allowed and taught women to teach. It is obvious also, that under other circumstances he did not permit a woman to teach.

What about women teaching Bible classes? A Bible class composed of children or women is not a mixed class. To quote I Corinthians 14:34 and apply it to a Bible class composed of children or women is a misapplication of scripture. To quote I Timothy 2:12 and apply it to a class of children or women is to misapply the scriptures. Paul is not talking about a class of children or women in either of these passages.

The Bible commands women to be teachers. There are examples of some women teaching the Bible. Priscilla, along with her husband Aquila, taught Apollos the way of God more perfectly (Acts 18:26). She did not get up in the assembly and teach Apollos, but they took him unto them. Paul commanded the older women to teach the younger women (Titus 2:3-5). Women are to teach children (II Timothy 1:5; 3:15). Women are to teach by singing (Colossians 3:16). Also,

they are to teach the lost and the misinformed (Acts 18:26).

It is quite wrong to contend that women can teach other women and children, but not in the church building. The passages that permit and/or command women to teach other women and children put no restrictions upon where she can do it, **neither should** we. It is also wrong to contend that a woman cannot speak up in a mixed assembly (when the whole church has not assembled together) when we have example of Sapphira (Acts 5:1-8) and Rhoda (Acts 12:5-15) doing so.

In conclusion, may I say, there are two views of the church taught in the Bible: the universal church (Ephesians 1:22,23) and the local (I Corinthians 1:2). When the church comes together in one place or assembled together, it is referred to as the local church. This is when a woman is not permitted to teach, nor to have dominion (or authority) over man. Don't be guilty of making a law where God has made none.

IS LONG HAIR A GLORY TO A WOMAN?

By A. C. Grider

In 1 Cor. 11:15, Paul said, "But if a woman have long hair, it is a glory of her: for her hair is given her for a covering." This quote is from the King James Version of the Scriptures. So far as I know no reputable scholar doubts the authenticity of the verse. But I wish to raise some questions concerning this verse in view of some things that we behold every day in this generation.

Is long hair a glory to a woman? I know that sounds like a silly question. I know the answer is obvious if one believes the Bible and has any respect for it. But, do my brethren all accept the fact that if a woman has long hair it is a glory to her. If so, would it not be a shame for her to have short hair? I believe it would and I go on record as declaring that: One, if a woman have long hair it is a glory to her (Paul said it), and Two, if she have short hair it is NOT a glory, but a shame (I make a logical deduction). Does anybody disagree?

But I have another question that bears upon the subject. My next question is, "How long is long"? I put that in quotes as I have heard it propounded before. It is a silly question too, but after all, if this woman is to have long hair, she will have to know when it is long. If her hair is short, it is not long! So, she not only must know when her hair is long but also when her hair is short. But a little common sense will solve the riddle. If her hair is long enough to look like a WOMAN, then she has long hair and it is a glory to her. On the other hand, if her hair is short enough to look like a MAN, then her hair is not long (it is short) and it is a shame to her.

In 1 Cor. 11:14, Paul said, "... if a man have long hair, it is a shame unto him." Now, is it a shame unto him? If it isn't, then Paul is wrong. But if it is, then, how long is long? There goes that silly question **again**. When does a man have long hair? Don't tell me we can

never know. If we can't determine the meaning of a relative term in the Bible, then we are of all men most miserable. Yes, we can know how long is long!

When a man's hair is short enough to look like a MAN, his hair is short. But if his hair is long enough to look like a WOMAN, he has long hair and it is a shame, that is, if we believe the Bible.

I have another question. If it is not a glory for a woman to have long hair and if it is not a shame for a man to have long hair, are we to conclude that a woman may cut her hair as short as she pleases, no matter if it involves shaving her head? And are we to conclude that a man may let his hair grow as long as he pleases, no matter if it grows to his waist and he pig-tails it?

Now, brethren, I am not well educated. So, don't start "shooting over my head." But just answer my two questions:

1. Am I right to conclude that "if a man have long hair, it is a shame unto him?"
2. And, if his hair is such that he looks like a woman, is not his hair long?

WHAT'S YOUR GRIPE?

By Johnny Stringer

There is much discontentment within our nation today. News reports are generally pessimistic and gloomy. Most everyone finds something pertaining to his material welfare to gripe about, whether it be the gas shortage or high prices or his inability to build the nice brick house he would like to live in.

There is no doubt that this nation has its problems; but of all the distasteful aspects of life in the United States today, one of the most irksome, in the view of this writer, is that there is entirely too much griping going on. I am not referring to the indignant complaints of righteous souls as they decry the sin and wickedness that abounds. (There is not enough of that kind of complaining.) I am referring rather to the continual complaining of the covetous ingrates who are not content with their physical, material status.

Such ungodly complaining should not be found among God's people. The scriptures which demand contentment are no less clear than the ones which demand baptism. Paul said, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8). This does not mean that one should never make an effort to improve his lot in life, but it does mean that he should be happy even before his situation is improved and should continue to be happy even if there is no hope of improving his situation.

Discontent Is Related to Covetousness

The person who is covetous cannot be content. His greedy desire for material blessings will not permit him to be happy with what he has (Ecc. 5:10). Thus,

contentment is contrasted against covetousness in 1 Tim. 6:6-9. This same contrast is seen in Heb. 13:5, where we are admonished, "Let your conversation be without covetousness; and be content with such things as ye have."

If we are to overcome covetousness, so that we can be content regardless of our physical circumstances, as Paul was (Phil. 4:11-12), we must first develop a proper sense of values; that is, we must realize that it is our spiritual welfare, not our physical welfare, that really matters. In warning against covetousness, Jesus got to the very root of the sin when He pointed out that the possession of material things is not what really counts in life (Lk. 12:15). The Bible abounds with the teaching that our physical, material status is not really all that important (Matt. 6:19-20, Lk. 12:20-21, 2 Cor. 4:17-18, Col. 3:1-2, 1 Cor. 7:21, John 6:25-27).

Paul lived a hard life. He suffered hunger, danger, beating, stoning, imprisonment, lack of proper clothing and shelter, and other hardships; yet, through it all he was content. In Philippians 4:11 he said, "I have learned, in whatsoever state I am, therewith to be content." The only possible explanation for Paul's inner contentment, even in the midst of the most miserable physical conditions, is his full appreciation of the fact that his physical condition was not very important.

No Excuse for our Complaining

Of all the people who have ever lived, we should be the most content and the least likely to complain. Of all the innumerable hosts who have populated the earth in times past and of the multitudes who live in our own age, we who live in this nation at this time are the most abundantly blessed. No nation in history has been so well fed, well clothed, and lavishly pampered with conveniences as are we. Yet we gripe. Our complaining is utterly inexcusable; we should hang our heads and be ashamed.

We gripe about the high prices of food and other commodities; but we are able to buy what we need and more. Certainly prices have skyrocketed; but even with the high prices that we must pay, we are able to buy far more than the multitudes in less fortunate nations and far more than people in this nation just a few years ago. For example, you can buy a light bulb for just a few cents; but it wasn't too long ago that you could not have bought one for a million dollars. Solomon in all of his glory didn't have one and couldn't get one. Automobiles are high, but most of us can afford to buy at least one—that's something that Caesar himself could not buy!

Brethren, if Paul could be content in the hardships he suffered, and we cannot be content even while living in luxury, something is badly wrong with our outlook. Rather than griping, we should be giving thanks to God. Our hearts should overflow with gratitude. How ungrateful it is to enjoy all the prosperity that is ours and still complain that we do not have enough!

Even if we have to give up some things we now enjoy and have a little less, it will not hurt us; we will still

have more than most. We live in comfort such as those before us could never dream of and the majority of those living in our age do not enjoy; our wonderful modes of transportation would astound our forefathers; we devour food in greater quantities than anyone ever has; we are cured of diseases that once brought great suffering and death. As far as material things are concerned, no other people has ever enjoyed such a high standard of living as we. Yet, we moan and groan in apparent agony because we might have to get by on a little less gasoline for a few years. Such is to be expected of a pampered and spoiled people.

There is something inherently disgusting about a man who drives home in his comfortable automobile, gets out of it and goes out of the cold into a nice warm house, sits down and gorges himself with food until he almost makes himself sick, and then while sitting back in a nice comfortable chair to relax the rest of the evening, begins to complain about how hard times are. To hear all of the current griping and complaining coming from the most prosperous and pampered people of all time, while children in other countries are running around in trashy surroundings with stomachs that are bloated due to hunger, makes me sick to my stomach about as fast as that pink medicine my mother used to give me!

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Wayne S. Walker
Warrenton, Missouri



(EDITOR'S NOTE: Wayne S. Walker was reared at Hillsboro, Ohio. While yet in high school he began to show a great interest in the Lord's work, developing into the capable song leader and making talks when given the opportunity. He attended Florida College where he established a good academic record and then worked for about a year with a small group in Sandusky, Ohio. He is now working with the church in Warrenton, Missouri and from all accounts is doing an excellent work. He has had several articles published in *Truth Magazine* and also in the *Gospel Guardian*. His writing style is clear and his work carefully thought out. We are pleased to introduce this fine young preacher to the readers of *Searching the Scriptures*.)

AN OLD PERVERSION

Inasmuch as the topic I have chosen for this article is somewhat delicate, I hope I can write discreetly yet make my point. I recently read something that angered and disgusted me greatly. A heartbroken mother wrote to Ann Landers telling the advice columnist that her eighteen-year old son, whom she described as handsome and bright, had announced he was "gay" and asked his parents to accept him "as he is" because he had no desire to be anything else and was tired of pretending. The mother hoped that it was a passing fancy, a phase that her son would outgrow. Of course, Ann encouraged the parents to go ahead and accept him, and even urged them to get counseling as they were the ones with the hang-up. What a pity!. My question simply is, who told the boy he was gay to begin with?

Sickness or Sin?

For several years we were told by leading psychologists' that homosexuality was like a sickness or a condition; "biological maladjustment" they called it, though they never really decided whether the cause was congenital, physical, or environmental. On the basis of Biblical teaching we denied it. After "much study" on the subject in which no organic reason could be found for this "condition," those who wished to practice their unnatural vice had to find another cloak to cover their evil deeds besides "I can't help it." Now the prestigious psychiatrists of the land like to refer to "men with men working that which is unseemly" (and women too, Romans 1.26-27) as an "alternative form of

sexual orientation" and plead for it to become accepted and not to be discriminated against.

So as a result, we are now witnessing the rise of the "gay liberation movement." There is even a denomination of gay congregations called the Metropolitan Community Church. And homosexuals have large followings in nearly every other major denominational church in the United States. I hope and pray that the churches of our Lord in this country and elsewhere will be spared this insidious evil. But when the saints of God seem to be loosening up about unscriptural divorce and remarriage, and are no longer as militantly opposed to "having an affair" (called by God fornication and adultery), some supposed Christians even openly practicing such things, it would not really surprise me as much as it should if some so-called gospel preacher were to shock the brotherhood by admitting he was a homosexual.

Those who commit these things and those who consent with them have elected not to retain God in their knowledge, have become vain in their imaginations, have become fools, have changed the glory of the incorruptible God into an image made like corruptible men, and have been given up by God through uncleanness and their own lusts to dishonor their own bodies. They have exchanged the truth of God into a lie, and are without excuse (Romans 1:18-32). All of this while many of them profess "Christianity" though it be a corrupted form. Do they not understand that Sodom and Gomorrah were destroyed for this very thing? As could be expected, in order to allow for their activities, gay religious leaders either reject or "reinterpret" what happened in Genesis 19, as well as other Bible passages on the matter. In a **Christianity Today** news report concerning the Air Force sergeant who was dismissed for confessing to be a homosexual, a sympathetic theologian suggested that the Bible's "negative judgments" on homosexuality may not be meant for our time. Is this not simple infidelity?

Not New

Open homosexuality is nothing peculiar to this generation. In ancient Greece, many well-known historical figures had their pederasts. Some of Paul's preaching was done in the Greek city of Corinth, which was an extremely immoral society, as may be seen by the fact that in the Corinthian temple, one thousand young women gave themselves over to prostitution—in the name of religion, even. When Paul later wrote to the church in the city, no doubt consisting largely of many of his converts, he mentioned something about their former condition in I Corinthians 6:9-11. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." The phrase "abusers of themselves with mankind" ac-

curately describes those who engage in homosexual relations. What an interesting group of people Paul numbered them with! And what about their eternal destiny? But is there any hope for individuals engaged in such abnormal (mis-) behavior? Certainly, for Paul continued to these very people, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Jesus Christ can provide the answer. Not the Jesus contained in the imaginations of men's minds, but the Son of God revealed in the word of God, the truth. For only "the truth shall make you free."

Repentance Required

But forgiveness, cleansing, and justification can never come to one who persists in sin. Those who want homosexuality tolerated are quick to turn to John 8 and point out that Jesus said to the adulterous women, "Neither do I condemn thee." Certainly we must have compassion and understanding for sinners as did the Savior, but let us not forget that Jesus also told, "Go, and sin no more." On another occasion (John 5:14), Christ ended a similar admonition with the warning, "Lest a worse thing come unto thee." The homosexual who would supposedly become a Christian but continue his homosexuality is "again entangled therein, and overcome" (2 Peter 2:18-22). He is like the dog returning to its vomit or the washed sow to her wallowing in the mire. Of these, Peter said that the latter end is worse with them than the first. You cannot have your cake and eat it too. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2). He who would come to Christ for redemption must forsake his sin and "Bring forth therefore fruits meet for repentance" (Matthew 3:8).

Returning to the incident cited at the beginning of this article, I again ask, how did this young man decide he was gay in the first place? Surely his parents did not tell him; neither did his doctor. The only way an eighteen-year old could determine he was a homosexual would be by the decision of his own perverted mind. That one so young should be thus corrupted by the obscene and pornographic influence of modern libertines is indeed discouraging. This fellow should have been solving algebra problems, attending football games, and helping his parents around the house rather than experimenting with his own biological functions. Although I decry the use of prejudicial labels, since Webster defines the work "queer" to mean, "Differing from what is usual or ordinary, odd, strange," I see nothing wrong with applying this work to those who would pervert the natural and ordinary use of their own bodies. It is a shame that an article such as this needs to be written in a religious journal. But as "gay lib" has received so much publicity in the various newspapers, magazines, and television shows so common in our homes, something must be said publicly concerning the Biblical teaching on the subject. May what is written herein be useful in that regard.

THE BOOK OF MORMON AND PRAYER

William V. Beasley

All who have talked with more than one or two "young Mormon elders" about the truth of God have asked a question similar to: "Have you read all of the Book of Mormon and did what it says in Moroni 10:4-5?" The referenced verses read: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things."

Denial of God

On the surface the exhortation does not sound too bad, in fact, it sounds pretty good. Once we get beneath the surface it is rotten to the core, and a complete **denial** of God. The Bible claims to be a complete revelation. It leaves room for no "latter-day revelations" (John 16:13; 2 Tim. 3:16; 2 Pet. 1:3). We see Christ revealed as "the fullness of the Godhead bodily" (Col. 2:9), and the church as "the fullness of him that filleth all in all" (Eph. 1:23). Finally, unto the sinful sons of Adam is given to "be filled unto all the fullness of God" (Eph. 1:19). God could provide nothing more than "all things in Christ" (Eph. 1:10) which we enjoy.

To ask God if the Book of Mormon is true, in the light of the above, is to call the truthfulness of God in question. It would be a **denial of God!**

Contradictions

The flagrant contradictions between the Bible and the Book of Mormon show at least one is false. Truth does not contradict!

(1) In Matthew 16:18 we see Jesus saying, "I will build (future tense, wvb) my church." The Book of Mormon (Mosiah 18:17, dated by the Mormons at "about B. C. 147") says, "And they were called the church of God, or the church of Christ, from that time forward."

(2) The Book of Mormon says, "A seer is greater than a prophet" (Mosiah 8:15), but Samuel, by inspiration, said, "for he that is now called a Prophet was beforetime called a Seer" (1 Sam. 9:9).

(3) Once again the Book of Mormon says, "And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses" (Mosiah 2:37). But according to the law of Moses (Exo. 22:29-30; Num. 3:13; 2 Sam. 24:24; Num. 18:15-18) the firstlings automatically belonged to the Lord. Burnt offerings came from a man's personal property.

Dare we, in the light of these and many other contradictions, go to God and call the reliability of the Holy Bible in question by asking if the Book of Mormon is true?

Conclusion

To those who "received not the love of the truth" God sends a "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth" (2 Thess. 2:10-12). Could this be what is received when one asks God if the Bible contradicting Book of Mormon is true?

P. O. Box 331
Oak Ridge, TN 37830

THE NEWS LETTER REPORTS

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

NEW CONGREGATION IN TWIN FALLS, IDAHO

KENNETH A. STERLING. 8495 Northview St., Boise, Idaho 83704 — A new congregation is now meeting in Twin Falls, Idaho. They are presently meeting on Sunday morning at the YMCA building, 1751 Elizabeth Blvd. in Twin Falls, at 9:00 A.M. for Bible study and 9:50 A. M. for preaching and communion. They meet at 6:00 P. M. on Sunday and 7:30 P. M. on Wednesday in the home of Robert E. Craft, 430 Buckingham Dr., Twin Falls. Brother Craft and family formerly were members at Caldwell, Idaho before moving to Twin Falls.

During July, John and Shirley McGuire from the Porterville, California area assisted in getting the work going. Carol Bates, preacher at Caldwell, and myself, spent a week there in July doing door-to-door contact work, along with the McGuires and Crafts.

Twin Falls is located about 125 miles east of Boise on 1-80; population 22,000. At present, the congregations in Boise, Caldwell and Payette are supplying speakers on alternate Sundays. However, they need a full-time man. He would need full support at this time. Any sound preacher interested should contact Robert Craft, 430 Buckingham Dr., Twin Falls, ID 83301 or phone (208) 734-6408.

There are now six congregations in Idaho taking a firm stand against institutionalism: Coeur d'Alene, Moscow, Payette, Caldwell, Boise and now Twin Falls. The work in Boise, now one year old, progresses well. We are indeed thankful to our Lord for His blessings! We rejoice to see progress in the "Gem State", now reported to be the fourth fastest growing state in the nation. Visit us when in the northwest.

JAMES LOVELL. 8 Doone Rd., 3600 Pinetown, Republic of South Africa — In June of 1973 my family and I left the U. S. for South Africa. Through the help of many brethren we have been able to sow the seed of the kingdom in this country. Much has happened in the last three years, and none of it would have been possible without your prayers and support. The church in Shallcross is continuing to grow spiritually and numerically. Our Tuesday evening men's class is proving to be a valuable tool in helping the men to mature. At the present we are studying the subject of Bible Authority. I am encouraging these men to preach, also. At least once or twice a month opportunity is given for these men to speak. Their lessons are encouraging and show progress in their spiritual development. I believe we are making the kind of progress that will cause the work among the Indian people to be

stedfast, and not something that will cease in a few years.

In November of 1976 we are planning a three month visit to the U. S. Then we are returning to continue our work among the Indian people of Durban. Since we feel we cannot be away from the work for a longer period it is important that we take advantage of our children's six week school holiday period in December and January. (Our children go to school year round and do not have a three month break as the children do in the U. S.) This period will allow me to visit with all who support us, and time to talk with others about the work in South Africa. It will also provide time to visit with our families. Our round trip will cost \$7,500. Since our time in the U. S. is short, I am trying to raise all the fare before leaving. This will prevent having to use some of our time for raising support. We would appreciate any help you can send, and it will be acknowledged.

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DEBATE IN HAMILTON, ALABAMA

JAMES DEASON. Hamilton, Alabama — There will be a religious discussion held in the Hamilton City Hall Auditorium, November 15-16, at 7 each evening. The disputants will be Larry Ray Hafley (Christian) and F. Richard Reynolds (of the Church of God denomination). The propositions are as follows:

Nov. 15—

The Scriptures teach that Holy Spirit baptism was given only to the apostles and the household of Cornelius and is not promised to believers today.

AFFIRMS: Larry Ray Hafley

DENIES: F. Richard Reynolds

Nov. 16—

The Scriptures teach that Holy Spirit baptism is for believers today.

AFFIRMS: F. Richard Reynolds

DENIES: Larry Ray Hafley

Our work here is pleasant. Our first baptism here was my brother. We have a daily radio program which was responsible for this debate. In August, Jimmy Bell of the 77th St. church in Birmingham was with us for two weeks of door-to-door work. Wendell Watts from Corinth, Mississippi was with us in a meeting in September.

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WINTER CLASSES AT EXPRESSWAY IN LOUISVILLE

The editor will again teach classes at the Expressway congregation in Louisville, Kentucky during the months of December, January and February. On Monday nights from 7:30 to 9:30 the subject will be "Denominational Doctrines." This class will meet Dec. 6, 13, 20; Jan. 3, 10, 17, 31 and Feb. 7, 14, 21 and 28. On Friday mornings from 10:00 to 12:00 a class will be taught on the subject "Into All the World" — a study of the needs, problems and practical implications of world evangelism. This class will meet Dec. 3, 10, 17; Jan. 7, 14, 21 and Feb. 4, 11, 18 and 25. Steve Wolfgang will also teach a class on "Restoration History", probably on Thursday nights, though the time is

subject to change. The editor will also teach the book of Revelation in the auditorium class on Sunday mornings and Wednesday nights during these three months.

These classes are offered as a part of the teaching program of the Expressway congregation for the edification of the members there. Any others who might want to attend from the surrounding area would certainly be welcome. We believe that the church was equipped by the Lord to train every member to exercise his full potential in the service of the Lord. The editor has taught such classes every winter for the past twelve years.

The work at Expressway moves along in good fashion. A number have obeyed the gospel this year. Steve Wolfgang is the full-time preacher and is doing a fine work. He has preached in meetings this year in Knoxville, Tennessee, Davenport and Sioux City in Iowa and in Rhode Island. We have had week-end meetings during the summer with Billy Ashworth and James Fox. Both men did their work well and greatly strengthened the church. It was a treat to have James P. Needham visit recently and preach in the pulpit he so ably occupied for seven years. He is loved and appreciated by the church.

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PREACHERS NEEDED

ERWIN, TENNESSEE — The church in Erwin (in east Tennessee, near Johnson City) is in need of a preacher. This is a young congregation with about 65 in attendance on Sunday mornings. We can supply partial support with the rest having to be raised elsewhere. Please send inquiries to Ed Smith, Route 3, Bakersville, N.C. 28705.

RICHMOND, VIRGINIA — The church at German School Rd. is seeking a full-time preacher. He must be a devout man who will "preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). Interested individuals should contact: Delmar P. Coffield, 3200 Southall Ave., Richmond, VA (Phone 804-233-2661; or George W. Saylor, 509 N. Pinetta Dr., Richmond, VA 23235 (Phone 804-272-6988).

NEW PORT RICHEY, FLORIDA — Doug Roush, 810 E. Poinsettia Ave., Tampa, Florida 33612, is preaching for the church at New Port Richey and is in need of additional support. The congregation has 17 members who are providing \$140 a month support. There is a great potential here with 100,000 people in this general area. For further information on the work and needs of brother Roush contact William L. Campbell, 4701 Calusa Trail, Holiday, FL 33589 or phone 813-937-4909.

MEMPHIS, TENNESSEE — The church meeting at 3090 North Trezavant St., Memphis, TN 38127, is in need of a full-time gospel preacher. Interested brethren should send a resume to the above address.

(EDITOR'S NOTE: We are glad to print your news items. Others are interested in the work where you are. Readers around the country tell us that they usually read the news column first in this and other papers. We work one month in advance with our printer. Notices of debates and other special events should be sent to us four to five weeks in advance. Again, we ask news contributors to keep it brief.)

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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THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



NO LOVE FOR THE TRUTH

The apostle John gives a good picture of the intense hate the Pharisees had for Christ and his word. In John 8 and 9 the Pharisees accused Christ of lying, having a devil, teaching evil, being a sinner and even took up stones to throw at him. The boldness of their charges, without offering any proof, is almost incredible in the context. Some statements from John 8 are:

"The Pharisees therefore said unto him, Thou bearest record of thyself; **thy record is not true**" (vs 13). "But now ye seek to kill me, a man that hath **told you the truth**" (vs 40). "And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, who do ye not believe me?" (vs 45, 46). "This man is not of God, because he keepeth not the sabbath" (John 9:16). The Pharisees said to the man who had been blind: "Give God the praise: we know that this man is a sinner" (9:24).

"Now we know that God heareth not sinners: but if any man be a worshipper, and doeth his will, him he heareth" (John 9:31). This statement was made to the Pharisees by a man who had received his sight by a miracle of Christ. The man had been born blind and appears to have been known by all in the community as a blind beggar. When the people first recognized him as the blind man, now walking around with good sight, they did the very natural thing of inquiring of him how he had received his sight. He told them of a man "called Jesus" who had anointed his eyes with clay and then told him to wash in the pool of Siloam. He said, "I went and washed, and I received sight." Now the matter comes before the religious leaders

who must do something to discredit this powerful miracle that confirmed the TRUTH that Jesus Christ was the Son of God.

The procedure of the Pharisees in trying to destroy the effect of the truth demonstrated by this miracle is exactly what you will find in principle by the religious leaders of this generation. Every conceivable plan has been used by denominationalism to avoid the truth of the gospel. False brethren are as ruthless in trying to avoid truth as the Pharisees were. When one does not love the truth he may take one or more of the following positions to avoid truth:

1. SHOW CONTRADICTION. The Pharisees ignored the fact of healing and its infallible proof, and tried to prove that Christ was a sinner because he healed on the sabbath day. It was their own rule of the sabbath keeping that was being violated by the miracle of Christ, but this made no difference to them; their sabbath was more sacred than the **truth** demonstrated in this miracle. Those religious leaders today who do not want their laws (and believe me there are plenty of them) violated in their religious practices use the same method as the Pharisees in showing contradiction, that is, the certain practice is in conflict with an important principle of their own creation.

2. REFUSE THE FACTS. It is incredible but these Pharisees refused to believe that this man had been born blind and was now seeing. They knew he was now seeing, but they refused to accept any explanation that would allow Christ to be the power of healing. They called his parents to try to prove their point. Today one can read a clear, complete and plain statement from the word of God, and it will be rejected by the one who does not love the truth.

3. INTIMIDATE AND THREATEN. The Pharisees had put fear in the hearts of the people by threatening to cast out of the synagogue all who confessed Jesus. The Jews did not want to be cast out of their religious meeting place so they would yield to the demands of their religious meeting place so they would yield to the demands of their religious leaders. This fear caused the parents of the man who had been blind to refuse to answer the questions of the Pharisees about how their son had received his sight. There is no doubt but that multitudes of people close their eyes to the truth, when they know

it is the truth, because of intimidation from their religious leaders. This is significantly true today among many members of the church in some sections. I have very little respect for anyone who will sacrifice TRUTH because he fears any man or group of men. I know people who will not look for the truth because of fear that when they find it they will have to sacrifice more than they are willing to give. Would you be denied a true search for the truth and accepting of the truth by the intimidation of preachers, elders or any group of people who do not love the truth? You had better think about it.

4. "THE BIG LIE." From the beginning of the human race the Big Lie has been the means of Satan separating man from his Creator. One of the methods of promoting any false philosophy, theory or principle, whether it be religious, political, economical or social, is to continually repeat a Big Lie until the people begin to accept it as truth. The Pharisees simply said Jesus was a sinner. To shout this long enough and loud enough is to finally convince many people. The miracle was ignored. Jesus became a sinner to many people then just because the Pharisees said so.

I see this Big Lie approach so prevalent today that when TRUTH, especially divinely revealed truth, is proclaimed I know that some promoter who has no love for the truth, will begin his campaign of lies. A thing is not true or false just because some important religious leader or scholar said so. Lying is a tactical maneuver to avoid what God says, and to shift responsibility of sin to others. It is plainly an effort to avoid believing and obeying the truth.

This man in John 9 who was born blind and was healed by the Lord refused to accept the lies of the Pharisees and accepted only the truth as he knew it. No threats or charges of Christ being a sinner turned him from the truth. This should serve as an example to us today. Seek the truth of God and hold to it. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

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Editorial

Connie W. Adams

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FOLLOWING PRECEDENT

Attorneys spend much time reading volumes of court cases in search for legal precedents to bolster the causes of their clients. The heroic deeds and admirable traits of the leaders of men whose names are enshrined in history books are handed down from generation to generation as worthy of emulation. Many a parent has realized too late that his offspring has been watching and listening and has been molded by evil precedent. Several years ago we come across this poem by Samuel Walter Foss which expresses the power of precedent.

Path of the Calf

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way:
And then a wise bell weather sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As all good bell-weather do.
And from that day, o'er hill and glade,
Thro' these old woods a path was made.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trode in the footsteps of that calf.
Each day a hundred thousand rout
Followed this calf about
And o'er his crooked journey went
The traffic of a continent;
A hundred thousand men were led
By one calf three centuries dead.
They follow still his crooked way,
And lose one hundred years a day;
For thus such reverence is lent
To well-established precedent.

Denominationalism holds to many practices for no higher reason than the fact that they are time-honored. Many such practices are but the outgrowth

of trends away from the truth of the gospel — trends which were difficult to discern in the beginning. Likewise, among those committed to undenominational Christianity, practices and movements have been defended on no higher ground than the claim "We have always done it this way."

Traditions — Good and Bad

The word "tradition" is used in scripture in both a good and bad sense. Jesus charged the Pharisees with "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:13). Yet Paul wrote the Thessalonians that they should withdraw themselves "from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thes. 3:6). A practice is not wrong because it has been practiced by those before us. Neither is it right for that reason. When Jesus prayed for the oneness of believers, he said "Thy word is truth" (John 17:17). Truth is to be measured by what the lord taught and by what the Holy Spirit inspired the apostles to teach.

Apostolic Precedent

We may also learn the mind of God by reading accounts in the scriptures of what early Christians did as they were following the direction of inspired teachers. Paul said "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and tell you even weeping, that they are the enemies of the cross of Christ)" (Phil. 3:17-18). He also wrote "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). Approved apostolic example was cited in Jerusalem to settle the question of whether Gentiles who became Christians had to keep certain requirement of the law of Moses. After Peter had drawn a necessary conclusion from the fact that God put no difference between the Jew and Gentile in the initial offering of the gospel to each race, then Paul arose and related what things God had done in confirming the work he and Barnabas had accomplished among the Gentiles. God approved this apostolic work with miracles and wonders (Acts 15:12). If the apostles of our Lord called upon apostolic example to settle issues of their day, then we would be well advised to do likewise. It is on the strength of such an approved example that we observe the Lord's Supper on the first day of the week (Acts 20:7).

Yes, but how may we know when an apostolic example is binding? One is always binding unless there is some passage which looses it! What exceptions to this can anyone find? We cannot bind the example of meeting in an upper room because John 4:21-24 looses the place where worship may be offered. What passage looses the day when the Lord's Supper is to be eaten? In the matter of churches sending funds to other churches, every example we have is of churches with ability sending to those in need that there might be equality (2 Cor. 8:13-14). In evangelism, always a church sent to a preacher in the field, or sent a preacher (2 Cor. 11:8, Phil. 4:15-16; Acts 11:22-23). Nowhere was there an exchange of

funds between churches in the work of evangelism. What shall be done with these examples? Some say they ought to be disregarded. Some say, "Well, how can we know when one is binding?" Has a congregation ever gone astray in its work by following apostolic precedent? Is not history replete with cases of men, churches and movements departing far from the truth because they first departed from apostolic teaching and practice?

Voices which warn against dangerous trends in religious practices are not always appreciated. But once a trend is established in the wrong direction it soon widens into a vast chasm and a precedent is set for coming generations. Most of the great apostacies began in seemingly innocent "little things." While attempting to promote truth and righteousness with all our might, we would do well to seriously ponder any action which would establish a trend in the wrong direction and lead multitudes astray. This is not to say that we should do nothing lest we do something wrong. There is plenty to keep us all busy for a lifetime operating completely within the realm of that which is scripturally authorized.

Those brethren, who several years ago, made light of following a Bible pattern in the work of the church, like the calf of the poem, broke a crooked trail which has established a veritable thoroughfare through a metropolis of digressive practices. Some are now trying to straighten out their crooked path. It is like beating the wind. "For thus such reverence is lent, to well established precedent."

JAMES P. MILLER GOES BACK TO TAMPA

Elsewhere is this issue you will find an item from the pen of James P. Miller telling of his plans to move back to Tampa into the house where the Millers lived so long while he preached at Seminole. Our readers are aware of two serious illnesses which he has weathered in the last three years. We are thankful that he has been spared and yet has strength to preach, though on a more limited basis than before. He will be available for some meeting work and could be of great value to any congregation wanting to put a real spark into their men's training program. We hope brethren will use him to the limit of what he will be able to do. He has worn himself out in the Master's service, but there is still some "wear" left. Scores of our readers throughout the nation have been led to the truth through his powerful preaching and hundreds more of our readers have been strengthened and "fired up" to do more for the Lord. Brethren, let's not let him "rust."

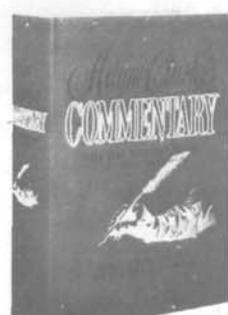
This gives occasion also to comment on the generous action of the Seminole congregation which he served so long and so well. It is no more than right that congregations which have reaped the benefits of the faithful labors of good men should make provision for them when they grow older and face declining health and reduced activity. We commend their example to brethren elsewhere. It is irresponsible to place older men on the shelf when their health fails and not provide what they need. Through the grace of God, James P. Miller and his faithful Bobbie are still with us for service in the kingdom. Let every heart rejoice.

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HERE'S ANOTHER GOOD (?) EXAMPLE, FOLKS

Bobby Witherington recently related an incident in the *West Murray Appeal* which he picked up from the April 21, 1976 Paul Harvey News Report.

Mr. Harvey said a poll was recently taken of over 600 teachers to determine which publication, of those listed, is most widely read by our nation's teachers. One publication, *Today's Teacher*, led all the rest. It was checked by over three-fourths of those polled. Trouble is, there is no such publication!

Is it any wonder that West Point, and every other school in the country is having problems with pupils cheating on tests? As Bro. Witherington observed: "Wouldn't it be wonderful if the Bible were the book most frequently read by these teachers? If it were, they would have known . . . that "all liars shall have their part in the lake which burneth with fire and brimstone . . ." (Rev. 21:8).

Can Divorce Save Marriage?

"Woe unto them that call evil good, and good evil . . ." (Isa. 5:20). God's woe is surely upon our land this bicentennial year. Adultery is called good. Fornication is called good. Perversion is called good. Pornography is called good. And divorce is called good.

In fact, according to an AP release from Boston, Dr. John Scanzoni, a divorce researcher and professor of sociology at Indiana University (an "expert") told a conference of divorced or separated Catholics: "Divorce doesn't destroy marriage, it preserves it."

Scanzoni went on to explain: ". . . divorce prevents explosions that might undermine the very foundations of marriage." I have problems making out exactly what some of these experts are talking about. Do you have similar problems? In connection with marriage, what could represent "explosion" and "undermining the very foundations" more than divorce?

Such statements are tantamount to saying that infection promotes health or war preserves peace. "For the Lord, the God of Israel, saith that he hateth putting away . . ." (Malachi 2:16). Easy divorce and the continued rising divorce rates are undermining "the very foundations of marriage." Whenever people go into marriage with the attitude that divorce is a viable alternative to making it work, it won't work! The foundations are already destroyed in every such circumstance.

It Made A Believer Out Of Him

"It wasn't an unlikely grouping," reported the *Louisville Times*, Sept. 16, 1976. "A defense lawyer and two young criminals"

"But the setting wasn't a courtroom. It was the lawyer's apartment, where he lay on the floor—naked, bound and gagged—while two young men armed with knives looted his apartment Sunday night."

Stuart Lyon said he was happy to be alive after the two men poked him with knives, cut his telephone wire, and talked about whether they should kill him.

"For a defense lawyer like myself, who has represented endless armed robbery defendants, to suddenly be the victim of one was utterly ironic," he said.

The news article quoted Lyon as commenting that the ordeal would probably turn him into "an absolute law-and-order crank." If so, we could almost wish all defense lawyers the benefit of going through that ordeal. While realizing that our system happily recognizes the right to a fair trial and able defense for everyone, too many attorneys in defense law are more interested in reputation and dollars than justice. For example, this lawyer said, "My feelings have always been pro-prosecution, anyway. I'm only in defense law for the money."

One thing God has always demanded of a nation has been justice. Israel was warned of impending doom because ". . . they sold the righteous for silver, and the poor for a pair of shoes" (Amos 2:6).

Among other things, the thieves took from the lawyer a small case containing his business cards. "Maybe, as a courtesy to me, they'll pass on some of the cards to their hoodlum friends," he said.

If that's supposed to be funny, how come I'm not laughing?

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**COGDELL'S "CAMPAIGN FOR CHRIST"
REVIEWED — No. 4**

In three previous articles, I have noticed some things Brother Gaston D. Cogdell has said in his "position paper" in which he seeks to justify the "sponsoring church" concept of congregational cooperation for the purpose of conducting a "campaign for Christ". It has not been our desire to "pick on" Brother Cogdell, but since what he says is so typical of what liberal brethren have been saying, Brother Connie W. Adams asked that I notice some of the things said.

While Brother Cogdell thinks the basic question involved in this matter "is that God has not specified how congregations are to work together", I want to suggest that the reason he thinks this is because of his concept of the nature of the church universal. He thinks the church universal is composed of **churches** rather than Christians. To see his error, note the following statements from his "position paper".

Brother Cogdell says, "The church of Christ should be identifiable, above all things, by its love . . . i.e., by its cohesion, so that it, and **all the congregations** comprising it, **constitute one body** — one spiritual organism . . . the **church is comprised of many congregations** . . . The body of Christ is ONE, and each member and **congregation as a component part of that one body** . . . **There is only one true church of Christ in the Cincinnati area** . . . **Many congregations, but only one church** . . . the **various congregations of the church** comprise one great congregation, and are all under the one Federal Head, Jesus Christ . . . the Body of Christ, the Church of Christ, is ONE, and **every congregation is a subdivision of the totality** . . . **congregations as components of the one universal church** . . ." The above are all quotes from his "position paper" and all emphasis of the quotes are mine.

Observe Brother Cogdell thinks that "**the church of Christ**" is composed of congregations. This is a denominational, sectarian concept of the church. First, sectarians think that the church of Christ is made up of denominational churches. They think that it takes the Baptist, Methodist, Presbyterian, Lutheran Churches to make up the one universal church of Christ. Brother Cogdell makes a similar mistake. The Baptists do not believe they are the church of Christ; they think the Baptist church is **a part** of the church universal. Second, no denominational church would claim to be that denomination. The First Baptist Church of any city would not claim to be the Baptist denomination. This

is what Brother Cogdell thinks; the Clifton church of Christ is not the church of Christ; it is **a part** of the church of Christ. This is his fundamental error and it is the error of all denominationalism and sectarianism.

(1) Paul told the **elders** at Ephesus that the Holy Spirit had made them **overseers of the church of God** (Acts 20:28). Were these elders over the church of God universally? Or were these men elders over the church of God in Ephesus? If they were elders of the church of God in Ephesus, then the church of God existed in Ephesus. There was not part of the church of God in Ephesus and a part somewhere else. Ephesus being the "church of God" was not dependent upon the existence of other congregations.

(2) Paul taught the brethren at Corinth that "ye are the body of Christ, and members in particular" (1 Cor. 12:27). If Brother Cogdell is correct, Paul should have told them that they were only **a part** of the body of Christ. Corinth being "the body of Christ" was not dependent upon any other church being a part of the body of Christ with it.

(3) When the Ethiopian eunuch was obedient to the preaching of Jesus in Acts 8, the record says he was baptized. He was saved and also a member of the church. Jesus said if one believed and was baptized (Mk. 16:16) he would be saved. When individuals did this in New Testament times (Acts 2:38-47) the Lord added them to the church. The eunuch was a member of the church, was saved from sin as a result of gospel obedience. Question: What church was he a member of, the church universal or the church local? He was not back at home to identify with the local congregation, if one existed there. He may have been the one to introduce the gospel to his local community when he arrived at home. This man was a member of the church universal just like any other saved person. To be a member of the local church, he would have to identify with it, for just gospel obedience did not make him a member of some local church.

(4) In connection with the above point, consider Saul of Tarsus. He left Jerusalem persecuting Christians. He was converted, obeyed the gospel, was saved and the Lord added him to the church while he was in Damascus (Acts 9). When later he returned to Jerusalem and "assayed to join himself to the disciples" the record says "they were afraid of him, and believed not that he was a disciple" (Acts 9:26). Paul was a member of the church to be sure for the Lord had added him, but Paul was not a member of the church in Jerusalem. The record of Paul shows one can be converted, be saved, be added to the church by the Lord and yet not be a member of a local congregation. If what Brother Cogdell teaches is true Paul was not even a member of the church universal until he was identified with a local church, because according to him the church universal is made up of local congregations.

(5) The church in Jerusalem existed for some time before there was another congregation. Brother Cogdell says "the church is comprised of many congregations". So according to Brother Cogdell there was no church universal in existence even though the local Jerusalem Church existed because he

thinks it takes a plurality of congregations to make up the one Church of Christ.

The truth is, there was a time when the church universal comprised every member of the church in Jerusalem for there were no saved people on earth except those in Jerusalem. Just exactly how long this lasted we do not know. However, when another congregation was established, there were saved people in it. But these were not members of the local church in Jerusalem. When this happened, there were saved people who were not members of the local Jerusalem church yet they were members of the church universal.

(6) In Romans 12:8 after Paul has shown there is "one body" with "many members", he says that "he that ruleth" was to do so "with diligence". Here were rulers in the body of Christ. Brother Cogdell says the "body of Christ" is made of or composed of a plurality of congregations. Paul says in the body of Christ "he that ruleth" is to do so "with diligence". Brother Cogdell, who is the "he" that ruleth in the body of Christ? The Catholics call their "he" that ruleth "the Pope". What do you call your "he" that ruleth in the body of Christ, Brother Cogdell?

Brother Cogdell's concept of the nature of the church universal is a denominational concept. He sees the entire body of Christ functioning under some central direction. This was the problem some had in the previous century and their concepts led them to accept the central office of the missionary society through which churches functioned. Brother Cogdell's reasoning will cause him to accept the missionary society without its abuses. Remove the missionary society of its abuses and any argument Brother Cogdell makes for his "sponsoring church" concept of congregational cooperation can be made for the missionary society and with the same zeal.

The church universal is a **spiritual relationship**. Jesus Christ is head of his church (Eph. 1:22-23). Christians, "lively stones, are built up a **spiritual house**" (1 Pet 2:5). The church universal has no mission, earthly organization or head. It is when men try to organize the church universal and give it a work that they run into trouble as Brother Cogdell has.

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THE HISTORICITY OF JESUS OF NAZARETH

"Historicity"

According to Webster's *New World Dictionary*, the term "historicity" means "historical nature or authenticity." According to the same work, "authentic" means "genuine, authoritative, trustworthy, reliable; as, an authentic antique." Webster defines "historical" as follows: "established by history; not legendary or fictional; authentic; real; factual." To affirm the historicity of Jesus is, therefore, to affirm that Jesus' life on earth is established by history; it is not legendary or fictional; it is real; it is factual.

The Non-historical School

Few writers now deny the historicity of Jesus of Nazareth; however, many critics deny that Jesus of Nazareth is the Christ of faith. The reality of the latter person is totally rejected by many; even by many professed believers. The following paragraph is found on page 398 of Schweitzer's *The Quest of the Historical Jesus*:

The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb.

Secular Evidence

As it has been noted, few writers now deny the historicity of Jesus of Nazareth; however, some writers still assert that there is no compelling evidence outside the Bible in reference to Jesus' historicity. In addition to the celebrated but controverted passage from Josephus (Ant., Book 18, Ch. 3), there are statements from three notable Roman historians in reference to the existence of Jesus.

Pliny the Younger

Pliny the Younger is dated AD 62-113. In his epistle to Trajan, he writes that "Christ" was stately worshipped by the "Christians" of Pontus and Bithynia as their God. The full name of this Roman is Gaius Plinius Caecilius Secundus. His Uncle, Pliny the Elder, lived AD 23-79. For further study see *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 6, p. 150.

Tacitus

The Roman historian Tacitus, in a well-known passage relating to the persecution of Nero (**Annals** 15:44), tells how the Christians, already "a great multitude," derived their name "from one Christus, who was executed in the reign of Tiberius by the procurator of Judea, Pontius Pilate." The full name of Tacitus is Publius Cornelius Tacitus. He is dated AD 55-117. For further study see the work quoted in the preceding paragraph, at the same location.

Suetonius

In the account of Claudius, in his *Lives of the Twelve Caesars*, the Roman writer Suetonius states that the Jews were expelled from Rome for the raising of tumults at the instigation of one "Chrestus," plainly a mistake for "Christus." The incident may be that referred to in Acts 18:2. Suetonius' evidence is also cited in the encyclopedia referred to previously.

MOVING THE MOUNTAIN

By O. E. Watts

Is it true that we have absolutely no faith at all? Some reason, "With the tiniest speck (as a mustard seed) we could move mountains as Jesus promised us."

Jesus never promised us any such thing. Nor did he use mountains to represent obstacles of other kinds which we can overcome. **He was not talking to us.**

Demon and Mountain

The gospel writers record that several times the Lord mentioned moving a mountain by using faith. Matthew 17:14-18 tells that he cast out a demon which the apostles could not. Verses 19 and 20 state, "Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

Comes one to say, "We should claim this promise literally." If so we should go to that particular mountain. McGarvey and others state that it was Mount Hermon. Have you seen that mountain on TV? It is immense. But the statement was only about that mountain and not about any other one anywhere.

Whether Jesus was speaking literally or figuratively is beside the point. So is the consideration of hyperbole (over-emphasis). What we need to notice especially is that this was spoken to the apostles privately. It was concerning their working miracles then. We should not twist it to mean that we can work miracles now.

Fig Tree and Mountain

Another instance in which the Savior was talking only to the apostles is related in Matthew 21:19-22, "And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree

withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Let us observe in passing that the mountain referred to in this case was the Mount of Olives. The nearest sea was the Dead Sea which was several miles away. What an enormous moving project; and what a change in the landscape!

We have a friendly suggestion for those who would move a mountain into the sea now. Start by withering a fig tree; or use another kind of tree. By blasting a few of these work your way up to moving a mountain, a small one at first, of course. Then you will be ready for the "all things" of Verse 22. In view of the "And" with which this verse begins can we separate "all things" here from withering a tree or moving a mountain? **Please;** read it again and note to whom he was speaking.

Whosoever

Perhaps there are some who would insist that this has a universal application according to another account of the same event. Mark 11:23 quotes Jesus as saying, "Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Is someone about to claim that "whosoever" here means anyone at all for all time? If it does it means the disobedient, too. Shall we teach this as an exception to Proverbs 28:9? Probably everyone will agree that it must be understood to mean "whosoever" in a certain class. That class could not include more than the apostles and other possessors of miraculous gifts. Certainly not all men, not all Christians, and not us!

Transplanting

In addition to withering a tree, moving a mountain on earth, and moving a mountain into the sea, another interesting physical accomplishment was promised. Luke 17:5-6 tells about it, "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you." We have no difficulty here in seeing that "ye" and "you" refer directly and only to the apostles. They do in the other passages we have quoted, also.

Ultimate

In the time of miraculous gifts the inspired Paul placed mountain-moving in the realm of the extreme. All references following are to First Corinthians. In Chapter 13 the first verse mentions the very greatest skill in languages, speaking in the tongues of angels. Verse 3 suggests the supreme gift, giving one's own body to be burned. In between these he tells the

ultimate of miraculous faith, "If I have all faith so as to remove mountains". In A.D. 30 the apostles required only faith the size of a mustard seed to move either one of two particular mountains. In A.D. 57 Paul would have needed "all faith so as" to do so.

Miracle-working faith was a gift of the Spirit. It is listed with others of those in Chapter 12, Verse 9. To claim that every Christian, even then, had or could have this one (or any other one of those special gifts) indicates the need for reading that chapter again.

From Chapter 13 we must conclude that no one now has any miraculous gift in the list of Verses 4 through 11 of Chapter 12. This includes that measure of faith. And certainly no person in our time can rightly claim the very highest degree of that "faith, which is presented in Verse 2 of Chapter 13. No one now can have all faith so as to remove mountains.

For each promise made by the Son of God we should carefully consider to whom he was talking. We must do so in order to handle the word of truth correctly.

—Box 895 Craig,
Colorado 81625

I MARVEL Galatians 1:6

James P. Miller
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Cocoa, Fla. 32922



BACK TO TAMPA

The elders of the Seminole congregation in Tampa, Florida, have offered the home they now own to me for as long as we need it. This was made possible when their present preacher, Arnold Schnabel, made known his plans to build his own home.

Needless to say, this stirred memories of years gone by to the time when the new building being erected exceeded the estimate several thousand dollars and creditors were becoming insistent upon payment. Each family was asked to sacrifice still further, so Bobbie and I decided we could combine some small assets and buy our own home, thus allowing the church to sell the house they had provided the preacher and ease their financial burden. When we moved to Kentucky, they bought our house, and it is this that they are now offering to us as HOME for as long as we need it. Sounds like a story book come alive, but upon serious reflection, more like bread cast upon the water returns after many days.

The entire church and brother Schnabel are to be commended for this work. Up to this time, the older preacher who lost his health, had little or no provision made for him. In the absence of any

scriptural retirement plan, the larger congregations should feel a responsibility toward the preacher who has given his life to the work of the Lord.

As most of you know, I have made a remarkable recovery from complicated illnesses, but my condition is such that an infection of any kind could be serious. I plan to stay active in the Lord's Kingdom and in meetings as long as I stay well. On July 1, 1977, I will become 62 and plan to go under Social Security at that time.

So sometime after the first of the year, Bobbie and I will be moving back to Tampa, and HOME, and meanwhile you are asked to pray for my continued good health. As the time approaches, you will be advised of the new address.

THE CHRISTIAN AND CIVIL AUTHORITY

Glenn Seaton
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The celebration of the bicentennial year of the United States has brought to my mind many thoughts concerning the attitude that Christians in America should have toward their country. Should I be patriotic? Can I pledge allegiance to the flag? What do I owe if anything, to America? Does the Bible answer such questions?

The relationship of a Christian and the civil government has long been an important, as well as sometimes controversial, subject. Its importance was realized by first century Christians since they were faced with the question of allegiance to pagan laws and pagan rulers or to the newly claimed "King of kings and Lord of lords". Furthermore, there were times when it was right to disobey civil authority. When the Gospel first began to be proclaimed in Jerusalem, we find, concerning the Apostles of our Lord, this account, "And when they had brought them, they set them before the council: and the high priest asked them, saying, did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:27-29). Here is open defiance of the law, approved by God. May I refuse to obey civil law today?

The Bible does answer the questions we might raise concerning the Christian's relationship to civil authority. The inspired Apostle Paul, writing to the Romans in Romans 13 tells us: 1. the origin of civil authority, 2. the purpose of civil authority, and 3. the Christian's relationship to this authority.

Origin of Civil Authority

"Let every soul be subject unto the higher powers.

For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1, 2).

The apostle tells us that God has ordained, that is, placed in order or arranged civil authority. Since this power is God ordained beware lest any that resist this power find themselves condemned by the civil authority and the Lord as well. In other words when I disobey civil power, I bring upon myself the wrath of that power, as well as of God who ordained that power to be. This ought to be a sobering thought to all who might disregard civil authority.

The seeds of rebellion have been sown throughout my lifetime. We have witnessed it in the cities and towns of our nations. Rebels and revolutionaries have defied any and all types of authority, from the home to the "pigs" or "tyrants" in Washington. This degenerate, self-destructive attitude has even crept into the church, generating spite for all who would stand for Bible authority or expose false doctrine. Today, we even see the "C.B. Christian" pushing the "pedal to the metal" as long as the "smokie" is not "taking pictures". Jehovah decreed that the great Babylonian King Nebuchadnezzar would wander with the beasts of the field "till thou knowest that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25). Let every soul comprehend the consequences of resisting that which God has ordained and rules over.

Purpose of Civil Government

Not only has our Creator ordained civil authority he has also given it a purpose. Paul writes, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:3, 4). Peter writing along the same line says that "Governors are sent by him for the punishment of evil doers, and for the praise of them that do well" (1 Pet. 2:14).

Combining these passages we see the general purpose of civil authority is to praise the good, be a terror to the evil, and to execute wrath on the evil.

Although at times we might be disgruntled because criminals can find some loophole in our laws, yet at the same time, we need to thank God that our country still functions as God intended for it to function. For example, in the recent bizarre kidnapping of 26 California school children the bus driver who cared for the children and dug them out of their would-be grave was hailed as a hero, both by the civil authority and citizens throughout the country. At the same time, the kidnappers were apprehended after a massive search to bring them to trial and to justice. Such is the function of any government, the praise of the good and the punishment of the evil.

Our Responsibility To Civil Power

Basically, our responsibility to civil power can be

summed up by one word—subjection. When we yield to the authority of civil government (except when it causes us to disobey God) we are doing what pleases God. Paul writes, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:5). When I submit to civil authority, I have no reason to be afraid of that authority. Also I can be at peace with myself because I know I am doing what God demands of his people.

Going along with this subjection or obedience to civil authority, I also have the responsibility to pay taxes. Notice Paul again, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom. 13:6). Jesus said, "Render therefore unto Caesar the things that are Caesars" (Mt. 22:21).

Honour is a responsibility I owe rulers. Peter writes, "Honour all men. Love the brotherhood. Fear God. Honour the King" (1 Pet. 2:17). Remember brethren, this was written at a time when Christians were persecuted, physically beaten and even executed for their faith by evil rulers. Yet God commands honour for these rulers.

Finally, we see one other responsibility we have toward our government, "I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:1-3).

In summary, God does not sanction any particular type of government or ruler, but his people are to submit to, honour, obey, and pray for whatever type they find themselves under as long as they are not called upon to violate God's law.

Should I be patriotic? If I obey God's law I can be considered nothing else because I will be what God intended for me to be, a good citizen. My actions will be such that I will honour my country and pledge allegiance to uphold its laws.

Friend, let us never be so foolish as to take for granted the privilege and blessing of living in this land of milk and honey. No other people enjoy the richness that Americans enjoy. Did you know that a paper boy in our country makes more money annually than 50% of the people in the world? Also, think of the untold good done all over the world because Christians in this country were not only willing but economically fit as well to help support the preaching of the gospel abroad.

The United States was born with ideas of independence, peace, and freedom. May these noble ideas burn in the heart of every Christian throughout the land with a renewed zeal to release man from the clutches of darkness pointing him to the light of simple New Testament Christianity. I humbly praise God for the great land where I was born.

IN THE NEWS THIS MONTH	
BAPTISMS	305
RESTORATIONS	90
(Taken from bulletins and papers received by the editor)	

Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



"SOMMER, YOU ARE RIGHT!"

Daniel Sommer was a student at Bethany College for three years, 1869-1872. During his last year there, James Beauchamp Clark of Kentucky was also enrolled in the school. Clark, better known as Champ, settled in Pike County, Missouri in 1876 and soon entered politics. He was elected to several local and state offices and then for about twenty-five years represented his district in Congress. From 1911 until 1919 he served as Speaker of the House of Representatives. He sought the Democratic presidential nomination in 1912 and led all other candidates for twenty-nine ballots in the convention, but he eventually lost to Woodrow Wilson.

While Sommer and Clark were at Bethany, other students arranged for them to debate "the Liquor Traffic." Clark took the side of strong drink and Sommer the side of prohibition. In his last speech Clark clapped his hand to his chest exclaiming: "I am a man! I'm not afraid of strong drink!" When the debaters met in private a day or two later, Sommer said: "Clark, you said you were not afraid of strong drink, because you are a man. But that's the very reason I am afraid of it! If I were an angel with no flesh and blood to poison, I don't suppose I would be afraid of it. But, Clark, many men, by reason of not being afraid of strong drink, have tampered with it and gone into the ditch. And if we tamper with it what assurance have we that we will not go into the ditch?"

Sommer, relating the event in his biography, recalled: "He put his hand on my shoulder and solemnly said, 'Sommer, you are right!' Then he told me his desire for strong drink was his 'besetting weakness,' and said the same was true of his father." This was apparently near the end of the school year and probably their "last interview." But a few years before Clark's death in 1921, Sommer received a letter from him in which he said he still remembered their debate at Bethany College. (Quotations from *Daniel Sommer, a Biography*, compiled by William Wallace, pp. 101, 102.)

Strong drink is by no means a dead issue in the church today. It has apologists in the pulpit and consumers in the pew. A spirit of compromise on the question is in the air and clamoring for recognition. But surely all right-thinking people will have to agree with Clark—when he said, "Sommer, you are right!"

REPORT OF THE DUGGIN- BOWLES DEBATE

Dorris V. Rader

A debate between brother Rick Duggin, preacher for the Unity Church of Christ near Manchester, Tennessee and Mrs. Jaquiline Bowles, a representative of the Oneness Pentecostal position was to have gone for four nights the week of September 13th. However, it ended the second night rather abruptly with Mrs. Bowles walking out. The subject the first two nights was Holy Spirit Baptism today. Mrs. Bowles claimed that she had Holy Spirit baptism and could do what the apostles could do. Duggin pressed her for a demonstration, showing that the apostles did not talk about their powers, but demonstrated them and let others do the talking about them.

In her speeches, which rarely came close to the subject, she made a number of colossal blunders for one claiming that her words were the very words of the Holy Spirit. She had been unable to "recall the passage", addressed the audience "this morning" rather than "tonight", misquoted, misrepresented, and spiritualized terms in one breath and then made them literal in the next. Brother Duggin charted these blunders and contrasted them with her claims that her very words were the words the Holy Spirit gave her. He showed that her claims were no different from those of the Mormons, Catholics and others whom she said were counterfeits, and that they all could give the same "proof" she gave. At one point she admitted that she was not a Christian and said this was a man-made name. At another point she said, "my name is Jesus Christ". Brother Duggin kept the issue clearly defined and pressed it hard.

Finally, in her exasperation Mrs. Bowles interrupted Duggin's second speech on Tuesday night to give a "demonstration". She said she was sorry but this was the Holy Spirit. Her "demonstration" was to cite a part of Matthew 10, concerning shaking off the dust of your feet against those who did not receive the apostles. So, she gave us the "heel dust" sign. She overlooked or ignored the fact that this was not the "signs" they were to give. The "signs" were to be done before this, (healing the sick, cleansing lepers, raising the dead, etc) and then if rejected shake off the dust of your feet. Since she could do the latter, and could not do the first, this was the best she could offer. She made a fast exit without using her last 30 minutes of the evening. The last two nights of the debate brother Duggin lectured on the Godhead which was to be the subject for those nights.

This was Rick Duggin's first debate but he handled himself and the discussion like a veteran debater. He had prepared well. He knew exactly how to handle every situation. In spite of Mrs. Bowles pronouncement that brother Duggin would never amount to "nothing", I predict a great service to be rendered by

Rick in the area of public discussions. It was a genuine pleasure to be associated with him as moderator.

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Tullahoma, Tenn.

Things Most
Certainly
Believed

Julian R. Snell

4724 E. Manslick Road
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UNCONSCIOUS LOSS

Samson is one of the most singular and interesting men in the Old Testament. He is recognized as one of a line of judges used by God to deliver his people over a stormy and digressive period of 400 years. This man, remembered for his strength, served Israel intermittently for some 20 years. His service illustrates the power of God to deliver his people from oppression without mighty armies. In Samson, a single man of might, we see an oppression of 40 years duration from the Philistines interrupted and brought to a stand still. From Judges 16:20 a two point consideration is proposed. "And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him."

First, Samson's loss, expressed in "Jehovah was departed from him." The implication is, He was at one time with him, now He is gone. What difference did this make to Samson? One must consider this man before the incident of the text to appreciate the difference. From the standpoint of his consecration, Samson was peculiar. He is the only character in the Old Testament whose birth was foretold by angel, except Isaac. Born in the village of Zorah, of the tribe of Dan, to the family of Manoah, he was pledged to God by Nazarite vow. His was a definite, divinely appointed work and in his development into manhood it is said, "the Lord blessed him. And the Spirit of the Lord began to move him at times" (Jud. 13: 24-25). We feel justified in the conclusion that he believed himself to be consecrated to God and that God would endow him in the accomplishment of his task.

In the maturing of Samson the heroism of the man begins to shine through and as we recognize some of his admirable qualities we are drawn to him. What made him a hero? In part, his refusal to accept the degraded standard of his contemporaries. While in later years he lost sight of the lofty standard of his youth, he nevertheless presents the lofty ideal of dedication. At the time he makes his advent upon

history Israel was generally characterized by glaring inconsistency in what they believed and in what they were. Samson stands apart from other judges in that they were backed by the people. Generally, the movements they spearheaded began with them as individuals and the people rallied to the cause. Not so with this man, he fought alone. Without the people's help, in fact, in spite of them, Samson delivered. At least on one occasion the men of Judah sought to bind him and deliver him into the hand of the very oppressors from whom he sought to deliver (Jud. 15: 9-16).

The very name of the man means "sunny" and certainly this is reflected in his disposition. His ingenuity is evident in the riddle of foxes episode. Following the first marriage to a woman of Timnath, a daughter of the Philistines, Samson posed a riddle to the young men in attendance at a seven day feast. The answer was pried from him by a designing and deceitful wife and he lost the contest and paid the wager. His wife was subsequently given to another and Samson retaliated by catching three hundred foxes. Firebrands were tied in the midst of these as they were tied tail to tail and let go into the standing corn of the Philistines. One can just imagine the whole countryside on fire.

His second noteworthy love is the woman, Delilah. She is the principal in the text for this study. It is she that said, "The Philistines be upon thee, Samson." When we analyze the causes of the Lord's departure from Samson, two are involved. One is inward and the other is outward and as is always the case the latter is subordinated to the former.

As explained to Delilah (Jud. 16:17), Samson had taken a vow to abstain from fleshly lusts. He had pledged himself to purity in heart and life as an instrument of God. Reviewing the life of the man it appears he never rose to the real spiritual significance of that vow. Here is the factor which ultimately cropped out.

Outwardly, his life became the expression of a lack of dedication to the pledge of his heart. When one's inner life is weakened he becomes prey for his enemies. In revealing the source of his strength to Delilah, Samson betrayed himself. There was no intent of this as he confided in the love of his heart. While he slept upon her knees, his hair was shorn and his strength and might with it. Until the strain of challenge came he did not know of his loss.

The constant message of the Old Testament is, only as God dwells within are men and nations great. This is evident from the illustrious history of Israel and in the leadership of many stalwarts. Something made these notables great. What? The Lord was with them, of their own consent, through their obedience and consecration. Had men such as Moses, Joshua, Gideon and David, withdrawn from God to become like other men, they would have weakened as did Samson.

Secondly, the Christian's loss, comes as a result of the same thing in principle as seen in Samson, backsliding, falling from grace. The overcoming by

old tendencies, by sin. It is not vacillation between strength and weakness sometimes evident in all of us that I emphasize. As long as there is the disposition and desire to rebound, snap back, one indeed will. But when the rebound ceases, when the life remains in sin, indeed we lose. Betraying the pledge of heart, made when one becomes a Christian, results in loss of strength.

Often the loss of rebound quality, the desire to snap back when we falter, is unconscious. Many seem to imagine, once saved, always saved. There is often no awareness of a conscious break with Christ and the church even though services are frequently missed and there is no active participation in the good works of righteousness. Such take for granted they are still in favor with the Lord. The elder brother in the familiar parable of the "prodigal" (Lk. 15: 25-32), never left the father's house but he obviously was not in harmony with the father. The foolish virgins (Mt. 25: 1-13), were in company with the wise till the coming of the bridegroom was announced, but they were still denied entrance.

In many instances change passes over the life of the Christian. He begins to admit associations and practices he once avoided. He prides himself in a more mature and tolerant view of sin, his norm has changed and he is unaware that he has lost that which made him distinctively and peculiarly the Lord's. The weakness of such character becomes evident only in times of crisis, only then does such a one become aware that strength is gone.

Two things are essential to a clear estimate of self. **First, what I want.** That which is true of will, is true of the man. The direction of the current flow of desires will tell whether the life of a Christian is ebbing or rising. **Secondly, what I do.** The outward test of the heart is the doing. Conduct illuminates one's character, reveals what he is.

While there are many things in the life of Samson admirable in their nature, there are also many characteristics to be avoided. Although it closes on a note of general despair there is an overriding note of hope. Namely, a mis-spent life can never be what it might have been. Yet, if one will turn to God, he will hear our plea and bless abundantly. Samson between the pillars of the temple of Dagon, god of the Philistines, blinded and ridiculed by his enemies, lifted his voice to God and God heard. The strength lost returned for the final feat and the record ends in victory for Samson. "So the dead which he slew at his death were more than they which he slew in his life" (Jud. 16: 30).

Let each of us guard against any loss of spirituality, unconscious or conscious, realizing the greater danger lies in the former. Often we do not become aware of our loss until we need it most.

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THE GRACE OF GOD AND HOW IT SAVES

By Gary Ogden

Without Divine Revelation, we would never know about God's Grace and salvation. Thus if one is to understand the grace of God, he must understand what the Bible says about it. One passage that sheds much light on the subject is Titus 2:11-14.

In this passage we learn that the grace of God brings salvation. Salvation is something man could not go out and get on his own. While they were groping in darkness and sin, God in mercy and love saved the Ephesians by grace (Eph. 2:1-9). Titus 2:11 states that this is how *all* men are saved. Does this mean that every single person is going to be saved? How nice it would be, but many passages teach that many will be lost (Mt. 7:13-14). What it means is that salvation is made available to **all** men, not just Jews or Americans, but all men. Every person that is saved is saved by the grace of God. Just how is salvation made available to all men?

First, by providing an adequate sacrifice for sins. Jesus Christ, by the grace of God, tasted death for every man (Heb. 2:9). We have "redemption through his blood, according to the riches of his grace" (Eph. 1:7).

Second, we are instructed concerning salvation (Titus 2:12). We are told about that great sacrifice in the "word of his grace" (Acts 20:32). We're redeemed by the blood, but hear about it in "the word of truth, the gospel of your salvation" (Eph 1:13).

But are we saved merely by knowing that Christ died for all men? No, there are other instructions in the "word of his grace" and God demands a certain response to those instructions. In order to be saved from past sins, God instructs the undeserving sinner to:

1. Believe the instructions **about** Jesus and **from** Jesus (Mk. 16:15-16; Mt.28:18-20).
"By grace have ye been saved through faith" (Eph.2:8).
2. Repent of sins (Rom. 2:4).
3. Confess Christ (Rom. 10:9-10).
4. Be baptized in water (Mk. 16:16).

Someone argues, "That is salvation by works" and has baptism especially in mind. Is baptism salvation by works or by grace? A comparison of Eph. 2:5-6 and Col. 2:12-13 will answer the question.

(Eph. 2) Dead. . . Made Alive . . . Raised . . . by Grace

(Col. 2) Dead . . . Made Alive . . . Raised . . . by Baptism

Thus baptism makes us alive by the grace of God. Also, baptism, like the other conditions, is an in-

struction imparted by the grace of God; and if a man is to receive the grace of God, he must receive baptism.

When a sinner responds to these instructions he is saved from his past sins, by the grace of God.

But there are yet other instructions imparted by God's grace. The saved man is instructed to deny ungodliness and worldly lusts; live soberly, righteously, godly; be zealous of good works (Titus 2:12-14).

What if a person doesn't live such a life? Then he "falleth short of the grace of God" (Heb 12:14-15). He has "received the grace of God in vain" (II Cor. 6:1). If he lives by any law other than the gospel of Christ, "he is severed from Christ, fallen from grace" (Gal. 5:4). Therefore, all Christians are urged "to continue in the grace of God" (Acts 13:43).

This all proves that God's grace is resistible and conditional. God does not and will not save the man who does not and will not abide by his instructions.

Does this mean that to be saved eternally, a Christian must live perfectly according to the instructions of the grace of God? No, in fact, we are also instructed that "if we say we have no sin, the truth is not in us" (I Jn. 1:8). But God, in his mercy, has provided forgiveness for the Christian who falls short of His grace. The blood of His Son continues to cleanse those who walk in the light, confess their sins, repent, and pray (I Jn. 1:7-9; Acts 8:22). Thus, when a man enters heaven, it will not be because he was perfect, but because he did his best to live up to the instructions provided by the "grace of God and "washed his robe" (Rev. 22:14) when he failed.

To sum up:

No one ever deserved what God has done for us. We don't deserve the sacrifice, nor the gospel, nor the hope of heaven; but God has given them to us anyway. That is grace.

If I reject the Sacrifice, spurn the instructions of grace, that is condemnation.

If I believe in Christ, obey the gospel, live godly, repent when I fail, that is salvation by the grace of God.

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THE NEWS LETTER REPORTS

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

BOB NICHOLS BACK TO JAPAN

The Robert P. Nichols family has returned to the work in Japan where they spent 8 years and where some part of 15 of the past 25 years have been spent. He preached his first sermon in Japanese 19 years ago. We are sure that the congregations which he helped to establish will be encouraged by his return. Sister Nichols and their three sons, who are Christians, will be great assets to the work. What an advantage it is to see a family acquainted with the language, culture and needs of Japanese Christians going into this work again. At last report, there was yet some support needed. The cost of living in Japan is very high and it is absolutely necessary that they have an adequate amount for living expenses

and for their work. You may make contact with them by writing to P.O. Box 911, Chandler, Arizona 85224.

NEW WORK AT FORT CAMPBELL, KENTUCKY

JOE F. NELSON, 96 Airport Road, Clarksville, Tennessee 37040 We wish to inform brethren of the new work which has begun at the above address. We are located between gates 1 and 2 on Highway 41-A at Fort Campbell. Please put us in touch with service personnel coming to this base. You may write or phone me at (615) 431-6376.

AUDE McKEE, 8612 Lanier Lane, Knoxville, Tennessee 37919 — I moved here to work with the West Knoxville church the 1st of September. We have 26 members meeting in a converted dwelling at 9048 Middlebrook Pike. To reach the building, exit off

1-40 at Cedar Bluff. Go north to Middlebrook Pike and then right (east) one mile. If you know of people in this area we might contact, or students enrolled at the University of Tennessee, please let me know. There are only two sound churches in all of Knox County.

NEW CONGREGATION IN RUSSELLVILLE, ARKANSAS A. W. GOFF, 2509 W. 2nd Place, Russellville, Arkansas — We have begun a new work here and are meeting in the Friendship School Building on East I Street, just east of Knoxville Avenue. We would like to hear from anyone who knows of people living in this area that might be interested in meeting with us. Our weekly radio program may be heard over KARV, 1410 on the dial at 7:15 AM each Sunday. My phone number is 968-7010.

TROY G. ADAMS, 6406A Birch, Ellsworth AFB, South Dakota 57706 — The day I have been looking forward to for a long time is rapidly drawing near. On January 31, 1977 I will have completed 20 years in the U.S. Air Force and will be retiring. It has been my desire for several years to work as a full-time preacher and provide as much of my own support as possible. With my retirement pay and medical benefits for me and my family being provided, I will be able to labor full-time preaching, and be that much less a financial burden on the church. We plan to move to Bangor, Maine where I will work with Ralph Smart for awhile. My plan is to work with him in Bangor and do appointment preaching in the surrounding area. We will need some support as we have four children. I will be 37 years old upon retirement. Those interested in helping in our work in Maine should contact me at the above address before retirement date.

(EDITOR'S NOTE) — There are only a few (less than 10) faithful churches in the whole state of Maine. Recently a very fine man and his family made plans to move to Milbridge, where a preacher is so badly needed. He sold his house, made plans to resign from his job, and was anxious to go. The brethren could hardly wait for his coming. But appeals for support fell on deaf ears, he is not now able to go, his family now lives in an apartment, their future is very uncertain and the cause in a needy place is yet without a preacher. What a shame this is. There are congregations with large sums of money in the bank accomplishing nothing except the condemnation of the souls of those responsible for keeping it there while churches need help and faithful men and their families suffer. What about this brother who needs help to go preach in Maine? Come on, brethren, we can do better than this!

GOSPEL TEACHER — NEW MAGAZINE FOR BIBLE TEACHERS

BOB WEST has announced that GOSPEL GRAPHICS, his publication which has been of great help to bulletin editors and many others, will give way to a new publication to be known as GOSPEL TEACHER. Bob West will still edit a **Graphics** Section in the new publication. Arnold Schnabel will edit the **Education Section**. This section will feature articles on such subjects as: Radio and TV Teaching, Teaching in Print, Adult Education, Children Education, Curriculum, Class Preparation, Teacher Training, Techniques, Personal Development, Personal Evangelism, and Resource Center. The Graphics Section will include: Design Procedures, Typography, Audio-Visuals, and

Reproduction. In addition there will be such features as Feedback, Reviews, News, Editorials and a Buyer's Guide. This paper will be of great value to all Bible teachers, preachers, bulletin editors and church leaders. No part of the work of a congregation is more important than teaching, and yet, nothing is more shamefully neglected than this. We hope Bible teachers everywhere will avail themselves of this paper. The first issue is slated for January, 1977. All interested persons may receive the first copy free. Write to GOSPEL TEACHER, 6121 Hudson St., Orlando, FL 32808. **THOMAS HICKEY**, Box 651, Central City, Kentucky 42330 — I just finished reading your editorial entitled "Investigate." I thought it was excellent, well-balanced in presentation and probably long overdue. I do want to disagree with you on one point however. A resume by definition is simply a summary of one's past job experience, educational background, etc. I really feel that all churches should require them and that all preachers should insist upon providing them.

While working with Nebraska Avenue in Tampa I took care of the correspondence between Nebraska Avenue and the men we helped to support. Over a period of several months I came to feel very strongly that not only a resume but also an employment application would have been very helpful in avoiding some of the very problems you lamented in your editorial. By being called upon to supply such information to churches as might be required in an employment application form and a resume, brethren would have a real opportunity to compare a man's claims against names, dates and places. . . . I am sensitive to your feelings about the "blowsheet" type of resume. In fact, I think we must know some of the same people . . . I especially appreciated what you said about the "missionaries." I certainly do not want to throw cold water on good men who are courageous enough to do something I have never been motivated to do, but at the same time I have seen a number of men go abroad when I really felt that they would need a lot of close watching in the states!

DEBATE IN PINE BLUFF, ARKANSAS

WALTON WEAVER, 4700 West 28th Avenue, Pine Bluff, Arkansas 71603 — I have signed propositions with Marvin A. Hicks from Corpus Christi, Texas for a debate on the Godhead and Holy Spirit baptism. The debate will be held in the auditorium of the new Convention Center here in Pine Bluff, Arkansas November 29, 30 and December 2, 3, 1976. The propositions to be discussed are as follows:

Monday night: The Scriptures teach that there is only one person in the Godhead, and that person is Jesus. Affirms: Marvin A. Hicks Denies: Walton Weaver

Tuesday night: The Scriptures teach that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit. Affirms: Walton Weaver Denies: Marvin A. Hicks

Thursday and Friday nights: The Scriptures teach that Holy Spirit baptism with accompanying signs such as speaking in tongues (as recorded in Acts 2:4) is for the church today.

Affirms: Marvin A. Hicks
Denies: Walton Weaver

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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THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



THY HEART IS NOT RIGHT

The man called Simon, who bewitched the people of Samaria with his sorcery and gained a reputation of being some great one in the city of Samaria, heard Philip preach "the things concerning the kingdom of God, and the name of Jesus Christ," and himself also believed and was baptized (Acts 8:9-12). Now, when Simon saw that "through laying on of the apostles' hands the Holy Ghost was given" he tried to purchase this power to do as the apostles were doing (vs. 18,19). Peter told him that such power could not be purchased with money, and that "thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:21). Because his heart was not right he was "in the gall of bitterness, and in the bond of iniquity" (vs. 23). His only way to escape was to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (vs. 22).

Simon had heart trouble that was spiritually fatal to him unless he appealed to the God of heaven for forgiveness. Simon was not the first, and is by no means the last to have a "heart that is not right in the sight of God."

After Simon had been made free from sin by his obedience to the gospel as preached by Philip, his heart was turned back by his greed for power and money to attempt to make a deal with the apostles for this power from God. This state of his heart made him "wicked" and "in the gall of bitterness and in the bond of iniquity." He was evil and lawless, whose consequences would be spiritual death. His only escape was to **repent** and **pray**. So it

is today!

The New Testament of Christ is addressed to the heart of man. It is with the heart that he believes the truth (Rom. 10:9,10). It is with the heart (will) that man repents (Acts 2:38; 8:21-24). It is from the heart that one obeys the truth (Rom. 6:17). The heart is the seat of man's entire life, good or evil. Trouble with the heart spells trouble for that person in time and eternity as he must deal with God in the final analysis of all things.

Jesus emphasized the importance of the heart when he told the Pharisees, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:19-21). Jesus also taught that your heart will be where your treasure is. "For where your treasure is, there will your heart be also" (Matt. 6:21).

The parable of the sower who went forth to sow which Jesus taught to his disciples was really a lesson teaching the conditions of the heart which would reject or accept the seed sown. As Jesus explained this parable to his disciples he said, "The seed is the word of God" (Luke 8:11). That ends all dispute; in the parable the seed sown is the **Word of God!** Those by the wayside indicate the hard heart that does not receive the seed (word of God), and the devil takes it away (Luke 8:12). The soil with a rock just beneath it represents that heart that is emotionally receptive but with no depth of conviction. When trials come the seed sown withers away (Luke 8:13). The soil with the thorns in it indicates the heart that is so filled with the cares, riches and pleasures of this life that there is no room for the seed (word of God) to grow and bear fruit. There is simply no time or room for doing the will of God.

But the soil into which the good seed is sown that produces fruit is representative of "that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Some hearts are so calloused and hardened through the deceitfulness of sin and the blind prejudice favoring their iniquity that their "ears are dull of hearing, and their eyes they have closed; lest

at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

I see not how any responsible person can read these words from the book of God and not realize the importance of his heart before God.

From Proverbs, two or three statements are made that show the great value of the heart being right in the sight of God. "Keep thy heart with all diligence; for out of it are the issues of life" (4:23). "For as he thinketh in his heart, so is he. . ." (23:7). "A man's heart deviseth his way: but the Lord directed his steps" (16:9). Many others could be given.

Beloved, do you realize that man is responsible for the condition of his heart? If this were not so, why are all these instructions given for the concern and care of the heart? I can do nothing with your heart; only YOU can make the changes that should be made. I can plead and persuade, but I can go no further.

Often one living in sin will blast anyone who attempts to convince him to change his life with these words: You don't know my heart! You have no right to charge me with sin!

Oh, yes, this is a mighty defense, they think. But Jesus said to beware of false prophets which come in sheep's clothing but are, in fact, ravening wolves who come to destroy. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). Jesus said a good tree cannot bring forth evil fruit. A good person must have a good heart, because Jesus said your heart is where your treasure is. In this context he is talking about laying up treasure in heaven vs. laying it up in this life here on earth. One with a good heart will do good.

But, a corrupt tree cannot bring forth good fruit. If the heart is evil the person will not produce the good fruit that Jesus speaks of.

This world is so filled with corruption and wickedness that I sometimes wonder how much longer the longsuffering of God will tolerate this world to stand. Hearts are so hardened in sin that most people have great difficulty in really discerning good and evil. So many "church members" are hardened in sin that the whole structure of the church must be changed and that body of truth revealed by the Holy Spirit in the New Testament must be modified and reconstructed in order for these "religious people" to accept it.

My conclusion from all the New Testament says on this subject is to keep my own heart and attitude good and right before God, and continue to teach and rebuke all whose lives bear fruit of an evil heart. I can know your heart by your words and deeds, and you can know mine. "By their fruits ye shall know them" (Matt. 7:20).

Please Renew Promptly

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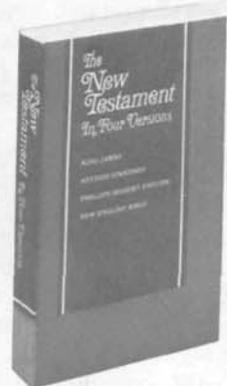
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Editorial

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EDITORIAL STEW

The last issue for 1976 finds us with several things left over which need to be said but none of which requires a great amount of space. Some editor's call such columns "potpourri." Being a plain and simple man, this writer prefers the less sophisticated term "stew." Everybody knows what that means without having to look it up. There is something wholesome about it. The ingredients of a good stew maintain their own identity while at the same time making a tasty mixture when put together. Perhaps the editor of this paper prefers this term for yet another reason: my good wife makes a delightful stew which hits the spot, pleases the palate and leaves the whole family with a sense of well-being.

Italian Preaching Trip

By the time our readers have this copy in hand, H. E. Phillips and the writer should have returned from a two weeks preaching trip to Italy. We have been in contact with some Italian brethren for over two years now and have looked forward to making some direct effort to encourage them in their work. A more extended notice of this trip and the impressions gained of the Lord's work in Italy, will be given in a later issue. Be watching for it.

At Year's End

Another year is about gone. The inevitable march of time continues and none can stay the progress thereof. This is a suitable time to say "thank you" to those who have stayed in our family of readers. While we receive a normal amount of complaints and criticisms, we also receive many words of encouragement from a host of brethren in many places who appreciate the paper. Many write to tell us their kind feelings while others mention their appreciation when they greet the editor or some of the writers during gospel meetings. Some have been with us since the paper began in 1960. Many have subscribed for friends or relatives. While some papers have folded and others face this prospect before long, we have been able to maintain our mailing list and have made some gains besides. We thank each friend and supporter.

We owe a special debt of thanks to the brethren who have faithfully supplied what we consider a balanced diet of good teaching material. These men who write under assigned headings provide the bulk of the material which appears in this paper and do

so without remuneration. It is a labor of love with them. Yet, without their efforts we would have no paper. Many readers have told us they look for the picture and writings of certain ones who have become their favorites. They view these men as old friends whose contributions to the paper have come to be regarded as a sign of stability and reliability.

Behind the scenes in our operation is the loyal help of the editor's wife, Barbara (better known as "Bobbie" to our many friends). She spends many hours each week handling the details of day to day business. Without this faithful help, we could not meet the demanding schedule of preaching and teaching which we face continually. Our sons have also contributed much time and effort to this work.

We are closing out seventeen years of publication — 13 1/2 years under the editorship of H. E. Phillips and 3 1/2 years of our own efforts. Stay with us as we begin Volume 18 next month. We will do the good.

The Hardin-Smith Articles

Be sure to read the article by Arnold Hardin in reply to the one written by J. T. Smith in the September issue and also brother Smith's brief response. We wish we did not ever have to take issue with the teaching of any brother. However, devotion to duty and truth require it at times. For sometime now we have been reading the writings of brother Hardin in his bulletin with an increasing sense of concern. The contents thereof have given out an uncertain sound and his personal reactions to writings in this paper and others against the false views advocated by some on grace, faith, works and fellowship, plus imputed righteousness and what some are calling "perfectionism", do not ring true. It was our request that J. T. Smith review brother Hardin's bulletin article on "What Is Legalism?" One of brother Hardin's articles was reviewed a few months ago in the GOSPEL GUARDIAN. We would not attack the teaching of a brother without giving him space to defend himself. We believe Arnold Hardin has done this in a good spirit and urge you to read what both men have said. Issues are under discussion—not personalities.

Price Increase For Church Ads

While the subscription price has been raised several times to keep pace with advancing printing and postal costs, *Searching the Scriptures* has never increased the cost of the ads purchased by churches giving their addresses and worship schedules. We believe this is a valuable service and apparently many congregations think so too. We note that other papers with far less circulation than ours have much higher rates than we do. The value of an ad is usually determined by how many people will see it. Nearly twice as many people will see an ad in this paper as in the one next in total circulation. We have three to four times the circulation of the next four published by our brethren. We do not discourage advertising in other papers published by faithful brethren. On the contrary, we would encourage such. Neither do we report these facts

boastfully. We are just stating facts. But the time has come when we must keep pace in this area of our operation to recover some of what is lost in increased expenses. Therefore, as of January 1, 1977 all church ads will cost \$60 a year and will be billed accordingly whenever they fall due. We believe this is still a bargain and expect most of our advertisers to stay with us. How difficult is it for brethren traveling in your area, or those moving into it, to find the congregation where you worship? Such ads help to solve this problem.

Searching The Scriptures Publications

Searching the Scriptures is publishing the Smith-Lovelady Debate on marriage, divorce and remarriage (what is often called the Moyer position) and expects to have it ready for delivery in January, 1977. This will be published in paperback and will retail for \$2.95. Orders for it (either individually or by book stores) may be sent to *Searching the Scriptures*, P.O. Box 68, Brooks, KY 40109. Or you may order copies from **Religious Supply Center**, P.O. Box 13164, Louisville, KY 40213. This recent discussion was a good, strong representation of opposing views on this live issue. Why not order several copies to give away to friends who may be interested in studying the question.

We also have bound volumes of *Searching the Scriptures* available as follows: Volume 9-10 (1968-69); Volume 11-12 (1970-71); Volume 13-14 (1972-73) and Volume 15-16 (1974-75). These sell for \$8.50 each and may be ordered from us at P.O. Box 68, Brooks, KY 40109. Sorry, all bound volumes prior to 1968 have been sold out long ago. Don't wait until these are gone before deciding to order. These are all bound in blue buchram and are indexed for easy reference.

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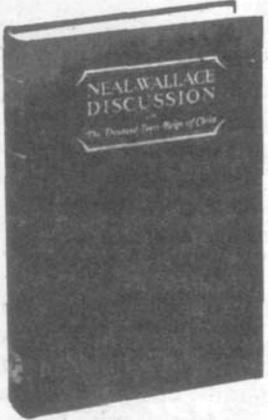
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this creates problems for both of us and only delays a book order. Sometimes people will pay the book store for a subscription to the paper in the same check with payment for supplies. All orders and checks to the book store should go to the **bookstore** and not to us. All orders and checks for the paper should come to us at P.O. Box 68, Brooks, KY 40109, and not to the bookstore. The addresses of each are published each month in the paper.

Our business relationship has been most pleasant from the start and we anticipate a continuation of the same. We urge all readers to order supplies from them. David Key, an elder of the Manslick Road church in Louisville, is the efficient and congenial manager. He is ably assisted by his good wife, Phyllis, and by Marie Ricks and Virginia Walker, all faithful and zealous Christians. They are some of the busiest people you will ever meet but seem to find time for friendly smiles and warm conversation while filling your orders. We are certain they would want to pass along their words of thanks to all who have done business with them in the past. Neither of us really mind being associated in the minds of either our readers or their customers, though it helps both of us to keep orders and checks separate.

We wish a happy and prosperous new year to all of you.

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REPLY TO J. T. SMITH

Arnold Hardin

The September issue of *Searching the Scriptures* contained an article by J. T. Smith entitled: ARNOLD HARDIN, THE BAPTISTS, AND LEGALISM. It is filled with distortions of the truth. I shall list the false charges lodged against this writer and then reproduce statements from our bulletins showing the true nature of his charges.

In paragraph one he said: "He ridicules our insistence of the necessity of people being obedient to the commands of God." It is totally false!

In paragraphs five and six he charges me with not believing in law of any kind. It is totally false!

In paragraphs eight and fourteen he charges me with believing that even Christians are to perform no works. It is totally false!

In paragraph ten he charges me with teaching that those who teach and practice obedience are denying the grace of God. It is totally false!

In paragraph eight he charges me with the Baptist doctrine that man is to do nothing in becoming a Christian. It is totally false!

In paragraph fourteen he accuses me of believing in "once saved always saved" and that I teach that our sins will be forgiven even though we will not repent. It is totally false!

In paragraph ten he accuses me of believing that since Paul said, "not of works" that such leads me to believe that the sinner gives no response to God in obedience to the commands of Christ. It is totally false!

Another recently wrote: "Though sometimes we might jump and land on the right conclusion to a fellow's argument, how often do we miss and, consequently, get worked up over something the fellow doesn't believe? It is always best to let a man tell what is on his mind." How apropos to this situation! By twisting what Paul said, some accused him of teaching: "Let us do evil that good may come." He said it was a slanderous charge and that the condemnation of those making it would be just (Rom. 3:1-8). How easy to slander another! Any one can garble any composition to its own purpose. The honest interpreter will never try to see what he can make the other person say, but he will honestly try to understand what the person has said.

Few of you who subscribe to this Journal have ever laid eyes upon one word written by me relative to these matters. Yet Smith would have you believe that I believe all of the above errors and more. The issue is not — whether you agree or disagree with what I have written — but rather, have I espoused the above errors in writing about Law — Grace; Faith — Works. I shall quote extensively from my writings and then you be the judge as to whether I deny that all men must obey the Lord!

Quoting from *What Is Legalism*, relative to Eph. 2:8 I remarked: "Faith as used by Paul will always

lead the sinner, in whom faith is found; to obey the Lord. That is the obedience of faith. Are not the obligations of grace as strong as the demands of law? Legalism would put us back under the law — works system; yet, God has placed all men under the grace — faith system because of the cross of Christ. Christ not only nailed the law of Moses to his cross but any law system of justification." I then quoted from a speaker at the Abilene Lectures: "Now this is not to imply that there is no place for obedience. (He was discussing grace and law). To imply such as that is absurd. It is downright funny. It is completely unbiblical and I have not said that. The man who does not delight in obeying God's word does not have his heart in the right place. Obedience? Yes, that is a New Testament doctrine. Obedience simply in a ritualistic routine manner? No, that is not a New Testament doctrine. Obedience is the expression of faith and love; it is not a basis for merit before God in our union with Christ. So what we need to do is not cast obedience aside — no one would advocate that — but put it in its proper place." Yes I believe in obedience just as strongly as my brother; but, apparently for different reasons.

Quoting from another brother relative to his comments on Rom. 1:17: "The idea here conveyed is that the true principle by which men can hope to be counted just is the faith principle. This is opposed to all other principles of justification. . . particularly to the works principle (human merit) of the law of Moses. Salvation is by 'atonement rather than by attainment'. We need time to fully appreciate its significance. One reason why it is difficult to grasp is that the N.T. does teach that obedience is necessary. If something is necessary why does not human merit or human worthiness enter the picture?"

Quoting from *What Is Meant* I wrote: "The law of Moses was a legal system of law. Hence no salvation under it. Nothing but condemnation. They depended upon their own works of merit. Jesus lived a perfect life in order that law could be honored and kept. He then died to take all men out from under such a system and place them under grace. Too many today are still depending upon the keeping of a law system which they feel Jesus brought in place of the Old Law. Not so! Or else we are doomed to failure as no man can keep a law system perfectly — yet such is the requirement. On the other hand — we are under law (remember Smith's charge?) As a rule of action and duty. But not under law as a system of justification. Faithful brethren have set forth this truth all my life and long before. Justification by law means perfect obedience! We must obey — love sees to that. The keeping of God's commands is but faith in our Savior expressed."

Quoting from *Sons of God Through Faith*: "Galatians is Paul's battleground against legalism. Those who charge Paul with being an enemy of obedience misrepresent him. But he was an arch enemy to the idea that men can be saved by a

system of law or on **The Principle of Law.**" I then quoted from a much respected brother concerning his remarks about Romans three & four when he then said: 'The obvious contrast is between a system of works and a system of faith.' I then continued: "Paul always condemned a **System of works as the correlative of a system of law.** Therefore he opposed the idea of salvation by a **dependence upon a law system for justification.** Paul assuredly taught man's response to God's grace in Christ. It is being hinted today (hinted did I say?) that to teach what Paul did is to deny, or at least, lead in the direction of denying the necessity of obedience. Well they did so accuse Paul! **It is no surprise that such would now be done!** We are not under law but under grace (Rom. 6:14). Justification is available upon either of two conditions or principles and only two. **Law or faith!** (Rom. 3:26; Rom. 10:4). A system of law requires works of merit and perfection. Hence brings death! **Is that what Jesus did in dying?** (I then discussed Gal. 3:8, 14, 18, 21-23). Don't accuse Paul of teaching the error of 'faith only'. **But saving faith** (trust in and reliance upon Christ as Savior) is always expressed in acts of obedience whenever requirements are made of that faith. **Baptism is one such requirement** and expresses the sinner's death to sin (repentance) and the new life into which one is to be raised. **Faith leads sinners to be baptized;** yet Paul says that such acts of obedience is **justification by faith.** What else could it be? **Saving faith always obeys**".

Quoting from *The Design of Baptism*: "Why is the design of baptism rejected? It is in the false concept that baptism is a human work of merit, one seeking to earn salvation instead of being saved by heaven's formula — **by grace through faith.** Paul denied that baptism is a work of human merit. Sinners cannot merit salvation (Tit. 3:4-5). Baptism is viewed in light of that system of faith by which sinners become the children of God (Gal. 3:23-29). Baptism is pictured as that act of faith wherein the sinner is seen to be crawling on his knees seeking forgiveness (1 Pet. 3:31). Baptism is God's ordained act that embodies the sinner's trust in Christ as Savior and is the expression of that sinner's genuine penitence (Rom. 6:1-5). Baptism unrelated to the cross is nothing! This is the sin committed by those that rob it of its ordained purpose. **Truly good works will follow** 'the obedience of faith'. (Confusion exists on this point of works & James two so I inserted a statement from another preacher on this point.) 'We in turn use James 2:20, 22, 24 and 26 to tell a non-Christian what to do to be saved! Surely we realize the context here. James is saying that unless the Christian's faith is producing works (Eph. 2:10) or fruit (Jno. 15:5-6) that faith is dead (barren, useless) and James asks, 'Can that (kind of) faith save him?' No one needs to accommodate the word of God to prove any truth. God's word does not need our help. If it is the truth, God has taught it in his word. Let us just use those scriptures that God has given us to teach the truths that God has revealed to us' "

In another article I remarked: "Nothing new about it. *Contending for The Faith* by G. C. Brewer

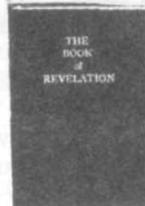
was published in 1941 while I was in College. I quote from his first article: 'The question may arise as to why the gospel is called the faith. It is because **it is a system of salvation by faith.** In this respect the gospel is different from anything that had ever been offered to man up to that time or since. The Jews had a system of law and this meant salvation on human merit or worth. The gospel presents a Savior who through his atoning sacrifice took away our sins and through his righteousness covers us with a robe of purity.' Later: 'There can be no wonder that the gospel is spoken of as the faith, since faith is the ground of our salvation. **Faith not works; grace not law; a gift, not an achievement.** . . .' Referring to Gal. 3:11-12: 'Here are two methods of living described. One lives by doing, the other by faith. Surely we will not preach that man lives by doing today. Nothing we do has any merit in it. Our obedience deserves no reward. Our salvation is on the ground of our faith. Some reader may conclude that this would exclude obedience and make any act of obedience non essential. Our friends argue that since we are saved by faith and not by doing, we **do nothing.** It is sad that they can not see that the 'obedience of faith' is not works. **Our obedience is not something added to faith but it is faith itself: Faith manifested, faith actualized, faith made perfect.**' "

My brother feels I see a Legalist behind every tree. Hardly! But one would be foolish to say there is no legalism among us. I quoted from one brother these exact and eye opening words: "If on the day of judgement we cannot remember our lives on earth, how could God judge us? How could he bless us with our eternal reward **if we do not recall what we did to merit it?** (Emp. mine) What good is a prize if we cannot remember having labored for it?"

I can multiply statements in complete refutation of these baseless charges. Space forbids more. He said one thing that brings joy — that is — these truths are gaining momentum over the country. Truly they need emphasizing in our day!

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BROTHER HARDIN CAN'T HAVE IT BOTH WAYS!

In this issue, we have an article by Arnold Hardin in answer to the article I had in the September issue regarding some positions he has set forth in his church bulletin, *THE PERSUADER*. I charged brother Hardin, in my first article, with believing Baptist doctrine with reference to one not really having to obey God to be saved as an alien sinner—and then not having to continue faithful to God in order to go to heaven. Although in his article he denies such charges and quotes from his own writings as proof of his denials; he, as I charged him in my first article, like the Baptists, takes first one side of the issue and then the other. He says, "love will cause one to want to obey God." That is what every sectarian preacher I have ever met says with reference to obedience. But must we obey in order to be saved? That is the question.

The Baptist preacher says that if one loves the Lord that he will want to obey Him. But when asked if he must be baptized in order to be saved, he will say one who is trying to do right will want to be baptized, that he ought to be baptized. But when pressed further about the matter he will say, "surely the grace of God would not allow one to be lost who was seeking to do the will of the Lord and was on his way to be baptized and a tree falls on him and kills him."

Also, even though most Baptists will deny that they accept the consequences of the doctrine of "once in grace always in grace" (that a person can commit every sin from murder to idolatry, never repent of these sins and still go to heaven), they still argue that once one is a child of God that he will want to do the will of God and seek forgiveness of his sins. But this is an evasion of the issue. For they still argue that once one is a child of God that God's grace will not allow him to be lost though he may die without repenting of some sin.

I still charge that my statements concerning brother Hardin are true. I have read many of the articles that he has had on the subject of God's grace and the law of Christ, and he, at one time or another, affirms both sides of the issue (thus the reason for his being able to go back to some of his church bulletins and pick out some statements he made when he affirmed that side of the position). You can't have it both ways, brother Hardin! And

whether he is deliberately doing it or not (I hope it is not deliberate), his conclusions do not agree with the statements he has produced in this issue of *Searching the Scriptures* on the "other side" of the issue. Upon reading the following conclusions reached by brother Hardin, I ask you, our readers, to be the judge as to whether or not I have misrepresented him.

Below is a statement made by brother Hardin in a sermon preached in Lancaster, Texas in 1975. I am giving the statement just as it was taken from the tape without any corrections in grammar, etc.

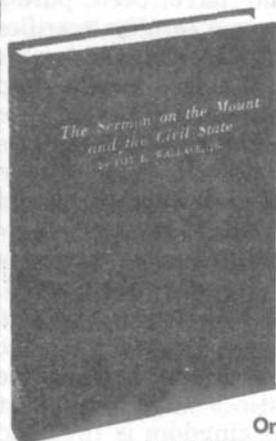
"Then there, in talking about some of these matters, I used the illustration that we have heard through the years in debates. A man has come to understand at least something about truth and he's on his way to be baptized and a tree falls on him. Now, brethren have been chided by Baptist preachers and others, 'What would happen to him?' I immediately note that the time my brethren have responded, 'He's bound straight to hell.' I'd like to know how you and I have been elevated to the point of such judges. How we had, without a doubt, made such pontifical judgments upon human beings. I used that there in a meeting (in Phoenix, JTS) and I said, 'Look, if this man understands what God wants him to do and he's trying to do it and the tree falls on him, surely I worship a God tonight whose grace is extended to that man. I wouldn't lose an ounce of sleep with respect to his death, a minute.'

Secondly, I call your attention again to a statement made by brother Hardin in his article "What Is Legalism?"

"So men teach that if we die with just one sin against us we will be eternally lost! Nothing is worse than such legalistic ideas. We ought to shun it like the plague!" Nuff Said!

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THE NEED FOR HOME DISCIPLINE

Among the great lessons we can learn from Old Testament accounts is the attitude of God toward Israel in the matter of home discipline. An outstanding example of such is found in I Samuel, chapters 2 and 3, regarding Hophni and Phinehas, the wicked sons of Eli, high priest of Israel.

Eli was a great man in the service of God. Like so many men of prominence there seems to have been a weakness in the home. When a man is so busy in public affairs, it is easy to rob his family to help the public.

His two sons, both serving in the priesthood, reflect the weakness in Eli's family life. It is hard for the mother to do all of the rearing of children. The father's touch is also needed. By contrast, in the same context, note the proper development of Samuel, Eli's charge, who is said to have grown "in favor both with the Lord, and also with men" (I Samuel 2:26). Jesus in his youth is recorded as having so developed (Luke 2:52). Eli was in fact a father to Samuel. Combining the early influence of his parents, Hannah and Elkanah, with the continuing interest and influence of Eli, it is not strange that Samuel turned out so well. How many gospel preachers have exerted more influence for good on others than they have on their own families?

The Sins of Hophni and Phinehas

A number of weaknesses are evidenced in the lives of Hophni and Phinehas, the sons of Eli. For one thing they took the responsibility of their priestly office too lightly. It seems to have been purely ritualistic to them. The people came to offer sacrifice in Shiloh for their sins. This was a serious thing. It was the requirement of God. But to these wicked sons it seemed like only another opportunity to stock up on good meat. According to God's arrangement, the priests were certainly entitled to partake of the sacrificial meat under stipulated circumstances. However, the meat was not to be jerked away from the sacrificer all at once until the purposes of God in the sacrifice had been served. They put the obtaining of the meat for their own use first. God put it second. Preachers today in the church have a right to their support in preaching the gospel but some leave the distinct impression that support is first. Christ said the kingdom is first and that things would come next (Matthew 6:33). Just as some today, Eli's boys had it all backwards.

They were greedy and in that greed they caused the people to sin as well as themselves. It was difficult for the people to have the right attitude toward the sacrifice when they knew of the wickedness of those officiating. It is bad enough to do wrong ourselves but when we cause others to do wrong it is worse.

Not only were Hophni and Phinehas intemperate in their desire for meat but they were also unrestrained in the matter of morals. They took advantage of their priestly office in seducing the women who came to the temple to commit fornication with them. How disgusting this was! Hypocrisy is a terrible thing. It has been the cause of many losing their souls. It not only was disgusting but it still is. Those who serve the Lord today in public capacity need to think about this. Let us not take advantage of the people while hiding behind the pulpit or in any other capacity.

Eli's Efforts To Correct Them

Eli's weakness as both a father and as high priest are apparent in this matter. Some fathers have such continued influence on their children throughout life that all through life a rebuke from them to correct sins will have the desired effect. My own father is such a man. If he should rebuke me now (I am a father and a grandfather) I have such a high regard for him that I would have to consider what he might have to say. Knowing him, it is very likely that I would be wrong and in need of repentance.

However, Eli's sons were rebuked by their father for their sins (I Samuel 2:23-25) and he was right. They had sinned greatly. They did not even deny their "evil dealings" with the people but obstinately they "hearkened not unto the voice of their father." They dishonored both their father and the Lord in refusing to repent of their wickedness. Their consciences were hardened through the continued practice of sin.

God Punishes Eli

It is most noteworthy that Eli's ineffectiveness with his sons in correcting their behaviour was regarded by the Lord as "iniquity". Later on the priesthood was taken from his seed and given to another as punishment. Also both of his sons were slain in one day. God said, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Parental Discipline Today

In the New Testament in Ephesians 6:1-4 children are taught to obey their parents. Fathers are to "bring them up in the discipline and instruction of the Lord" (NASV). This training should begin immediately after the child is born. Parents need to practice what they preach and to preach what the Lord wants practiced. Eli rebuked his sons but did not restrain them. We wonder if this had been his pattern through the years, that is, no follow through. Parents, God expects us to follow through and exact obedience from our children. To rebuke a child and then let him continue to do as he pleases

makes us guilty of iniquity as was Eli. The Lord expects parents to use proper means to effect obedience. Today we have a "Spock" generation now grown to adulthood. It is such a generation that a few years ago nearly tore our nation apart with their "grown up temper tantrums" and continued rantings to have their own way, right or wrong. These apparently had never learned the meaning of either rebuke or restraint as evidenced by their actions. We are just beginning to recover a little from this permissive period but **just** a little. We have a long ways to go and much teaching to do.

Yes, we can learn a lot from the things written aforetime and in so doing avoid many pitfalls today. Let us pray that God will never have to punish us for a failure to rebuke and to restrain our children as He did Eli.

Using the
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THE SPIRIT**



Ken Green
2920 New Hartford Road
Owensboro, Kentucky 42301

ONWARD MARCH!

Music City continues to set precedents for other areas to follow in their onward march. When I say "Music City," I mean the liberal churches of Christ in Nashville. When I say "precedents" I mean for churches of Christ. All this is old hat for the denominations. When I say "onward march," I mean a march **far** beyond the line of that which is scripturally authorized.

On September 12, the Madison Church of Christ did it again. They outdid what they did last time, and they outdid what every other "church of Christ" has ever done so far as I've heard. According to their advertisements, September 12 was billed as "Sunday School Spectacular" and "Homecoming" for Madison. They set their attendance goal at 7,001, and according to news reports in the area, they were successful. 7,084 were in attendance on that "Spectacular Sunday."

Now, how was that great crowd attracted? By the gospel? Apparently not, for such was not billed as an attraction in their brochures. No, the things advertised to draw the crowd were "**Special Entertainment by Kitty Wells and Johnny Wright and Their Group (Sunday Afternoon, 2 P.M.), Dinner on the Ground, and Mementos 'of this historic day' given to each adult attending.**"

And then from the Rivergate Church of Christ, also in Madison, Tennessee, a suburb or Nashville, a letter was sent out by "Youth Minister" Randy Simmons to the businessmen and companies in the area. Why were they writing to businessmen and

companies? Why, for donations of course! Here is the unbelievable text of the letter:

"Dear Sirs,

"I am sure that you are aware of the terrible problem of juvenile delinquency and vandalism. Surely we all want to do our part in fighting delinquency and training our young children to be the leaders of tomorrow. We, at Rivergate, are helping fight this problem by bussing in little children to church five times a week. Of course, these little children are also getting an opportunity to attend church and receive religious training. Almost all of these young children are underprivileged and need someone to care for them. We do not want to see this opportunity to teach and train these young children be wasted. However, it is possible that in the near future this program could have to be stopped because of a lack of funds. This would be a tragedy!

"It is for this reason that we are contacting several local businessmen and prominent companies to ask for donations so that we might continue this program. Any donation that you would be able to send would be greatly appreciated. I realize that many companies and organizations reserve a place in their budget for charitable causes and/or advertising. Certainly this is a charitable cause, bringing underprivileged children to church! Also, any company or organization that contributes will be recognized in our church bulletin which has a large circulation. I am sure you realize that this could be great advertising for you. Of course, all donations may be used as a tax write-off.

"It is our sincere hope that you may be able to help in some way. We hope to hear from you if possible. May God Bless You.

Sincerely,

/s/ Randy Simmons
Randy Simmons,
Youth Minister

P.S. Please make your check payable:
Rivergate Church of Christ Special Youth Fund
c/o Clifford Owens, Jr. or Randy Simmons"

I severed myself from the institutional movement in the early '60's. But even with the warnings I heard by faithful preachers, and the warnings I tried to give, I never in my wildest dreams thought I would behold these things in 1976.

Now we have churches of Christ which are not content to support their work by their own members "laying by in store" upon the first day of the week (1 Cor. 16:1, 2). Like the Catholics and the Adventists, they solicit support from the world at large.

So far, so fast! "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ,

giving thanks to God and the Father by him" (Col. 3:17).

Mutilation of Body and Scripture!

Bob Buchanan reproduced in **The Pekin (Ind.) Bulletin** a UPI release from the **Chicago Sun-Times**, May 1, 1976. It reports that a 20-year-old man from Windsor, Colo, said he was obeying the laws of God as set down in the Bible when he chopped off his right hand and repeatedly stabbed himself in the right eye. "A meat saw, a knife, a hand ax and a Bible opened to the book of Matthew were discovered at the home."

"The Bible was open to a section that read: '**And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee. . .**'" (Matt. 5:29, 30).

As Bob commented, "**The article shows the pathetic ignorance of some in properly understanding Bible interpretation.**" Man is not made to sin by his fleshly members. It is that which proceeds forth from the heart which defiles (Matt. 15:18-20). The Lord employs figurative language in the above passage to show that anything which would be detrimental to our spiritual lives must be cut off and cast away.

This is the first time I've ever heard of anyone who couldn't understand that! Surely if anyone would qualify for the "fool hole" some of the old preachers used to talk about. . .

EXPOSITION:
TEXT and
CONTEXT



Weldon E. Warnock
491 E. Woodsdale
Akron, Ohio 44301

FIVE WONDERFUL THINGS

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

In this Scripture we have set forth several wonderful things. Let's briefly give some thought to each of them.

Wonderful Privilege — Hearing the Word

First of all, we have the wonderful privilege of hearing the word of God. Think of the multitudes of people who have never heard one gospel sermon or even seen a Bible. How grateful we ought to be who have access to the word of the Lord.

Consider what it is we have in the word of God.

(1) **The word of God is effective.** "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Notice the words *quick, powerful, sharper, piercing* and *discerner*. Indeed, God's word is forceful!

(2) **The word of God is incorruptible.** "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). When heaven and earth are no more, the word of God will remain (Matt. 24:35).

(3) **The word of God gives understanding.** "Through thy precepts I get understanding. . . Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:104-105).

(4) **The word of God draws us to Christ.** ". . . And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45).

(5) **The word of God comforts our hearts.** In view of the fact that both the dead and the living will meet the Lord in the air at his return, Paul said "comfort one another with these words" (I Thess. 4:18; of. Rom. 15:4).

No wonder David said the word of God is **more** desired than gold and sweeter than honey (Psa. 9:10).

Wonderful Person — God

God sent Jesus to save mankind, even though man was undeserving of it. Paul wrote, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

The love of God was expressed through his mercy. He had pity for helpless, lost mankind and moved to do something to alleviate his suffering and misery. This was reflected in God's giving his Son to bring about man's deliverance from sin. Paul said that God is rich in mercy (Eph. 2:5), and "according to his mercy he saved us" (Tit. 3:5).

But before man's misery could be relieved, he had to have the cause removed, namely, sin. This is where God's grace intervenes. Grace, God's unmerited favor, pardons. (Cf. Trench, pp. 166-171) Grace saves (Eph. 2:5) and then man rejoices.

In the words of Paul, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). God is certainly a wonderful person.

Wonderful Possession — Everlasting Life

The text says, "He that heareth my word, and believeth (gospel obedience) on him that sent me, HATH EVERLASTING LIFE. . ." (emphasis mine, wew). This is present tense. The verse plainly says we have everlasting life now, although there are other Scriptures that teach we have everlasting life in the world to come. Hence, there must be a sense in which we have eternal life now and a sense in which we do not have it until later.

My conviction is that when a person has access to the spiritual life in Christ, he has everlasting life.

This life is not time stretched out but is a *kind* of life. John wrote, "In him was life" (Jn. 1:4). Jesus said, "I am the bread of life" (Jn. 6:35). Paul stated that Christ is our life (Col. 3:4).

Jesus declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3). If we know God and Christ (in covenant relationship) we have eternal life. We read, ". . .and ye know that no murderer hath eternal life abiding in him" (I Jn. 3:15). The implication is that a faithful, loving brother does have eternal life abiding in him. Compare further, John 3:36; 6:47,54; I Jn. 5:13.

In another sense, eternal life is future. Jesus said, ". . .and in the world to come eternal life" (Mk. 10:30). Paul wrote, "In hope of eternal life. . ." (Tit. 1:2). We do not hope for that which we already possess (Rom. 8:24). Cf. Rom. 6:22. Hence, there is some sense in which we do not have eternal life now. The sense is set forth in Rom. 2:7. The verse states, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." The glory and honor and immortality of heaven, we do not have. We get these as a final reward (Matt. 25:46).

Now our life is dependent on abiding in Christ. But then, in heaven, we will have life in our own right. It could be compared to a baby and its mother. Before birth, the baby is dependent on the umbilical cord of the mother, but after birth, the baby has life in its own right. So it is, spiritually, with the Christian.

Wonderful Promise — No Condemnation

Jesus promises the believer that he shall not come into condemnation. This is a guarantee of a believer's security. Several other passages set forth this grand promise that our souls are safe in Christ and the Devil toucheth us not.

What we must always remember, however, is that eternal security is conditional. Listen to Peter when he writes: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). God keeps us through faith. What if one loses his faith? He is no longer kept by God. The writer of Hebrews declared that a believer can become an unbeliever (Heb. 3:12), and when a believer ceases believing, he departs from God and opens his heart to the Devil. One can wreck his faith, cast off his faith and have his faith overthrown (I Tim. 1:19; 5:12; 2 Tim. 2:18). Peter states we resist the Devil stedfast in the faith (I Pet. 5:9).

Observe that in John 5:24, Jesus said the one who hears the word and believes on God shall not come into condemnation. What about the man who quits hearing and believing? He stands condemned!

Wonderful Passage — Death To Life

He that hears and believes has "passed from death unto life." Man is dead in sin. All have sinned (Rom. 3:23) and the soul that sinneth shall die (Ezek. 18:20). Paul wrote, "And you hath he quickened who were dead in trespasses and sins. . .

Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:1,5). When God regenerates a man dead in sin, he gives him life, everlasting life, that emanates from Christ (I Jn. 1:1-2).

It is in the act of water baptism where this new life is received (Rom. 6:4). Paul said "we are buried with him by baptism into death." We all realize that we bury dead people, not live people. In baptism, those dead IN sin are buried. Then they are raised to walk in newness of life. They are now dead TO sin. When an honest and sincere person hears the word of God and believes, he will be baptized as God teaches. Here is faith in action and he thereby makes the wonderful passage from death to life.

In conclusion, let me point out that the Lord backs up this great text with "verily, verily," meaning it is firm and sure. If we have done what Jesus says in this verse of Scripture, with all of its implications, we can rest assuredly as to where we stand.

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HELP AN EIGHTEEN YEAR OLD

In January, 1960, *Searching the Scriptures* was born to Brethren H. E. Phillips and James P. Miller. After a few years Brother Miller sold his financial interest in the paper to Brother Phillips. For thirteen and one half years Brother Phillips edited this paper until he had to give it up for health reasons. For the past three and one half years Brother Connie W. Adams has ably edited the paper. Next month, January, 1977 *Searching the Scriptures* will turn eighteen. This eighteen year old can use your help.

(1) Brother Adams assumed thirteen and half years of debt the paper had incurred when he took the editorship in June of 1973. He has had the burden of not only paying off the debt of the past but of printing the paper and keeping the debt from getting higher. Without the help of the Lord and good brethren this could not have been done.

(2) I hope no one will think I am boasting, but rather just stating a fact, when I say that I probably know as much of what is involved in producing the paper as anyone, except Brethren Phillips and Adams. I have said that in order to say the following.

In the last few years several papers have been started by brethren. Those of us connected with *Searching the Scriptures* wish any paper well that

will teach the truth. However, a simple business principle is that brethren are going to subscribe to only a limited number of them. Brethren in general can not read, much less pay for, all the papers printed by brethren. I subscribe to the ones from which I receive the most profit. I suppose others do about the same.

However, of those papers started some are in real trouble, I think, and I wonder if they can survive. I hope they can but I am just stating some cold, hard facts of the paper business among brethren. I am glad to observe with the readers that *Searching the Scriptures* stays on schedule. This says something for the business attitude that Brother Adams, with the help of his family, have toward the paper.

(3) How can you help this eighteen year old? First, when you receive a notice from Brother Adams, send in your payment promptly. If it cost several dollars a year to send one notice, think of what it will cost to send two or more.

Second, send a list of names with your check for people you know would profit from reading the paper. There are people who will read the paper if you will send it to them. Think of the good you can do each month for the price of what most people will pay for a carton of cold drinks every week. If each person who reads this would send in just one other subscription besides his own, the circulation could double this next year. For \$5 per month you can send the paper to 15 of your friends. For what could you spend \$5 each month that would do more good?

It would help this eighteen year old if brethren could understand the nature of its operation. Brethren sometimes get the wrong idea about a paper. They think that it is a money making operation, in spite of the fact they are told that it is not and in view of the fact that the early years of the paper put a man in debt several thousand dollars. If Brother Adams had to pay full price for everything that had to be done with the paper, it would almost be impossible to publish it, even for all the good it does. He and his family spend many hours on the paper with a minimum of pay, if any at all. Just because several thousand dollars are handled each year does not mean that it is profit. Brethren, the last thing on earth one needs, if his desire is to make money, is a paper like *Searching the Scriptures* in which the truth is presented. Papers teaching the truth will not make editors rich.

Let us get behind the effort to teach the pure word of God through this medium, let those of us behind it stay behind it, for an indifferent attitude could cause it to cease. Don't wait until this eighteen year old is sick or near death to help it. Help it in the strength of youth.

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THE LANGUAGE OF THE NEW TESTAMENT

Though the original language of the New Testament was Greek, there are other language "currents" to be found in the original text. This phenomenon is well illustrated by the inscription on the cross of Jesus: Luke 23:38 states that the inscription was written in "Greek, Latin, and Hebrew."

This article, and perhaps another, will give attention to the linguistic influences that may be seen in the original text of the New Testament.

The Latin Influence

In the New Testament, the presence of words of Latin origin is not unusual in light of the fact that Latin was the language of the army of occupation of Palestine at the time of the writing of the New Testament. Furthermore, Latin was, of course, the official language of the Empire. In fact, all scholarly documents continued to be written in Latin for several centuries subsequent to New Testament times.

Some New Testament words that come from the Latin are "centurion," "colony," "denarius," "legion," "praetorium," etc. It has been shown that the term "Christian" has the usual Latin termination; consequently, the term is commonly referred to as a "Latinism."

The Hebrew Influence

In the English translations of the New Testament, the term "Hebrew" is perhaps to be understood as "Aramaic," which was the vernacular of the Palestinian Jews, whereas "Hebrew" was the language of the synagogue. Some of the words of Jesus are simply transliterated from Aramaic into Greek, as Talitha, cumi, "Damsel, arise," and Eli, Eli, lama sabachthani, "My God, my God, why hast thou forsaken me?"

The influence of Hebrew in the Greek New Testament basically involves the influence of Hebrew on the writers of the Septuagint, and, in turn, the influence of the Hebrew, through the Septuagint, on the writers of the New Testament. For example, the primary meaning of the Greek word *nomos*, "law," is "precept," "ordinance," etc. The Hebrew word which the Septuagint translates as *nomos* means much more than simply a single ordinance or statute. Are we to understand, therefore, that the Greek word *nomos* in both the Septuagint and the New Testament partakes of this Hebrew

background? A similar point is made in reference to the Greek word *metaneo*, "repent," and *ekklesia*, "assembly," "church." Both of these Greek words are used extensively in the Septuagint and, of course, in the New Testament.

THE SUN OF RIGHTEOUSNESS
O. E. Watts

"But unto you that fear my name shall the Sun of righteousness arise with healing in his beams — ." (Malachi 4:2. "His" per KJV; "beams" per ASV, margin.)

Closing. Thus the last of God's prophets of old predicted that another sun would come up. The Jews knew that it was figurative. This was just as the whole book was being finished. Only a prediction about the forerunner was to follow as Jewish prophecies ended and the curtain for that act came down.

Figure. It was fitting that our brightest light should be used to prefigure the greatest light and force in God's spiritual creation. "The sun" which rose every day was used to represent "the Sun of righteousness" who was to "arise".

Blessing. All men have realized how important "Old Sol" is. Ignorant ones worshipped "him" not knowing of and contrary to the teaching in Deuteronomy 4:19 and Ezekiel 8:16-17. But those whom God enlightened praised Him who "prepared the light and the sun" (Psalms 74:16). They thanked the one who had "made great lights" and whose ever-enduring lovingkindness caused "the sun to rule by day" (Ps. 136:7-8).

Among the chief physical blessings for which we praise our Maker every day is the joy of being in the sunshine. We join the Preacher in saying (Eccl. 11:7), "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun". We, too, realize what it does for us. The "glory of the sun" (1 Cor. 15:41) is indeed marvelous.

Expectation. It was logical that to men's minds the Lord should use the familiar "day lamp" to illustrate the greatness and the brightness of Another to come. "Sun of righteousness", He said. His people then watched for a brilliant light-giver to appear in the moral and spiritual sky.

Healing. Sunshine kills germs. It makes children healthy. It cleanses and heals and strengthens. In some of the ways in which men know that its rays benefit, they cannot tell why. Long ago Malachi used these truths, too. All of the repairing and remedial work of the Savior was wrapped up in the prediction, "with healing in His beams"

To guide. Four centuries later the father of John the Baptist also was inspired. He, too, foretold that John would be the forerunner (Luke 1:76-77). He then stated that it would be:

"Because of the tender mercy of our God

With which the Sunrise from on high shall visit us
To shine upon those who sit in darkness and the
shadow of death

To guide our feet into the way of peace." Prominent in this prediction are the two words expressing the purpose, "to guide". Nothing is so essential for walking properly as is light. It is hard for us to pick our way with our feet step by step in darkness. Jesus came to give us light for proper guidance and direction.

The Sun Came Up. The One foretold came into the world. The sun of righteousness arose. He is the "light of the world" (John 8:12), both lighting and enlightening men (1:9). In his warmth and light men can bask or rejoice (John 5:35) even as young animals romp and frolic in the sunshine (Malachi 4:2b). His example and teaching give clear directions to guide our feet into the way of peace.

Light Sprang. The coming of Jesus Christ into a certain region was explained by Matthew 4:16 to be the fulfillment of the prophecy of Isaiah 9:2, "The people that sat in darkness Saw a great light

And to them that sat in the region and shadow of death

To them did light spring up."

His teaching dispelled the darkness of ignorance and the shadow of the fear of death. The healing in his sunbeams banishes sin, guilt, and suffering wherever they shine or are applied.

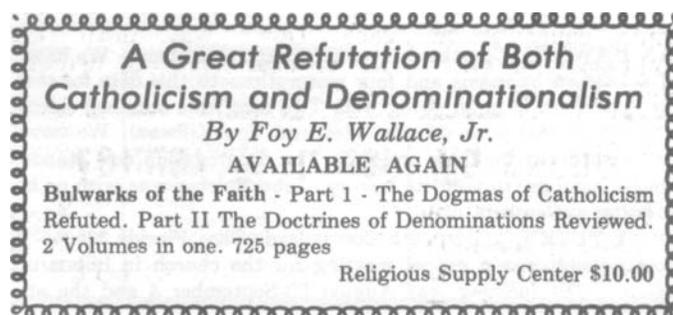
"Sun." Please consider the following poem written by this writer some time ago:

Jehovah promised that the rising Sun
Would overcome the darkness of the night
Of human ignorance. And so that
One Arose to bring the blessedness of light.
For lack of light men wandered from the way
Of right into the paths of wickedness.
To give them guidance in a bright new day
God's Son became the Sun of righteousness.
To grant to us forgiveness for our sin
With all the love that pardons and redeems,
To cure the illness of the guilt within
That Sun arose with healing in His beams.

We thank God for the blessings of our every-day sun. How much more should we praise Him for the benefits that are ours through His great "Sun of righteousness."

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Craig, CO 81625



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9:00 to 9:45		Men of Faith: Peter Dan King	Men of Faith: Barnabas Bill Hall	Men of Faith: Paul David Arnold
9:55 to 10:45		Jerusalem: The Disciples Multiplied Ford Carpenter	Galatia: Perversion of the Gospel Claude Wilsford	Athens: "The Time of Ignorance" Neil Roberts
10:50 to 11:35		Samaria: Preaching Christ Johnie Edwards	Troas and Philippi: Come Over and Help Us Jim Sasser	Ephesus: "I Shunned Not" Dean Bullock
11:45 to 12:30		Caesarea: No Man is Common or Unclean Floyd Chappelear	Thessalonica: Trouble and Rest Kelly Ellis	Colossee: "Christ in You" Mason Harris
EVENING LECTURES				
7:30 to 8:30	Jerusalem: Where Time Became Full Jack Holt	Antioch: Disciples Called Christians Grover Stevens		Rome: "They of Caesar's Household" Bob West
8:30 to 9:30	College Program	College Program	Corinth: Fightings Within and Without Ken Green	College Program

THE NEWS LETTER REPORTS

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

A. A. GRANKE, JR., 1 Cherokee Street, Sumter, South Carolina 29150 — The first year here in Sumter has been fruitful with seven baptisms and thirteen restorations. For this we are grateful to God. The week of September 20-24, Jere Frost was here for a debate with Flake Braswell (that's his real name), who styles himself the Temporal Head of the True Light Church of Christ. His church is a small denomination indigenous to the Carolinas. The debate centered on the completeness and sufficiency of the Scriptures as our guide, and the truth and reliability of True Light prophets (Braswell included). Jere did a masterful job in defending the truth. Guy Roberson moderated for him. There are prospects for future debates.

MAX DAWSON, Courtland Avenue, Kokomo, Indiana — We have had seventeen baptisms and four restorations to this date for the year. The work is progressing well. Two men were ordained elders in March of this year (Mason Vint and Tom Gibson). We have also finished our building program. The congregation now stands stronger than anytime in its history. John Belcher was with us in a meeting in October.

JIMMY TUTEN, 111 S. 19th Court, Dade City, Florida 33525 — I recently conducted a gospel meeting for the church in Lilbourn, Missouri. The meeting was August 30-September 4 and the at-

tendance and interest was excellent throughout. One was baptized during the meeting. The brethren at Lilbourn are looking for a preacher. They prefer a middle-aged man but would consider a young man. Anyone interested in moving to the bootheel of Missouri where the prospects for growth are great and a fine group of brethren are willing to work with a sound preacher should contact C. T. Palmer, 1334 Davis St., New Madrid, Missouri 63869 or phone him. At Dade City we have recently baptized two out of denominationalism and had two restorations. Our work is beginning to move well after the summer slump. When in the area, worship with us.

THE WORK IN NORWAY

BILL PIERCE, 159 W. Collins Avenue, Hillsboro, Ohio — During the two weeks of September 17 — October 1, I was with brethren in Norway. Because of the oil drilling in the North Sea, many Americans are now living and working in Norway. In Stavanger, there are about 3,000 Americans and this city has become the oil center of Scandinavia. Among these Americans, there are several members of the church—brethren who differ concerning the work of the church, but who are determined to work together while in Norway in an effort to reach the Norwegian people with the

gospel. They rent a nice meeting place on Gamleveien 53 and meet there along with Norwegian brethren. Two years ago, Tom Bunting and I spent three weeks in Norway and met some of these brethren then. They invited me to work with them in a meeting preaching both in Norwegian and English. The largest crowd was 45 with 32 different Norwegians coming to both English and Norwegian services. Richard Walker is working with this group.

I left for Bergen, where I spent a few days visiting with Norwegian Christians. Among those in Bergen, but who presently lives on an island out from Bergen, is Bjorn Havneraas. Bjorn is a school teacher and is the only Christian on this island. The church here in Hillsboro has allowed and encouraged me to edit a monthly Norwegian paper, called *Evangelists Kail*, and Bjorn is co-editor of this. We have a correspondence course in Norwegian, which was re-approved by the State and Church Dept. in Oslo while I was there, and Bjorn will be taking care of this, plus sending out tracts and answering questions, etc. He is a fine young man and is very much interested in getting the truth to the Norwegians. We have 39 Norwegians on our mailing list now receiving *Evangelists Kail*. We hope this will grow and be an effective tool to spread the truth in Norway. The future for the Norwegian work looks better now than it has for many years. Pray for this work.

TO THE PHILIPPINES

WALLACE H. LITTLE, P. O. Box 297, Peru, Indiana 46970 — As some know, I spent two years (1966-1968) in the Philippine Islands on military duty. At that time, I met and learned to love and appreciate a number of faithful gospel preachers and others beloved in the Lord. I was also privileged to help some with their work in His service. In 1973 with brethren Frank Butler and Jady Copeland, I was back on a month-long preaching trip. Since then, the Filipino brethren have been pleading with me to return, and I have been urged to do so also by U.S. brethren.

God willing, I plan to be there in February, March and April, 1977. On our 1973 trip, we spent most of our time in lectureship-type teaching in the larger cities. This was effective in encouraging large numbers of brethren, and quite a few aliens were converted too. But as Leslie Diestelkamp pointed out after his 1975 visit, it misses saints not living in these cities. The 1977 trip considers both groups. The first two months are scheduled in the countryside barrios; the last in the cities with large concentrations of believers. Paul J. Casebolt of Paden City, West Virginia plans to join me there for this last month. Possibly another brother will be with me for the first part.

This will be an expensive trip, particularly because of the high cost of the necessary travel while there. The brethren here in Peru, Indiana where I peach have graciously agreed to continue my support while I am away so my family's needs will be provided. I would appreciate hearing from those interested in assisting me with the trip expenses. May I hear from you on this

soon?

ALLEN G. KRAMER, 710 West College, Roswell, New Mexico 88201 — The work at Roswell is off to a good start. The church here has a great potential. We are starting a personal work program this week to edify the members and instruct them on doing personal work. We get a list every month showing new comers to the city of Roswell. Two have recently come out of the liberal church to stand with us for the truth. The W. Carl Ketcherside "Unity" movement is really in a big way out here in the liberal churches. Please pray for us that we may grow in wisdom and courage and for a ready remembrance of His word.

PREACHERS NEEDED

CHARLESTON, SOUTH CAROLINA — A faithful gospel preacher is needed for the only conservative church in the Charleston area. A mature, experienced man is needed for a congregation of 55-60, about half of which are military and transient. At present all support can be furnished. Write to Ashley Heights Church of Christ, 2605 S. Oakridge Circle, Charleston Heights, SC 29405.

TAYLORS, SOUTH CAROLINA — The church in Taylors (a suburb of Greenville) is seeking a mature, well-grounded man to labor as a full-time evangelist with 35 members. Full support can be arranged. Contact Roger Pink (803) 244-7252, or Ken Kelly (803) 235-6725, or write Taylor's Church of Christ, Box 506, Taylors, SC 29687.

SELMA, ALABAMA — A sound gospel preacher is wanted to work full-time with approximately 40 Christians in Selma, Alabama. Partial support is available. Interested persons please contact Claude T. Adams, 530 Merrimac Place, Selma, Alabama 36701. Phone (205) 872-7156.

NEWPORT, ARKANSAS — The brethren at the Airbase congregation are in need of a full-time, sound gospel preacher. We are self-supporting, including a three bedroom dwelling. Those interested should contact Benny Payne, 2901 Dewell Street, Newport, Arkansas 72112. Resident phone is (501) 523-3830 and business phone is (501) 523-3952.

WORDS OF LIFE

For many years James E. Cooper, 5794 Butler-Warren Rd., Mason, Ohio 45040 has published weekly an excellent small paper to teach the non-member. It is called *Words of Life* and may be sent to a list of prospects for 5c each. That is for a list of at least 25 which will be mailed directly by brother Cooper. We heartily recommend it.

IN THE NEWS THIS MONTH	
BAPTISMS	459
RESTORATIONS	116
(Taken from bulletins and papers received by the editor)	