

# 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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### THE UNIQUE CLAIMS OF THE BIBLE

The Bible makes certain claims that are completely absurd to the human race if it is not the Book of God. These claims are beyond any other writing and it makes no apology for the claims.

#### 1. CLAIMS TO BE INDESTRUCTIBLE

The Bible claims to be a book that cannot be destroyed in time or eternity. It submits to no power but claims to survive all enemies. Jesus said the heavens and earth will pass away but my word will not pass away (Matt. 24:35). Peter asserts that the word of God will live and abide for ever (I Pet. 1:21). Every type of opposition known has been flung against the Bible with all its power but this book has come out victorious over all.

#### 2. CLAIMS TO ALL-SUFFICIENCY

The word of God will completely furnish every man unto every good work (II Tim. 3:16,17). It contains everything that pertains unto life and godliness (II Pet. 1:3). It contains all truth delivered from God to man (John 16:14). It has been once for all delivered to the saints (Jude 3). The Bible will do all for mankind that God wants done. It is the final authority in all matters. It is perfectly adaptable to all men in all ages. No other book can serve all generations of men as does the Bible. It lacks nothing and supplies all things for all men of all nations and times.

#### 3. CLAIMS TO PERFECT LITERATURE

The Bible claims perfection in literature. It possesses certain qualities that distinguish it from all other writings known. It contains every type of literature known to man. It was reported that Benjamin Franklin, who was ambassador to France, was invited to a French Literary Society of Infidels. It was the rule of the club that each member would

write an original story and submit it to the criticism of the other members. When Mr. Franklin's time came he copied by hand the entire book of Ruth and read it to the assembly. When he had finished he received the applause of the whole group. They pronounced it a master-piece and asked for permission to publish it to the world. Mr. Franklin replied that he could not grant such permission because it was already in print — in the Bible. Before they learned that it came from the Bible they claimed it was the "best love story in the world."

The Bible contains poetry, biography, law, history, prophecy, and love stories. No literature is so pure and complete as the Bible. It is at once the most profound and yet the simplest of all writings. It never grows old with the passing of time.

4. CLAIMS TO CONTAIN THE HIGHEST PURPOSE The Bible serves a different purpose to most books composed by men. Most other books are given to gratify the passions of men, either for knowledge or entertainment, but the Bible is given to curb and control these passions and to prepare the soul for eternity.

The Bible presents man as a sinner and unfit for his entrance into heaven. Other books tell of man's virtues, but the Bible points out the weaknesses of all men alike, even the greatest men of the world. Noah's intoxication is recorded; Abraham's weakness in telling Pharaoh that Sarah was his sister to avoid punishment; David's transgression with the wife of Uriah is recorded; Peter's denial of the Lord is given in detail. The Bible is completely impartial in its account of the history of mankind.

It is also a purpose of the Bible to give the promise of rewards and punishments to those who keep or do not keep its laws. No man can promise rewards beyond his own imaginations and expectations. Neither could this be so in punishments. Its purpose is to guide mankind into a righteous way of living to avoid the punishments stated and to gain the rewards promised.

The demands and claims of the Bible show its purpose. It claims to control the hearts and lives of all men of all nations without a single apology. No branch of human philosophy has ever thought of such a demand.

#### 5. CLAIMS TO BE FOUNDATION OF CHRISTIANITY

Nothing can survive if the foundation is destroyed. The Bible is the foundation of Christianity because it gives the laws and rules for such. Without the Bible Christianity could not exist. No other book has such an influence on the spiritual welfare of all men.

Christianity is not self-evident, as some have thought. There must be some revelation of its nature and working before men can believe. Parts of the Bible serve this pur-

pose, as John states in John 20:30,31. The Christ of Christianity must be known. The gospels are designed to do this. Some claim that Jesus was a pure moral man of the highest standing, but deny that he was divine. This claim is absolutely impossible. How could a man be pure morally and be the grossest impostor of all history? Christ claims to be the Son of God and eternal with the Father. If he is not this he is an impostor and does not deserve to be the founder of Christianity.

**6. CLAIMS TO BE THE BASIS OF FAITH AND HOPE**

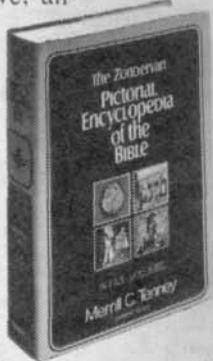
The Bible claims to be the very foundation and source of all true faith and hope. Man is such a creature that he needs laws to govern him. All who believe in God believe that if He created him he gave a law to govern him. This law is by Christ. As the sun is the source from which all light in the universe comes, so is Christ the source of all light of our moral and spiritual being. Remove Christ from the moral and spiritual system and there remains no hope for the soul. Our whole life and all of our daily conduct is predicated upon faith. We take medicine of which we are completely ignorant because we have faith in the doctor who prescribes it and the druggist who compounds the prescription. Either of them are likely to err. We ride in airplanes and automobiles at the hands of others because we have faith in them, but they often err. With the Bible we know its author is never subject to error or mistakes.

In many cases today large numbers have been overcome by false teachers in wolves clothing — teaching anti-Christian philosophy. The Bible will expose these teachers and establish anyone in the faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). No man goes out to save souls unless he really believes the entire Bible to be the word of God, and uses it to establish himself in the faith. Very few people seem to really believe the Bible with their whole hearts, and fear its precepts and doctrine. Even in the church its laws and demands are treated with almost contempt in some cases. God never requires men to believe without sufficient evidence (John 15:22,24). The Bible offers sufficient evidence to all who will investigate its claims.

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# Editorial

Connie W. Adams

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## BAD COMPANY

"Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Several other translations read "bad company" in place of "evil communications." This passage is often pressed into service to show that we ought to associate with people and practices which will elevate rather than tear down our character. While this is true, the context of this statement has to do with the corrupting influences of false teachers; in this case, those who taught error on the resurrection of the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead" (verse 12)? The "some among you" of verse 12 are the "bad company" of verse 33. The resurrection of Jesus Christ is central to the gospel system. If it is not to be trusted then none of the rest of it makes any difference. Indeed, as Paul said "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (vs. 14-19).

It is this hope which purifies us (1 John 3:3). The absence of this hope would therefore promote defilement. Moral conduct is rooted in basic doctrinal truth. Paul said "If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die" (1 Cor. 15:32). False teachers are not good company for any who want to serve God. Paul instructed Timothy to "withdraw thyself from those who do not consent to "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3-5). Of this number were Hymenaeus and Philetus whose "word will eat as doth a canker" and which would result in overthrowing the faith of some (2 Tim. 2:17-18). John said one should not bid "God speed" to those bringing contrary doctrine "for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). Apparently, we have some brethren who have been deceived on this point. But Paul said "Be not deceived."

There are some among us who decry the charge of "guilt by association." They do not want to be

identified with the error; of those whose company they keep. They are critical of brethren who oppose and expose, for instance, the views associated with Carl Ketcherside, Leroy Garrett, Edward Fudge and others of their persuasion. They do not want to be considered guilty by association, but they seem to prefer that association. Brethren who want their material to appear in such journals as MISSION, INTEGRITY, or THE ENSIGN FAIR, surrounded by the offerings of Leroy Garrett, W. Carl Ketcherside, and the bitter froth from the pens of malcontents and modernistic snobs will please excuse me if I do not take very seriously their denials of acceptance of the very views with which their own writings may most comfortably appear.

You can tell a great deal about a man by those he chooses to commend. We have recently read a series of articles in one such journal having to do with "Justification." In it the writings of R. L. Whiteside in his comments on the book of Romans have been reduced to ashes (or so the writer seems to feel) while the comments of G. C. Brewer, K. C. Moser and present-day liberals have been held up as much more desirable. One thing Whiteside intended by his commentary on Romans was to off-set the Calvinistic tendencies of K. C. Moser's book on THE WAY OF SALVATION. We are not surprised that neo-Calvinists among us feel uncomfortable with it.

And what of those who delight in filling speaking engagements at activities where unscriptural practices are featured? Do they take advantage of the opportunity to expose the error or does the activity close with all thinking these were all in accord? Is it not yet possible to have our good "evil spoken of?"

It is still a time to "watch and pray" for some who protest loudly that they have been misunderstood, mistreated and misrepresented, and who still want to "go in and out and find pasture" among faithful brethren, have an entirely different spirit. How do we know this? Just watch the company they keep. How long are brethren to allow wolves to circulate among the sheep without at least calling them what they are?

## THE PHILIPPINE RELIEF

As soon as news reached us of the earthquake and tidal wave which wrought such damage to Mindanao in areas where many brethren lived, we urged brethren through these pages to stand by with assistance. The first reports we received were from the Pagadian City area. I received letters from D. L. Aenlle, Ramon G. Carino and Eduardo Ramiro. They all said essentially the same thing. It was then too early to get the complete picture but it was already evident that much damage had been done and that many saints had been affected. Later, a letter came from Isabelo Hayuhay of Manila who made a trip into the damaged area just a few days after the tragedy struck. He feared the worst and was afraid that unless an observation was offered from someone outside the damaged area, the brethren would not fully comprehend the extent of damage and would not

provide enough help. In this paper we listed the names and addresses of brethren Aenlle, Carino and Ramiro as brethren in that area personally known to us who would serve as messengers of churches and individuals who wanted to send relief to those in their area and to other areas as soon as possible.

In addition to what Wallace Little, Cecil Willis, Larry Hafley, Earl Robertson and others who have preached in the Philippines wrote, I also wrote each of the three men named telling them that brethren here would spread the word as best we could and urging each of them to keep accurate records of all help sent and how it was distributed. I have reason to believe that about \$40,000 was sent from concerned individuals and churches. We knew all the damage was not in that one area. We waited and waited until we could hardly bear the anxiety, hoping to hear from brethren in Cotabato where more damage was done and where there are many brethren. Since we did not hear for so long, most of the relief was rushed to the Pagadian City area with instructions to share it with those brethren in need wherever they lived. The church at Expressway in Louisville (where the editor is a member) sent its help through the hands of Ramon G. Carino who gave a good accounting of all funds received and disbursed. We have heard no complaints about relief sent through either Ramon Carino or D. L. Aenlle. By far, the largest amount was sent through Eduardo Ramiro, at least \$29,000 that we know about. Once relief began to be sent and the need became so widely known, it was difficult to get brethren to stop sending. I personally asked some churches NOT to send anymore when some called to inquire. Long after the need was more than met, brethren continued to call me and others who had preached in the Philippines for advice on the matter.

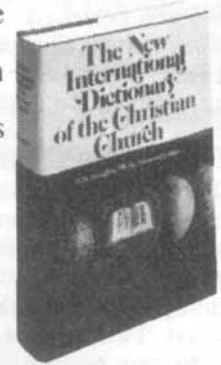
Since I recommended in this paper that these men were trustworthy and would give an accurate accounting, I also feel obligated to report on some irregularities touching some of the relief sent through Eduardo Ramiro. About \$24,000 of that sent through him has been properly accounted for and all should rejoice in the generous hearts of brethren throughout the country who were touched by the plight of their brethren in another land. This refutes the oft-repeated falsehood that the so-called "anti" brethren do not believe in benevolence.

But about \$5,000 has not been properly accounted for. Some of the Filipino brethren themselves first began to point out some questionable things involving relief distribution on the part of Eduardo Ramiro. Wallace Little checked into the charges while he was there earlier this year. Brother Ramiro turned over to him all receipts and records he had on this for an audit to be made by a CPA. In this issue we carry the results of that audit and some conclusions drawn by brother Little. We could not in good conscience forbear carrying this information in view of our earlier recommendations. Read his report carefully. Let us all pray that brother Ramiro will correct his wrongs in this matter. He is a very able man and has done outstanding work in the past.

At one point, some of us who had preached in that nation were so distraught over fears we had for our brethren in the stricken areas, that Arnold Granke and I considered personally going to carry relief from brethren here and to assist in the distribution, should brethren here wish to use us for that purpose. Brother James P. Needham suggested that it might have been better had some of us gone. Perhaps so. But even so, we would still have been dependent on brethren there to assess each need. We hope that none will conclude that all relief was misused for it was not. The suffering of brethren was greatly relieved. Let us thank God for this. It would be grossly unfair to become suspicious of ALL Filipino preachers and brethren. We believe a wrong has been committed by brother Ramiro and that he has not only acted dishonestly but has also compromised the confidence which many good brethren placed in him, the editor included. Now let us all pray for his repentance.

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**DISTRIBUTION OF THE  
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On 17 August 1976, shock waves from an earthquake centered in the ocean southwest of the Philippines brought great devastation to the island of Mindanao. Triggered by the quake, three giant tidal waves smashed into the coast of Zamboanga del sur, including Pagadian City. The first hit about 1:10 a.m. when most folks were asleep. The destruction was almost beyond description. In the city itself more than 4000 people were reported dead or missing and presumed dead. According to the Philippine Government, the final loss for the whole area was over 40,000.

Eduardo Ramiro, the preacher for the Kawit congregation in Pagadian City wired the US for help. The message, as relayed to me through several, was: "Need help; tidal waves killed more than 100 saints," Several of us solicited benevolence. \$29,917.71 I know of was sent to Eddie for distribution to needy saints. My report deals with this sum. Additional funds were sent to several other preachers, and perhaps to Ramiro also.

Later Cecil Willis and I received complaints against Ramiro from a number of Filipino preachers. They accused him of misusing the funds. Specifically, he was charged with: (1) trying to purchase property on the high ground in the town, to build a "new, modern church building"; (2) buying pictures of the dead to aid in raising funds from the US when in fact not a single saint had been killed; (3) purchasing building materials to construct this "new, modern church building"; (4) persuading the Kawit brethren to use some of the money to repair their building instead of for their own benevolent needs; (5) financing a brother in business by purchasing the cloth this brother needed to open a tailor shop; (6) buying several hectares of rice land for himself; (7) using some of the money to pay off his personal debts, especially for his furniture.

These were grave charges. They needed checking. Those from whom I solicited benevolent funds and others who had also contributed to these, and assisted me on the expenses of my recent preaching trip there asked me to investigate. There was no personal joy in this; Eddie Ramiro is my friend as well as my brother in Christ. None have treated me with more hospitality than did he and his wife Sol.

## Results Of My Investigation

First, on the charge he said, "More than 100 saints are dead.": Eddie's copy of the cable did not say this. The brethren who received it do not remember it saying that. When he made the appeal, there had been more than 100 confirmed deaths in that area (first reports were sketchy) with many more confirmed later. This might have caused the confusion, by having to pass through several to reach me.

Second, concerning buying pictures of the dead: Eddie says, and is backed by American brethren: he was asked to send pictures because these would help get the needed benevolence. Eddie's remark, holding the pictures in one hand and checks in the other saying, "Without these (pictures), you don't get these (checks)." Seems understandable in light of this.

Third, of the three men who accused him of asking them to negotiate for the property in town for the "new, modern church building": None supported his statement by independent witnesses. Romulo B. Agduma stated publicly Eddie had sent him a handwritten letter announcing his intention to build this "new, modern church building". Eddie denied this in front of ten or more witnesses. Romulo was unable to produce the letter at that time. After Eddie and the others had returned to their homes in another province, Agduma found the letter. I HAVE IT IN MY POSSESSION NOW. It says exactly what Agduma claimed, thus also partially verifying the charges made by the three brethren above.

Fourth, Eddie admitted persuading the Kawit brethren to divert part of the benevolence to repair their building. He also admitted having purchased a truck load of building materials, but claimed he sold it back when he received rebuking letters from Cecil and myself (October 1976). I was present when he publicly confessed sin in these, asking forgiveness of the Kawit congregation. Further, he did write some US brethren who had sent him benevolent funds, and after-the-fact asked their permission to repair the building, admitting he should have done so in advance. I read two letters from US churches giving him permission, provided the benevolent need was satisfied first.

Fifth, on the boat back to Pagadian City after the confrontation in Agduma's house, in anger and hurt Eddie threatened the three who claimed he had sought their assistance in negotiating for the property for the "new, modern church building". The threat was to take them to law for libel. Later, he likewise threatened Agduma.

Sixth, Eddie freely offered me the receipts for disbursement of the funds, with his written permission to have them audited. This was to account for the \$29,917.71.

Seventh, the sum of money was so large Eddie was overwhelmed and did indeed plan to misappropriate at least some of these funds. After letters from Cecil and myself, and possibly others, he had second thoughts. He appeared sincere in his public con-

cession for urging the Kawit brethren to misuse the money for building repair. He displayed a lack of wisdom both in what he said and how he said it in connection with the pictures of the dead, and in refusing (substantial) help to needy saints beyond the Pagadian City area, when their situation was at least as serious as that of the Pagadian brethren. Eddie lied in the public confrontation in Agduma's house and sinned when he threatened to take the brethren to law.

Eighth, according to the Auditor's report, Eddie has some accounting to do. There is more than \$5000.00 unaccounted for IN ANY MANNER. Next, while his control over those funds obviously and unquestionable used for benevolence was good, it was entirely unsatisfactory in all "gray areas". Thousands of pesos (nearly 25,000.00) were spent for which the receipts were so vague as to be impossible even to guess what was purchased. One receipt alone was for more than P19,000.00. The coincidence between this and the oft-repeated, "Eddie went to Cebu City and bought P20,000.00 worth of cloth to set up another brother in a tailoring shop" is great, and demands an explanation. I found no conclusive proof he did spend the money in this manner, but the similarity of amounts and timing to the charge are so close that without a complete explanation, suspicion will hang over him. He was charged with purchasing several hectares of rice land for himself. No positive proof was found, but the amount of money for which the receipts were so vague as to defy understanding by the Auditor, plus the still-unaccounted for funds would have been more than enough to pay for this land. This also cries out for an explanation. The Auditor found no evidence in the receipts that Eddie used the money to pay his furniture debts.

Ninth, I sent a copy of this article to Eddie. His response, minus repetitive, personal and unrelated items, appears below:

### Eddie's Reply

"I received your letter and I am grateful for the encouragement and your concern for my soul. I sincerely appreciate the way you conducted your personal investigation of the charges laid against me, how I distributed the benevolent funds sent through me by the churches and American individuals. It is only natural on your part to distrust me and call me dishonest in handling the funds because of those who reported me to be such. But I have some of the receipts of the money I received from the individual churches in your nation. As benevolence is still going on, considering that funds did not arrive at the same time, so some of these who extended help for the poor saints will also be receiving receipts corresponding to the amount they sent.

"There might be some misunderstanding on the funds entrusted to me by the churches and individuals because many times we gave money or goods to those who were very badly in need without getting receipts from them. Some preachers and churches as requested by the sender to be given

assistance have not submitted to me the receipts as to the recipient of the funds that were handed to them for the needy victims in their locality. I did not receive any instructions from the churches and individuals that sent the funds to insure receipts every time distribution was made.

"... I am flattering brother (I think he means "kidding"—whl) brother Agduma in fact there is no truth we ever construct a 'modern building'. We purchased materials not for a new church building but to repair the damaged portion of the old building and to add additional room connecting the old building due to the abrupt increase in attendance.

"Brother Wally, I was not threatening the four brethren but decided to bring the case in court. But because of your advice per your telegram when you were in Cotabato, Marbel area, I immediately gave up my plan for litigation.

"... Also some of the receipts of purchases have not been kept and some more were destroyed when our helper washed them with my pants. Anyway some receipts had been sent to the sender corresponding to the amount they sent."

The next paragraph stated, some benevolence was in kind rather than money. Then he continued: "... In fact I still have some bundles of receipts purchased after you left Pagadian City. Should you like that I will send them to you? . . .". Later, he again denied any guilt.

I believe Eddie has plenty of repenting and public confessing to do, unless he provides an accurate explanation and accounting of the unreceipted funds SOON. You may draw your own conclusion.


I weep.

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## Let No Man Despise

### Thy Youth

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(EDITOR'S NOTE: Stanley W. Adams is the nephew of the editor and son of J. Wiley Adams who writes a column for this paper. He attended Florida College four years and preached two years for the Bloomfield church in Macon, Georgia, supporting himself by working for a furniture company. He and his lovely wife, Carla, are now working with the church at Alabaster, Alabama, the congregation with which the late Frank Smith labored. They moved to this new work without assurance of full support. The work is off to an excellent start. At last report Stanley is still short about \$200 a month in needed support. We commend his first article to our readers.)

### WHERE ARE THE RUTHS

Upon writing this article, I have considered many things that are occurring, and have been occurring, throughout the past ten years or so. I write this article realizing that my years are young and perhaps others can say it better and more scholarly. However I feel strongly that much teaching needs to be done not only on the need for Christian women to be good Christians but also for Christian men to be likewise. At this time I wish to direct my thoughts to the Christian women.

In reading the book of Ruth one is most surely touched by the statement of Ruth to Naomi in Chapter 1 and verse 16. The devotion of Ruth to Naomi is indeed touching. Orpah decided to go back to her homeland. She went her way. Ruth's example of devotion to the only family she had is something we all should duplicate in our lives. We live in a society that is always in a hurry. Devotion to family is looked upon by many as weakness. Husbands go their way, wives go their way and the children are reared by whoever is around at the time. Often times in the quest to be "somebody" families become nothing. After years of striving to be "somebody" husbands wake up and wonder, "where did I go wrong?" Mothers wonder, "Where have I failed?" In the very years when husbands and wives should be building a home, selfishness overtakes them. They may be successful in accumulating worldly possessions but what about building a foundation of love and mutual respect that will stand no matter

what else happens. Selfishness rears it's ugly head and many times in later years of marriage, after the children are gone, the husband and wife wonder why they do not feel close. Nature slows them down and they find no happiness in anything but their work.

It is sad enough to see this situation in the world, but brethren, how sad a day it is in Israel when these conditions rear their heads among Christians. Often times these conditions are found among elders and teachers. Wives who should be happy to serve God act as if they have to compete with their spouse. Certainly there is nothing wrong with the wife working away from the home as such (Ruth was a very frugal businesswoman) but when this working is the driving force behind living, it is high time for her to get down on her knees to the God that made her and ask forgiveness for her selfishness and for forgetting her priorities. Women should not feel like their life is unfulfilled because they vacuum the house or wash the dishes or change diapers. If they could only realize how truly admired a woman of this type is by men there would be many more good mothers and wives. To me, a woman who puts God and her family first and herself last is the most beautiful creation in God's universe. A happy, contented, Christian woman; where is she these days?

Lest anyone get the wrong idea I am not saying a woman should be like the dolls you see on the dashboards. You push their head down and they go every which way. A woman should be humble and meek. Many seem to think meekness means weakness when the opposite is true. Meekness is strength under control.

I used to hear my great-grandmother mention a song she knew about the hand that rocks the cradle rules the world. By the looks of the world it looks as if no one is doing any rocking. Why not slow down and enjoy life? Where are you going? (Read Proverbs 31:10-31).

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### A FAR BETTER WAY

If it were possible for churches everywhere to restore to faithfulness all those in their area who are presently out of duty, new and larger church buildings would have to be built in almost every town and city. There are literally hundreds of people who once confessed the precious name of Jesus and were baptized for the remission of their sins who have not remained faithful to their commitment, and after a period of vacillation and uncertainty, have wandered back into the world.

The possibility of achieving a restoration of these erring members is far more possible than merely idealistic, and as such is deserving of our careful attention. But it occurs to me that the more effective means of retaining converts is the real thing needed. I do not argue that we should not seek to restore the unfaithful, for such is not only the assignment of the church, but the individual as well (Gal. 6:1). However, it seems that if some way could be devised whereby we could keep those who have been converted, it would render the necessity of restoration far less a problem.

I do not propose to be holden of such a sublime solution. However, I do wish to suggest that most derelicts follow a similar path in their route toward total departure. And while these simple things will not, admittedly, solve the aforementioned difficulty, they most certainly will contribute considerably to the retardation of the mass exodus of new converts.

I am convinced that many newly converted Christians fail to remain faithful from an absence of purpose. Once we have taught someone the truth, we watch through tear-filled eyes as he is baptized into Christ. Following such action, we proudly sigh with the relief of accomplishment and view him as he stands there—a new convert! And there he stands. And stands. And stands. And therein lies at least a large part of the difficulty. Whether or not this new babe grows is left to chance. His future education in spiritual things is aimless, random, or at best undesigned. Brethren, new converts need purpose! We would not dare leave a new-born baby to fend for himself, realizing full well that he would soon die. How then can we expect the newly arrived spiritual babe to survive in the absence of some provision for his sustenance? Spiritual values are not absorbed by some ethereal process of osmosis; they must be distributed, assimilated, and then used. Such requires intense teaching, regular stimulation toward action

and, most vitally, a good example to show that such behavior is greatly to be desired from a practical point of view.

The absence of purpose naturally results in an absence of pursuit. A course to follow is absolutely necessary in any field of endeavor. Not only should such instruction include the clear, concise and understandable route to be followed, but it should also include a mentally perceptible goal which will necessarily add fuel to the motive to pursue along certain prescribed lines. The Bible is most effectively used when it is tenderly, but candidly carrying some spiritual adolescent along toward spiritual maturity. Its course, although strait and law-restricted, is well defined and easily discernible. Its glorious promises are so brilliantly displayed that they make the bosom swell with the expectancy and desire of hope. The newly found freedom in Christ and the continual voluntary submission to his will is held out in Scripture as that which will produce a tranquility and quietude described as a peace which is beyond comprehension (Phil. 4:7). Such realization by a new convert will greatly reduce any neutrality or evasion and render his return to the world far less likely.

I am convinced that many converts stray back into the world because of our failure to administer loving rebuke. If teaching is not intended to change lives, and if rebuking errant ways is not part of teaching, then I fail to see any value in it! We sometimes stubbornly refuse to see that a large part of teaching or preaching is involved directly with stern rebuke and strong, careful reproof. I freely grant that chastisement in teaching should spring from proper motive, but I also call to your attention the fact that true love is not averse to chastisement and, in fact, is not true love at all if it is devoid of it (Heb. 12:6-11). Loving exhortation, meekly imploring chastisement, tenderly applied, shows we care and I believe many lost sheep are wandering aimlessly in the world of sin because inattentive shepherds failed to show true love by keeping them sternly in the way. They left simply because they thought nobody cared!

A large number have left the faith because they thought it would be easy. We need to make it emphatically clear to newly born citizens of the kingdom that "all who live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). If we can teach them that Peter and the other apostles left a beating with backs punctuated with bloody stripes "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41), then they will likely come to expect sufferings as not only a common, but necessary part of Christianity. Only as they come to realize that Christ "was tempted in all points like as we" (Heb. 4:15), will they be motivated to overcome. And only as they are taught that God will "provide a way of escape that ye may be able to stand" (I Cor. 10:12), will they see that temptation is bound to come and that they must learn to seek deliverance from it through the Word of God. As surely as we teach them that Christ was made perfect by overcoming (Heb. 5:8-9), they will be impressed with the necessity of following such a noble example. We need to show the



new convert that living for Christ is not easy, but that the promises to be received by the faithful are so much greater than any inconvenience or suffering we must bear that they are not worthy of any comparison. Only then will they have the necessary determination to remain faithful.


Finally, we cannot pamper and shelter the new convert and expect him to become strong. He needs to be subjected to the elements if he is to build up any immunity to sin and disease. If there is trouble in the church, he needs to know about it! He needs to know because he needs to understand that we can no more tolerate error inside the Lord's body than we can otherwise. He needs to be shown that immorality and shameful conduct requires discipline, that failure to respond to loving and repeated calls to repentance is reason for withdrawal, and that true dedication to biblical instruction sometimes requires that our "dirty laundry" be hung out for all the world to see. And he needs to see clearly that although there may be strength in numbers, the man who stands with God is in the majority, no matter how many stand otherwise. No person seeking to go to heaven should be left at the baptistery, believing that he has entered into a germ-free society where nothing can get at him and where all with whom he has contact are devoid of any imperfections. Such an occurrence will surely hasten his return to what he considers the "real" world with "real" people. But when he is shown that the church is people and that at times people will stumble and fall, but that they must get up again and keep trying, then he likely will be constrained to emulate such courage and determination.

Ladies and gentlemen, nobody has ever been rewarded for having started the race, but for having lawfully completed it (II Tim. 4:6-8)!

**EXPOSITION:  
TEXT and  
CONTEXT**

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### **BE NOT DECEIVED**

We are warned in the Scriptures against being deceived. Paul wrote the Corinthians and the Galatians, "Be not deceived" (I Cor. 6:9; 15:33; Gal. 6:7). John and Paul wrote, "Let no man deceive you. . . ." (I Jn. 3:7; 2 Thess. 2:3). Hence, these passages, as well as others, tell us we need to be alert, lest we be deluded and misled.

There are many ways by which man can be deceived. Let us notice briefly several of them.

#### **Thinking God Can Be Mocked**

Some are deceived by thinking God can be mocked. Paul writes, "Be not deceived; God is not mocked:

for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). No one can fool or outwit God. Men may fool themselves, but they cannot fool God. All will reap what they sow when God brings in the harvest.

Those who think they can walk after the flesh (participate in worldly and sinful practices) and still go to heaven are deceiving themselves. God will not allow such profligates to enter heaven. God's spiritual law is just as inflexible as his physical law. We reap what we sow, whether spiritually or physically.

Paul plainly states, ". . . 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" (I Cor. 6:9-10). We cannot live in adultery or homosexuality or drunkenness, etc., and go to heaven. Sowing to the flesh will produce corruption (Gal. 6:8).

#### **Deceived By Sin**

Sin is deceiving multitudes. The inspired writer stated, "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Sin offers happiness, but gives misery. It promises success but produces failure. Heartaches, disappointments, disease, wars, death, and eternal damnation are the results of sin. Yet, in spite of its tragic and devastating effects, mankind tolerates and condones sin.

The reason for man's approval of sin is because of its deceptive nature. It does not come clothed in rags of suffering and shame, but rather adorned in satin of pleasure and honor. But sin is a "snake in the grass," a "wolf in sheep's clothing." Beware of sin!

#### **Deceived By Riches**

In the parable of the sower, Jesus said the thorny-ground hearer becomes unfruitful because the word is choked out by the care of this world and the deceitfulness of riches (Matt. 13:22). Riches are deceitful and many who have striven after them have pierced themselves through with many sorrows (I Tim. 6:10).

Money and material possessions give many people a sense of security. They think if they have a large bank account and possess a good home with all of its luxuries, they are set for life.

But there could be a depression and the rich could become paupers overnight. Sicknes could wipe out one's life savings. The government could collapse or be overthrown and our money would be worthless.

Furthermore, money cannot buy life. The rich will die as well as the poor. The parable of the rich farmer (Lk. 12:16-21) shows this. His wealth did not enable him to buy a lease on life. God said, "Thou fool, this night thy soul shall be required of thee" (v. 20).

Jesus said, ". . . for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). There are more important things in life than money. Good health is one. Happiness is another. Salvation of the soul is another. Let's not be deceived into thinking that material things are the summum bonum of life.

### Deceived By Hearing Only

James wrote, "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22). Some think that if they just attend the services and attentively hear the word preached, they have fulfilled their responsibility. They are deluded! The word must be obeyed.

Brethren will listen to sermons on withdrawing fellowship from the unfaithful, but do nothing about it. Others will listen to a sermon on soul-saving and then never do anything about trying to save someone. Some will listen to a lesson on what the Bible teaches on modest apparel and shamefastness, but do nothing about their scanty attire. Such brethren are deceiving themselves into thinking they can serve God while failing to obey Him.

Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man. . . ." (Matt. 7:24). Those who hear and do not are likened unto a foolish man (7:26). James tells us that to hear and do not is like beholding our face in a natural glass and then go away and forget what we looked like (Jas. 1:23-24).

### Deceived By False Doctrines

False teachers, by good words and fair speeches, deceive the hearts of the simple or unsuspecting (Rom. 16:17-18). Paul said to mark or watch them closely and avoid them. To the Ephesians, Paul declared, "Let no man deceive you with vain words" (Eph. 5:6).

Satan uses every form of trickery and craftiness to delude our minds and capture our souls. Paul says, "And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:14). He comes to us in a pious, sanctimonious manner. His preachers call themselves "preachers of righteousness" (2 Cor. 11:15). They appear humble, loving and consecrated to the Lord. But they are pretentious, and "with feigned words make merchandise of you" (2 Pet. 2:3). They speak lies in hypocrisy, having their conscience seared with a hot iron (1 Tim. 4:2).

To prevent deception, we should search the Scriptures to see if the things are so (Acts 17:11). John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jn. 4:1). Let's be cautious about what doctrine we hear.

### Deceived By Our Lives

Some of us may think we are better than we are. There are those who think they have no sin. They are deceived. John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1:8). No man lives above sin. The best of us is going to sin. When we do sin, however, we have an advocate with the Father, Jesus the Christ (1 Jn. 2:1).

Too, Paul wrote, "For if a man think himself to be something, when he is nothing, he deceiveth himself (Gal. 6:3). The person who believes he is so strong that he does not have to be concerned about being overcome of sin, is deceived. Paul is attacking overconfidence, such as Peter manifested in saying


that he would never deny Jesus (Matt. 26:33-35). This type of person does not even think he needs the help of other brethren to help bear his burdens. He can bear his own burdens, he thinks. Paul says he deceiveth himself.

In conclusion, we quote the words of Jesus to his disciples when he spoke to them about the destruction of Jerusalem: "Take heed that ye be not deceived" (Lk. 21:8). This advice is just as timely today.

Using Great Plainness  
of Speech

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### SALVATION BY GRACE THROUGH FAITH (NO. 3)

In our last article, we pointed out that salvation is the gift of God, and that it was provided by God's grace in the giving of His Son, Jesus Christ. In this article we want to discuss:

#### Law and Faith

In Romans chapter one, Paul shows how man is to be saved. He is very emphatic about the gospel being God's power to save. He says in verse 17 that the righteousness of God is revealed "from faith unto faith." This righteousness, Paul says, is revealed in the gospel, verse 16. The word "faith" in verse 17 is used in two different senses. It is from "faith" (the system of teaching) unto (in order to) faith (belief on the part of man). The first word "faith" is used in the same sense in Jude verse 3. Thus the word "righteousness" used in verse 17 is the same as that used in Rom. 10:1-2, where the words "righteousness of God" means that which is to be obeyed as we noted in our definitions of words in 1 John 3:17 in our first article.

One of the problems that many are having in understanding how one is to be saved by grace and at the same time by obeying the perfect law of liberty (which James says we are to be doers of—and by which law we are to be judged, James 1:25; 2:12) is a lack of understanding of Paul's teaching concerning law keeping in the first five chapters of the book of Romans.

#### Keeping Law Without Violation

If we understand this point, we are well on our way to understanding how we are required to keep the instructions given in the perfect law of liberty; (and cannot be saved without so doing), and at the same time understand that we are saved by grace. When Paul speaks concerning not being saved by works of

law; he is referring to keeping any law perfectly—not offending in one point. If you miss this point, you have missed the entire point of his teaching. If a man did that, Paul said, then the reward would not be of grace but of debt (Rom. 4:4). God would owe it to that one who so kept the law, any law set forth by God. This same principle is true with Eph. 2:8-9; Titus 3:5, and every other passage of scripture that speaks of works—even regarding the perfect law of liberty. No man, saving Christ, has ever kept any law to perfection, for Paul said all have sinned and come short of the glory of God. (Rom. 3:23). Hence, no man can claim salvation by his meritorious workings. For, after one sins one time, he must depend on the blood of Christ (which is God's only cleansing agent) to cleanse him of this sin, and that means salvation by grace.

### But What About Our Obedience?

If brethren could understand that God's grace is seen in every command given, then they could understand how Paul could say that Abraham's faith was counted unto him for righteousness (Rom. 4:20-22). And we are told to walk in the steps of faith of our father Abraham (Rom. 4:12). Thus, if we have the kind of faith that Abraham had—that is believing on God who raised Jesus our Lord from the dead, we too shall be justified by faith (Rom. 4:24; 5:1).

The word "faith" or belief here includes, of course, doing all that God's grace (every command given) requires. For when we examine Acts 16:31-34, we see that those who were told to believe were instructed as to what to do. When they had repented and were baptized, the text says they brought Paul and Silas back into their house and sat meat before them "having believed."

### But What About Paul and James?

Someone may be heard to say, "doesn't James contradict Paul in James chapter two when he says that Abraham was justified by works" (James 2:21)? No! Notice the arguments that are being made by Paul and James.

In Romans chapters four and five, Paul is stating that works without faith will not save—for no man keeps any law perfectly, and that is the only way a man could be saved by works.

In James chapter two, James is stating that faith alone without works of obedience will not save. However, when we work works of righteousness (God's commands, Psalms 119:104; Acts 10:34) we are still saved by grace through faith, for God's grace provided the commands. Thus, we are saved by "faith which works by love" (Gal. 5:6).

#### NEED HELP ON PERSONAL WORK?

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#### STEWARDSHIP—MONEY

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We ask our readers to recall from previous study that a steward is one who has been entrusted with something of his master's to use for his master's well-being. There will be a time of accounting, so we recognize that "it is required of stewards that one be found trustworthy" (I Cor. 4:2).

In some way we all have been blessed by God with material prosperity. Some have more than others, but we all have some. We might suggest that this would include much more than our "take-home" pay. We have received many fringe benefits, freedoms offered by this nation which we help support with our taxes, good homes, and many luxuries about which others in the world know little. We must return a portion of this prosperity to God to do the work He has established the church to do. I Cor. 16:2 says, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

In 2 Cor. 8 and 9 Paul has a great deal to say about giving. Though this situation was one of benevolence for the needy saints, his principles will have general application. We will notice these things to help us be better stewards of our monies.

#### The Example (8:1-5)

Paul begins this section of 2 Corinthians by making an appeal to the generosity of the Macedonian churches (v. 2). He mentions their "great ordeal of affliction" and "deep poverty," yet they still gave in an "abundance of joy" and showed the "wealth of their liberality." Now these Christians could have reasoned, "We are suffering enough." "How can we give?" "Let the rich and big churches give!" Someone among them might have suggested that they ought to store their funds up for even worse times. No, their giving was with LIBERALITY. This word is defined as "simplicity, singleness, generosity, i.e. without self-seeking, openness of heart manifesting itself by benefactions." Their hearts were not cluttered up with self-seeking motives; they had one single purpose. Their attitude of liberality resulted in an abundant giving.

The Macedonians also gave beyond their power (v. 3). Paul had not even expected so large an offering. They were in no danger of giving too little, but considering their own poverty they may have been in danger of giving too much. Most Christians (?) today seem to want to know how little they can give rather than giving beyond their ability.

The giving of the Macedonian Christians was voluntary. It was on their own accord (v. 3). They even seemed to beg Paul into allowing them to participate in this good work (v. 4). In many places today the begging is being done by the preacher or elders to the members in trying to get them to give. Such "pressured-giving" does not benefit the donor. Our giving must be from the heart; yea, we must DESIRE to give.

Why were the Macedonians so generous in their giving? Paul gives us the answer in verse five. They had given themselves first to the Lord. This is indeed the root of the problem. Too many do not want to surrender "self." The family, house, cars, jobs, recreation, and sometimes even the dogs and cats, all come before God. "But seek first His kingdom and His righteousness; and all these things shall be added unto you" (Mt. 6:33).

#### **The Exhortation (8:6-15)**

Paul now begins to exhort the Corinthians regarding their own contribution. He encourages them to imitate the worthy example of the Macedonians (v. 6). We all ought to take a look at ourselves and see how well our giving matches up to the points made above. Is our giving characterized by generosity, liberality, and going beyond our ability?

The Corinthians were told to abound in this grace (v. 7). They were abounding in faith, utterance, knowledge, earnestness, and love. But we must abound in every area of the work of the Lord (1 Cor. 15:58). The word abound means "to be present in abundance, overflow; to be over and above a certain number or measure." The Jew had a certain number (tithe-10%) to give; the Christian is not under such bondage. He is free to go above any set limit. He is free to see just how much he can give! But how many think they can give less than the Jew? Someone tells the following story which ought to illustrate this point. "A Jew and a Christian were in business together. They agreed to attend each other's church services. The Christian sat with the Jew and heard the 'Rabbi.' The plate was passed, and the Jew, loving his religion, gave \$30 (a tenth of his week's earnings). Come Sunday, the Jew sat with the Christian during the service. The plate was passed. Although they had earned the same wage, the Christian (?) gave his usual \$10. The Jew whispered to him, 'Almost thou persuadest me to be a Christian.' " Let us remember the poor widow who gave 100% (Mk. 12:42-44)!

The Corinthians were to practice the love of Christ (vs. 8-9). To feel that we are forced to give profits us nothing. "And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing." (1 Cor. 13:3). Our giving must be motivated by our love for the spread of the gospel and the benefit of the needy saints. Paul appeals to the example of the great love of Christ who gave up the "riches" of heaven to become poor for our benefit.

Paul next exhorts the Corinthians to complete their good work according to their ability (vs. 10-12). It is not enough to desire to do good or plan to do it "some day." Faith without works is dead (Jas. 2:14-

26). Our giving is to be according to our ability, not someone else's. We might be able to give more than someone else. It is funny how man's prosperity begins to dwindle around April 15 (income-tax-time) and around the first day of the week (laying-by-in-store-time).

The final point in this section is for the Corinthians to give in order to relieve the burdens of others (vs. 13-15). This exhortation is based on the principle of equality. He quotes from Ex. 16:18 in regard to Israelites having an equality of manna. Though some, due to age or physical strength, might gather more than others, they all were to have their portion. Those who tried to "horde" it up, found themselves in need of an air freshener. Paul is not saying that everyone should have equal amounts of dollars and cents. The point is that no Christian should be in distress while another Christian has an abundance.

#### **The Messengers (8:16-9:5)**

These messengers had been selected by the churches to handle the collected funds (8:16-24). The purpose in having these messengers was "that no one should discredit us in our administration of this generous gift." It is always wise to have more than one person handling large donations. What is the old saying about "safety in numbers?" It is sad even to see in some churches that no financial statement or report is made of any kind to the congregation. Beware!

In this section Paul also appeals to the pride of the Christians at Corinth (9:1-5). He said it was not necessary for him to write in this regard, suggesting that they knew what they must do. Paul had boasted of the Corinthians to those in Macedonia. It would certainly be embarrassing to him and to the Corinthians as well if they failed to carry out their purpose. Some of us ought to be embarrassed when we post the amount of the contribution for all to see.

#### **The Encouragement (9:6-15)**

Paul now begins to speak of the motives for giving. He speaks first of all about the law of nature, the law of reaping and sowing (v. 6). If we give bountifully we shall receive bountifully, if we sow sparingly we shall also reap sparingly. Our giving should not be grudgingly. Some give their money to the Lord like they give their teeth to the dentist. Neither should our giving be of necessity, that is, we should not feel like we are forced to give. Rather our giving must be done cheerfully. God loves a cheerful giver (v. 7). Do we want to please God?

Paul finally ends this section of the book by writing about the results of bountiful giving (vs. 8-15). When we give bountifully God will increase our resources (vs. 8-11). When we give bountifully the needs of the needy saints will be met (v. 12). When we give bountifully prayers are going to be offered to God. Thanksgiving will be made to God (vs. 12-13). They will be intercessions made on behalf of the givers (v. 14). Surely this would be a great blessing for "the effectual fervent prayer of a righteous man availeth much." (Jas. 5:16).

#### **Conclusion**

Let us remember these things when it comes time

for us to purpose in our hearts how much we are going to give to the Lord (9:7). Remember that as stewards we will have to give an accounting unto God.

## SET FOR THE DEFENSE OF THE GOSPEL

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### SATANISM

C. S. Lewis once said, "Man makes one of two mistakes with Satan; he either denies his existence or has an inordinate interest in him." On Nov. 15, 1972, Pope Paul VI gave an address on Satan that embarrassed many Catholic scholars. One Catholic scholar said, "No up to date theologian believes Satan is a person" (*New York Times Magazine*, Feb. 4, 1973, page 15). Joseph Komenchak, Professor of Dogmatic Theology at St. Joseph Catholic Seminary in New York said, "For most theologians a personal devil is something of an embarrassment" (*Newsweek Magazine*, Aug. 16, 1971).

We need to be impressed with the fact that Satan is real. Peter said so (1 Peter 5:8). Satan talked to Adam and Eve in the garden (Gen. 3:1-19). He both talked with God (Job 1:6-12; 2:1-5) and appeared to Job (Job 2:7). Satan tempted Christ (Mt. 4:1-11). Satan is a real person.

#### Rise of Satanism

In a movie several years ago a woman gave birth to the baby of Satan. This movie, "Rosemary's Baby," I consider a slap at the virgin birth.

Then in 1966, the "Church of Satan" was founded in San Francisco by Anton Szandor LaVey. With 10,000 members in 1971, it grew to 2 million in 1975. LaVey copyrighted *The Satanic Bible* in 1969, which says, on page 46, "The seven deadly sins of the Christian Church are: greed, pride, envy, anger, gluttony, lust and sloth. Satanism advocates indulging in each of these 'sins' as they all lead to physical, mental and emotional gratification" and on page 33, he says "hate your enemies with the whole heart, and if a man smite you on one cheek, SMASH him on the other!; smite him hip and thigh, for self-preservation is the highest law." When LaVey started his 'church' he and his disciples staged a 'black wedding' with a nude woman on the altar.

#### Concern over Satanism

Law enforcement authorities in this country have been concerned over Satanism and the practice of such. Two men in California and Montana were charged with murder and are reported to have ad-

mitted killing their victims and dismembering their bodies as a part of a Satanic ritual. In Livingston County, Michigan, a 17 year old girl was tortured and killed and those charged with her murder claimed to be "Satan's Satanic Servants." In Los Angeles, police investigated the murder of a school teacher. The missing heart, lungs, and other body parts of the dead teacher were thought to have been used in a bloody sacrifice to the Devil. Charles Manson often claims to be Satan and the Sharon Tate murders have connections with Satanism. 'Squeaky' From, you remember, was associated with Manson, and made an attempt on President Ford's life.

#### Origin of Satan

"Where did Satan come from?" is a question often asked. Some have suggested he was (1) created by God, (2) always existed or (3) he is a fallen angel. Some passages have been used to prove he has been kicked out of heaven.

(1) *Isa. 14:12* — "How art thou fallen from heaven, O Lucifer, son of the morning!" and with these words many suppose Lucifer is Satan. However, a closer look at *Isa. 14* shows Lucifer is the "king of Babylon" against whom the proverb was taken up. The text says "king of Babylon" not Satan.

(2) *Ezek. 28:1-19* — "thou was perfect" . . . "I will cast thee to the ground" refers not to Satan but to the "prince" (verse 2) and "king of Tyrus" (verse 12).

(3) *Lk. 10:18* — "I beheld Satan as lightning fall from heaven" does not say he fell from heaven but Jesus was using a simile to show how Satan is limited or bound.

(4) *Rev. 12:7-9* — This passage says the Devil "was cast out into the earth." A study of the book of Revelation will show this was in vision to John and not the Devil being cast out of heaven into the literal earth.

While I have read several articles on the origin of Satan, none so far to my satisfaction gives a specific answer. With this I may expose my ignorance, but I had rather do that on this point than teach error. I feel it may be one of those things known to God (Dt. 29:29) and that we would do ourselves a service trying to avoid Satan rather than spending a lot of time seeking to learn his origin.

#### Titles of Satan

The New Testament gives several titles by which Satan is called. He is called "the devil" (Mt. 4:1); "the tempter" (Mt. 4:3) and "Satan" (Mt. 4:10). Then he is called "Belial" (2 Cor. 6:15). He is called "Beelzebub" (Mt. 12:24-30). In Revelation he is called the "dragon" (Rev. 12:3, 9, 13, 17).

#### Satan Described

The way the New Testament describes Satan gives one a good picture as to his nature. Peter speaks of him as "a roaring lion" and "your adversary" (1 Peter 5:8). Jesus called him the "prince of this world" (John 12:31), and "a liar" (John 8:44). Paul calls him "the god of this world" (2 Cor. 4:4); "an angel of light" (2 Cor. 11:14) and "the prince of the power of the air" (Eph. 2:2).

### Is Satan Active Today?

Some might wonder if Satan is active today? No, not personally. You will not meet him on the street. The New Testament pictures Satan as being restricted or limited in power. Jesus said he was able to bind the strong man, which is Satan (Mt. 12:22-29). Jesus said he beheld "Satan as lightning fall from heaven" (Lk. 10:18). Again, Jesus said Satan was "cast out" (John 12:31). Paul said Jesus "spoiled principalities and powers" (Col. 2:15). One of the things Jesus did was to "destroy . . . the devil" (Heb. 2:14), and "destroy the works of the devil" (1 John 3:8). The Devil is pictured as being cast out" (Rev. 12:7-13). If language means anything, these verses all suggest that Satan is restricted and bound.

However, while one is bound he can work through his agents or messengers. For example, while Jimmy Hoffa was in prison, he still carried on through his agents, and with the agents of Satan doing such a good job today, he really doesn't need to be loose. Satan is changed into "an angel of light" and his ministers are transformed as the ministers of righteousness" (2 Cor. 11:14-15). And one of the things these ministers do is use deception. One's coming is described as "after the working of Satan with all power and signs and lying wonders" (2 Th. 2:9-10). Satan is described as taking the word of God out of the heart, of those who hear the word and not giving it a place in their heart. "Satan" is said to do this in Mk. 4:15, but in Mt. 13:19 "the wicked one" is said to do this. All false teachers are the agents through whom Satan works today.

Paul said the devil had a 'snare' (1 Tim. 3:7). His snare may be at times good words and fair speeches (Rom. 16:17-18), the flesh (2 Peter 2:18) or his subtlety (2 Cor. 11:3).

While Satan is out seeking whom he may devour (1 Peter 5:8), we need to remember to "resist the devil, and he will flee from you" (Jas. 4:7).

### Restoration Footnotes

*Earl Kimbrough*

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Brandon, Florida 33511



### A DANDY DEFINITION

The dictionary describes a "dandy" as a person "who gives undue attention to dress." Daniel Sommer told about a "little preacher" in earlier days who had a slightly different definition of the word, but one we can appreciate today, in view of some characters we see cavorting around here and there. The preacher's name was Michael Gorman.

Sommer participated in a debate with Robert Miller, a Dunkard or German Baptist, at some place in Ohio near the end of the last century. Among those who attended was a Dunkard preacher from McPherson, Kansas, who "parted his hair in the middle" and "was girlish or dandyish in appearance." Gorman, though small in stature, was opposite in appearance. One day the two met between sessions and the Dunkard from the Sunflower State said to Gorman, "I don't wish to hurt your feelings, but I have called you a Campbellite feist."

"And I don't wish to hurt your feelings," Gorman replied, "but I have said you are the German Baptist Dandy. And as you may not know what a dandy is, I will tell you. A dandy is one who would be a woman if he could! But since he can't, he does all he can to show people that he is not a man." (William Wallace, *Daniel Sommer, a Biography*, pp. 165-166).

Noah Webster couldn't top that.

## THE NEWS LETTER REPORTS

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

**EDWARD L. ROBERTS**, Parkview Apts. 36, Powhatan Point, Ohio 43942 • We are leaving the work at Powhatan Point the last of September for Brunswick, Ohio. We have had two good years of work here. In this time we have had 13 baptisms and 12 restored. The congregation in Brunswick, Ohio has an average attendance of about 16 members in a town of 15,000. All of my support will have to come from the outside. At this time I have partial support to go up on but will need more to be able to work full-time with them. If there is a congregation that could help in the work at Brunswick, please write me at my present address before September 30, 1977 or write the brethren at Brunswick. Their address is: Church of Christ, 317 Pearl Road, Brunswick, Ohio 44212.

**J. MARKLEE RAULERSON**, 170 Wilson Hts., Kalispell, Montana 59901 — Those who will be traveling in the Great Northwest and particularly Montana should be interested to know that there are two new churches (bringing the total to three) in the state of Montana. In addition to the church in Poison, MT there is now a church meeting at 1229 7th St., W. in Kalispell, MT. This is the church which met temporarily in Whitefish, MT.).

Contacts are: George Watkins (755-2625) or J. M. Raulerson (755-9779). There is also a new congregation in Evaro, MT (15 miles north of Missoula). Contact: Leroy Bowman (726-3647). Also, in Fernie, British Columbia, Canada there are some saints meeting in the home of Leslie Hess (423-7262). At this time there is not a gospel preacher who can devote full-time to traveling and preaching in Montana. Don Partain and myself are "making tents" and preaching as opportunity affords. If any reader knows of any other faithful saints or anyone who may be approachable with the truth please write me at the above address or call (406-755-9779).

### ATTENTION BULLETIN EDITORS

**EDMUND LOPES** is a prisoner converted by Dennis Lynd. The state of Illinois tried to delay his baptism but that effort failed through pressure brought on by the news media. He is reported to be a man of great faith and much ability and there is some hope that he may preach the gospel once he is released. You might do much good by adding his name to your bulletin mailing list. His address is: Edmund Lopes, Box 99, Pontiac, Illinois 61764.

**GENE TAYLOR**, Box 4013 Sta. A., Evansville, IN 47711 — I have been working with the Northwest church in Evansville since the first of June. Since that time we have had two baptisms and one restored. The church here is under the leadership of three fine elders and shows a willingness to work. We have just completed a six weeks men's training class and will have more classes once school starts in the fall. Besides my support, the church here is helping support three other men: Aude McKee in Knoxville, TN; Doug Davidson in Richmond, VA and Rudolfo Berdini in Rome, Italy. We publish a weekly bulletin, **THE TRUTH SEEKER**, with about 650 on our mailing list. It is mailed to the community surrounding our building and to interested individuals across the states. Our fall meeting will be with A. C. Grider, October 3-9.

**JIMMY TUTEN**, 6710 Dorchester Rd., Apt. 200 H, Charleston Heights, SC 29405 — We at Ashley Heights are moving well in spite of being hit hard during vacation periods this summer. The brethren are at peace and are enthusiastic. We just completed a training class and already two of our young men have been out to preach in difficult places in SC. One of them had never preached prior to the training class. Soon we plan to conduct a training class in cottage meeting procedure and hopefully can get several brethren into homes teaching the gospel. We believe if we can accomplish this we will see immediate growth. Recently one young lady was baptized; we have two restored and two confessed errors. If you know of any in the service stationed in Charleston who would be interested in attending a sound church, get in touch with me and we will contact them. The work here is difficult and slow. Pray for us, brethren. Be sure to visit with us when passing through this area. Our address is 2605 S. Oakridge Circle, Charleston Heights, just off I-26 and Ashley Phos. Road.

**JERRAL KAY**, P.O. Box 834, Rapid City, South Dakota 57701 — So far as we know this church here is the only sound church in this state. We have 42 members with an attendance of about 50 usually. The church is a little over two years old. I am working full-time with the church which is known as the Box Elder congregation. Between February and June of this year we have had 8 baptisms. Leon Odom conducted our first gospel meeting this past May. We are one mile from the main gate of the Air Base. Coming east from Rapid City on I-90 take Exit 63 (Box Elder) or take Exit 66 and go south over the railroad tracks to

**Please Renew Promptly!**

Line Road. We meet on the corner of Line Road and Oak St. (The editor and his family enjoyed meeting with these brethren on Wednesday night in August while returning from a meeting at Kaysville, Utah. The brethren have an attractive meeting place and seem to be making good progress. It was our privilege to teach their adult class that night. If you have never visited with brethren in such areas where congregations are so scarce, it would do you good to do so. We met also with the church at Emerado, near Grand Forks, North Dakota where Gary Hargis is doing a good work. They have about 40 in attendance. Brethren, the great northern plains of our land have been grossly neglected when it comes to gospel work.)

**JAY K. Guyer**, 57 Holly Lane, Holliston, Massachusetts 01746 — The church here no longer meets in our basement, rather in the basement of the Masonic Lodge in Hopkinton. Having a more permanent place has already helped in that some have recently visited our assemblies. For midweek services we rotate having study in our homes. We have made an offer on a building which has been accepted and look forward to having our own property. It is an old Baptist building on about a half acre in Sutton, MA which is south of Worcester and 20 minutes southwest of Hopkinton. In June we had a short, but edifying meeting with Robert E. Speer from Wisconsin. A few area residents came. The work here is a bit more encouraging in recent months. We have four Bible studies going on presently and other contacts to be pursued. While we have lost members who have moved out of state, these have been replaced by some who were converted while out of the northeast but who have returned as permanent residents. With two new families we have an attendance of 35, excluding visitors. In November Robert Speer and I plan a six week's trip to Nigeria where we expect to speak three times a day.

#### **PREACHER NEEDED**

**HARRISON, ARKANSAS** — The Capps Road church is in need of a full-time man to work with us. Partial support will have to be raised elsewhere. Please contact Bud Walsh, Rt. 8 Box 575, Harrison, AR 72601, (501-741-9182); or James Watts, Leonard Ave., Harrison, AR, (501-741-9035).

#### **IN THE NEWS THIS MONTH**

BAPTISMS	473
RESTORATIONS	153
(Taken from bulletins and papers received by the editor)	