

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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NUMBER 1

THINK ON
THESE THINGS

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HATING THE PROPHET

All through the history of sinful man the word of God has always had two effects upon man: it makes him repent and turn to righteousness, or it makes him hate the message and the prophet who brings it. When Ahab was king of Israel, he followed a very wicked course and gathered about him many false prophets who would prophesy as he desired. This is very much like religious conditions in the world today. The preacher who dares to speak what God has revealed on all matters, especially when it condemns the general practice of people, becomes the object of hate.

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah," by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so" (1 Kings 22:8).

Ahab was not the last man to hate a prophet because he did not speak good concerning him. This attitude was characteristic of Israel all through their history. Stephen concluded his discussion with the Jews of the Synagogue with these words: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). For these words Stephen was killed by the mob.

The setting of the statement in 1 Kings 22 shows that the king of Israel had designs against another king and wanted the help of Jehoshaphat in the effort. He already had the death sentence passed against him by Elijah because of his crime of greed and murder. His evil

wife Jezebel had developed a plan which he carried out to have Naboth killed because he wanted his vineyard. When Elijah told Ahab that "in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" (1 Kings 21:19), Ahab replied to Elijah: "Hast thou found me, O mine enemy?"

Paul inquired of the Galatians, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).

Why is it that a man can be corrected—told the truth—about many other matters, but makes you his eternal enemy for telling him the truth about God's word? A stranger can be stopped on the street and told that he is going into danger if he keeps on in the direction he is going, and he will thank you and take another course. But your best friend can be sinning against God and if you tell him about it he will, in many cases, become your enemy.

Maybe the answer to this strange behavior lies in the nature of religion itself, and in the fact that most people do not like to be considered ignorant of such important matters. Most people think of religion as a thing so personal that it should not be changed. They think of it as a sort of heritage that belongs to their ancestors. For this reason it is an insult to tell them that they are wrong.

Men do not like to appear uninformed in the basic and important matters of life and eternity, but the terrible truth is that the great majority of this age is ignorant. To try to tell one the truth when he considers himself informed enough to know, is an insult.

But neither of these reasons appear in the case of Ahab's hate for Micaiah. It was a clear case of a man wanting to do a thing but not wanting to reap the consequences. He wanted to be told that he would be victorious in spite of the fact that he knew a prophet had told him he would die. Those today who want to hear "good" about themselves when they are doing those things that are wrong are in the same class with this evil king.

It will be observed that the truth was not changed because several hundred prophets spoke "good" of the king, nor was it changed because the king hated the prophet and had him put in prison. It is the same today. The truth remains the truth whether we believe it or not, and even if we hate the preacher.

The religious population of the world, whether actively practicing the precepts of their religion or not, will cry out against the man who has the conviction and courage to speak out against error in doctrine and practice. "Hast thou found me, O mine enemy?" they will cry. Many will say or think: "but I hate him; for he doth not prophesy good concerning me, but evil," Do not confuse the message with the messenger. You will not destroy the truth by killing the bearer of that truth. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16),

Foy E. Wallace, Jr. Passes

We received word that Foy E. Wallace, Jr passed away on December 18 at the age of 84. We take note of his death with mixed emotions.

Many brethren are indebted to him for the valiant battle he waged against Premillennialism. While editor of the *Gospel Advocate*, he engaged Charles M. Neal in debate at Winchester, Kentucky in January, 1933. This marked a turning point in that struggle. In 1936 he started the *Gospel Guardian*, later changed to the *Bible Banner* in which he waged war on the college in the church budget and against developing signs of a greater institutionalism. In 1950 he began *Torch* in which he wrote some of the clearest material anyone has ever produced in opposition to church support of institutions and centralization of power.

In 1956 he held a meeting at Glenwood Hills congregation in Atlanta, Georgia while the editor labored there. I have never enjoyed nor profited more from a meeting than that one. He spent his sixtieth birthday with us the day it ended. One night he exposed the sponsoring church and charged that it (1) made ecumenical elders, (2) was guilty of religious feudalism, and (3) made chain churches which he called "Piggly Wiggly churches of Christ."

It is regrettable that he allowed personal bitterness to alienate him from the brethren who appreciated his work the most. From about 1960 on he allowed his influence to be used by those who formerly he opposed. It was tragic to see him often preaching for small gatherings of people many of whom had no appreciation for his work and to whom he was only an aged, long-winded preacher.

We must leave his case in the hands of Him who judges righteously We still preach many things he taught us.

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By Earl Irvin West

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Editorial

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THE FAITH ONCE DELIVERED TO THE SAINTS

The first four verses of Jude sounded a warning to those within the church of that day to guard against "certain men" who would creep in "unawares" and undermine that system of divine truth which he called "the faith." Jude was written late in the first century when the issues facing the church had taken on a different complexion from those of the first few decades after Pentecost. By this time the formal Jewish opposition had lost its punch and the church faced the insidious threats of bizarre philosophical approaches which came in with the advance of the gospel in Greece and North Africa.

The trouble they faced did not come from frontal assaults on the faith from the unbelieving world but rather from the deceitful behaviour of those who professed allegiance to the truth while drawing away disciples after them. Attacks from without have always drawn the people of God closer together. The greatest devastation has always come from within.

A Body of Truth — "The Faith"

The appeal of Jude 3 is to contend for "the faith." This argues that there is a body of teaching distinguished from all human wisdom. What pertains to "the faith" can be determined. If not, then contention for it would be impossible. It is popular these days to argue that truth cannot be known absolutely, that every generation and every person must find what appears to him to be truth. Jesus said "I am the way, the truth and the life" (Jno. 14:6). Before Pilate he said "I came to bear witness unto the truth. Everyone that is of the truth heareth my voice" (Jno. 18:37). The fulness of grace and truth came by him (Jno. 1:14, 17). He promised his apostles to send the Holy Spirit to guide them into "all truth" (Jno. 16:13-14). There is a body of truth called "the faith" which may be known so that "saints" may contend for it.

Complete Truth — "Once" Delivered

The finality and completeness of this body of teaching is indicated by the word HAPAX translated "once" (KJ), "once for all" (NIV and NASV). This body of truth has one time for all time been made known. This passage strikes a death blow to all claims of latter day revelations. It argues the finality, completeness and all-sufficiency of God's revelation. There is nothing left to be added from human wisdom. Nothing should be subtracted from it. Indeed, "His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 1:3). It was during one interval of human history that God began and com-

pleted the revelation of that body of truth called "the faith." Paul said "once was I stoned" (2 Cor. 11:25). That exhausted the number of times he was stoned. "It is appointed unto man *once* to die" (Heb. 9:27). Man's appointment with death is summarized and finalized in that statement. When Jude said the faith was "once for all" delivered to the saints that argues for the fulness and completeness of divine truth in what God delivered. Every system of religion based on the claim of latter day revelations is therefore false including Mormonism, Adventism, Jehovah's Witnesses, Armstrongism and other systems of like nature. They all have in common the notion that divine revelation was *not* once delivered. If the fulness of its revelation occurred in the first century then all such claimants are proved to be false teachers, blind guides and deceitful workers.

Authoritative Truth — "Delivered"

When Jude said this faith was once "delivered" he emphasized the authoritative nature of this body of teaching. In Titus 1:3 Paul said that God "hath in due times manifested his word through preaching, which is committed unto me. . ." This has reference to the apostolic preaching, the kind which Paul did. There are three terms used in the New Testament to describe these men through whom this revelation came.

(1) **Ambassadors.** Paul said "We are ambassadors for Christ" (2 Cor. 5:20). It is a misuse of scripture to apply that statement to modern-day Christians. The term "ambassador" implies a commission, suggests an official embassy and includes credentials to demonstrate the authority by which these ambassadors spoke. To receive an ambassador is to extend recognition to the power which sent him. Likewise, the rejection of an ambassador is the rejection of the power standing behind him. Jesus said to his apostles "He that receiveth you receiveth me" (Mt. 10:40). These men were sent forth to bind and loose what had already been bound in heaven (Mt. 18:18). Unto them Jesus said "Whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained" (Jno. 20:23). Unto these ambassadors of heaven the Lord gave the power to state divine law. The law did not originate with them for it was already settled in heaven. They made it known. Further, they were given credentials to show their official embassy in the miraculous powers they possessed. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12). The age of miracles belonged to the time of their ambassadorship. During the time they were involved in this apostolic preaching, their credentials confirmed their word (Mk. 16:20).

(2) **Earthen Vessels.** In order to "deliver" the faith, Christ chose the earthen vessels of the apostles into whose hearts he shinned the light of inspiration. "For God, who commanded the light to shine out of darkness, hath shinned in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7). The "earthen vessels" of this passage were those who had the light of divine inspiration and therefore does not relate to preachers other than those who originally "delivered" the faith. Since

they had "the light" of divine knowledge, their message was authoritative and not to be rejected.

(3) Witnesses. The faith was "delivered" by witnesses who saw the Lord, heard him speak, knew directly of his deeds and could speak as eye witnesses of his resurrection. Jesus said to them just before his ascension "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Peter said "We . . . were eyewitnesses of his majesty" (2 Peter 1:16). John wrote "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . declare we unto you" (1 Jno. 1:1-3). The special appearance of the Lord to Paul was to make him "a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16). The faith was "delivered" by chosen and empowered ambassadors who were vessels of earth into whose hearts the light of divine truth shone, and who were witnesses of the power and majesty of our Lord. What they "delivered" therefore is authoritative and binding on earth even as it is bound in heaven.

Trustees of The Faith — "The Saints"

Knowledge of the truth delivered and obedience to it made saints of them even as it does today. A saint is one made holy and consecrated to the Lord's service. Every saint should cherish the truth which set him free and should seriously consider his obligation to guard that body of truth which made him free. The faith is worth contending for. The word "contend" in Jude 3 represents the most strenuous effort required of man. It speaks of struggle, of intense effort. If the faith is not defended from those who creep in unawares then the hope of all mankind is lost. When saints grow weary from the struggle and retire from the field of battle then the enemy shall take captive souls at his will. Those of us who live now are deeply indebted to those who have gone before us who had to sort out truth from error and who, upon finding truth, contended for it with all their might. We owe it to the faith itself to contend for it. We owe it to ourselves. We owe it to our unsaved friends and loved ones. We owe it to generations yet unborn. What God delivered must be kept as he gave it. "There is one Lord, one faith, one baptism" (Eph. 4:5). Let us be constantly aware of the sly maneuvers of those who would slip into the flock, deny the faith, compromise with error and lead souls astray. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

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A CHRISTIAN'S REVIEW OF "CAMPBELLITE QUESTIONS AND BAPTIST ANSWERS"

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INTRODUCTION

The first chapter of a book entitled "Bible Briefs Against Hurtful Heresies" by H. Boyce Taylor, published in 1977, is called "Campbellite Questions and Baptist Answers." The material was printed in the January 1977 issue of "The Baptist Challenge" edited by M. L. Moser, Jr. of Little Rock. In the first weeks of 1978, I reviewed the material in ten lessons on radio station KXLR in Little Rock. I now desire to review the material in writing for the readers of *Searching The Scriptures* and then I hope to publish the material in a booklet for a wider and more permanent circulation.

I sincerely hope that many good people who wear the name "Baptist" will have opportunity to read this review. I realize how prejudiced and emotional we can become about our religion, especially when someone questions or denies our cherished beliefs. Therefore, let me say in the beginning of this study that I have absolutely no hatred or animosity toward the Baptist people. Many of my friends and relatives—both dead and living—were and are members of the Baptist denomination. But truth should be more important to us than anything else on this earth, and to me it is. I hate no group or individual, but I certainly share the feeling of the one who wrote, "Through thy precepts I get understanding: therefore I hate every false way" (Psalm 119:104). If I say something which you find to be contrary to the scriptures, do not believe it. But if what I present in this review is the truth, then that's the way it is and it will be true when we all stand in judgment and are judged by that standard (John 8:31, 32; 12:48). Truth is not negotiable, and our rejection of it does not change it in the least (Rom. 3:3, 4).

What is "Campbellism"?

Before continuing, we need to say some things about Alexander Campbell and the use of the term "Campbellite." We shall begin with this definition:

"Campbellites: A term sometimes applied to Disciples of Christ (a) whimsically, by themselves; (b) ignorantly, by the non-church public; (c) viciously, as well as ignorantly, by the less enlightened members of the less enlightened sects." (Encyclopedia of Religion, Published by Vergilius Firm, 1945, p. 116.)

It has been said that when a football is thrown during a game, three things can happen and two of them are bad. In this definition, we find all three positions bad. I do not believe that Christians should accept an unscriptural name nor joke about such serious matters. And the other two alternatives are surely unacceptable to all honest people.

The truth is, there is no such thing on earth as a

Campbellite or a Campbellite Church! You never saw either. The term is used in derision by those who are envious of people who insist upon wearing a scriptural name—Christian. "Campbellism" is only a figment of the confused minds of denominational preachers. My resentment of the material under review and my defense of those who are called "Campbellites" is not to be construed as an admission of being a Campbellite. I reject the term, just as I do all human or unscriptural names in religion.

What About Campbell?

Alexander Campbell (1788-1866) and his father, Thomas Campbell, and the Campbell family came to America as Irish immigrants and were reunited in 1809. Thomas and Alexander, along with other great men of the restoration effort, had, through their study of the Bible, come to reject Catholicism, protestant denominationalism, and all human creeds. They came to reject their unscriptural baptism and were baptized (immersed) into Christ for the remission of sins as the Bible demanded. They issued such challenges as "Let us speak where the Bible speaks and remain silent where the Bible is silent" and "Let us call Bible things by Bible names and do Bible things in Bible ways."

I have in my office a picture of a monument which stands in the Cane Ridge Cemetery near Paris, Kentucky. It says that the man who is buried there was united with the Church of Christ at Cane Ridge in 1807. That was two years before Alexander Campbell came to America, and he was a Presbyterian when he came to this country. On the subject of names, he wrote, "But, alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute."

Campbell was a great man with a brilliant mind. But he was only a man, and was right only as he believed and obeyed the scriptures—the same as with any of us today. If anyone can name something which we teach or practice that originated with Alexander Campbell, we will reject the teaching and cease the practice—gladly and gratefully!

Our Review Begins

As we begin our review of the material, we quote the first paragraph:

"Three copies of a little leaflet published by some Campbellite brother have been sent to the writer of late. The leaflet is entitled 'Questions for Baptists.' At the head of the leaflet is the language of the Apostle Peter exhorting us to 'Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear.' Believing in the sincerity of those from whom these questions have come, with meekness and yet with delight the writer undertakes to answer these questions."

Mr. Taylor does not mention the name of the author of the questions directed to the Baptists, therefore I do not know who he was. Since it is a common practice for some Baptist preachers to refer to Christians as "Campbellites," and because of certain statements made, I assume that the questions were written by someone in the church of Christ. Neither Taylor nor Moser would deny that by their use of "Campbellites" they have reference to the church of Christ.

The questions are clear, pointed and relevant, and as we shall see, merit better treatment than they received in Mr. Taylor's answers.

The Question, Answers, and Review

"1. 'Why are you a Baptist?' Because Jesus Christ and all His apostles were Baptists, for they were all baptized by the first Baptist preacher."

There's not a word of truth in his answer! Christ and the apostles were not Baptists, and the teaching and practice of John was as far from that of a modern Baptist preacher as black is from white or truth from error. Baptist preachers today baptize those who confess their "salvation" and "because of" the remission of sins. John baptized those who confessed their sins, and his baptism was for (unto) the remission of sins. Read Mark 1, verses 4 and 5.

If Christ and the apostles were Baptists, they and all those who were responsible for writing the scriptures did not know it, for no mention was ever made of it. If Christ received "Baptist baptism" he must have been in the Baptist Church. But that cannot be true, for he was baptized by John before the church was established—even according to Baptist doctrine. If Christ and the apostles were Baptists, then should not all people today be Baptists, and would it not follow that they must be in order to follow the Lord? It would be interesting to hear a Baptist preacher quibble and double-talk in answer to that question. Again, if Christ and the apostles were Baptists, what does that imply concerning the Catholics, Methodists, Presbyterians, and all others? Are they all lost, or would a Baptist preacher argue that they can be saved even though they do not follow Christ and the apostles?

We shall have more to say about John and the name in response to other questions and answers.

(This study will be continued in the next issue.)

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OUT OF CONTROL

No! deserves to be placed on the list of endangered species of words. It is on the verge of extinction from our vocabulary. With each passing day, more Americans demonstrate that they are unable, and unwilling, to restrain themselves from anything their impulses suggest, and the spirit of the day is caught by the refrain of a recent pop song which exhorted us all to get out on that floor and "boogie-oogie-oogie till we just can't boogie no more!" The result has been terrifying: having neglected the restrictions that served as our controls, many of us are spiraling downward in a moral tail-spin.

Many forms of this indulgent behavior are obviously serious. The epidemic of teenage pregnancies and VD, the prevalence of drug, alcohol, and tobacco addiction, the random violence menacing our cities, the sordidness served up to us as entertainment, and an unfortunately long list of other problems sicken us and let us know just how undisciplined we have become. But this lack of restraint is not confined to the moral weaklings in society. All of us, to some extent, have lost control. During the holiday season just passed, for example, how many among us restrained ourselves responsibly in the use of our credit cards? How many of us put reasonable limits on our eating? The inability to say No! is morally dangerous, no matter who suffers from it.

I believe the most regrettable aspect of our 'permissive society' is that it reflects a shortage of individual SELF-control. It is easy to blame our woes on society. But society is a collection of individuals. And if society is permissive, that only means that individuals, like you and me, are. Instead of waiting for society collectively to become more restrained, we need to begin now making ourselves more disciplined. We need the courage to assume responsibility for ourselves. We need to decide personally to choose the very best and determine, God helping us, that our lives will be reasoned and rational. No one can do that for us.

Too often we rely on salvation by legislation. We simply assume the answer to any social problem lies in more and stricter laws. Good laws, of course, are beneficial and necessary, but in a country where individual citizens cannot or will not place self-imposed checks on their own behavior in obedience to common sense, there is little hope that any externally-imposed regulations will help much. What is required at the present time is not a proliferation of legal statutes. We already have more laws than a policeman can shake a billy club at. What we do not have is sufficient self-mastery on the part of each person.

Parents, I suspect, need especially to take note of the

importance of moral self-restraint. It is not enough to force our children to do right. At some point in the future, our restrictions on their behavior will cease to be enforceable, and unless we have also taught them how to make responsible choices for themselves and equipped them with their own internal moral gyroscopes, we will see them flounder as adults.

In a certain sense, we who are Christians are 'controlled' by God. But in another important sense, we are to be controlled by ourselves. Listen to Paul: "I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9:26f). Paul certainly understood that ultimately the restrictions were God's and that it would only be by His help that he could live within them, but he surely also understood that God expected Paul to be big enough to CHOOSE these restraints as his own and to exercise his own self-mastery in the application of them. Paul, with his vigorous and manly sense of moral self-command, would be appalled at the flabby impulsiveness of some of us who cannot even voluntarily cut down on our gasoline consumption, much less impose the limits of moral decency upon ourselves.

Contrary to popular thinking, reasoned discipline does not hinder freedom. To think so is to confuse true freedom with reckless abandon. Actually, control makes freedom possible. The steering wheel of a car restricts its movement. But unless we define freedom as the right of the car to propel us into any ditch or oncoming vehicle it pleases, we would say that adequate 'discipline' at the wheel is one of the restraints that allow a car to be useful and not destructive. Similarly, as an old saying goes, no human being is really free who cannot command himself. As Peter, writing by the Holy Spirit's inspiration, put it, "By what a man is overcome, by this he is enslaved" (2 Pet. 2:19). It does not take a very expensive dictionary to explain the difference between liberty and libertinism. From a purely practical standpoint, then, we need self-discipline to be useful as well as free. After all, the man who does not stand for something will fall for anything, and he who is everywhere is nowhere. But, more important, from the Biblical standpoint, a lack of personal control is sinful. Self-restraint is everywhere praised in the Bible as a virtue (Gal. 5:23, 2 Pet. 1:6, etc.). And Peter pointed out that, as the world gets worse, there is all the more need for us to be in command of ourselves: "prepare your minds for action; be self-controlled" (1 Pet. 1:13, NIV). As common wisdom tells us, following the path of least resistance makes men, as well as rivers, crooked.

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THE DAYS OF OUR YEARS

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In Psalm 90:10,12 we read: "The days of our years are threescore and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone and we fly away. . . . So teach us to number our days, that we may get us a heart of wisdom."

These words were written by David nearly three thousand years ago. Yet they state a fact that is just as true, and contain an exhortation just as much needed today as when David wrote them. For in these words David teaches us something of the brevity of life, and of the value of time. This should be of particular significance to us at this season of the year, when our thoughts are tuned to the new year that we have just entered. Before you read this article we will have crossed the threshold of the year of our Lord, 1980. The year of 1979 is now history, and has taken its place with the preceding years as a part of the past.

For everyone, the beginning of another year should be a time for sober meditation. For we are now one year nearer to the end of our earthly sojourn than we were at the beginning of 1979. Which means that we have one year less to prepare for the day of judgment when we will receive according to the deeds done while in the body, whether good or bad (2 Cor. 5:10). A story that impressed itself upon my mind years ago, concerned a man who died very suddenly. His friends were heard to express their sorrow that he had not had time to prepare for death. They were wrong! He had those years that he had lived. That is, in fact, the purpose of living, — to prepare for death and the judgment (Heb. 9:27). How precious a thing, then, time should thus be! Yet how much of it is wasted by so many, impatiently waiting for comparatively trivial plans for the future to materialize, or some supposedly important date to arrive, and failing to realize that the present is all that we have.

A World Governed By Time

God, Himself, is not subject to, nor restricted by the limitations of time. Isaiah describes Him as "the high and lofty One that inhabiteth eternity" (Isa. 57:15). Peter said: "A day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). Nevertheless it has pleased him to place us in a world that is governed by time. Some one has said that time is but a broken off fragment of eternity. One poet has said:

Out of eternity a new day is born.
Into eternity at night will return.

Living thus in a world of time, our plans and activities are carried out with due regard to its limitations.

Solomon said: "For everything there is a season, and a time for every purpose under heaven" (Eccl. 3:1). Recognizing that principle, the farmer sows his seed in the spring, and reaps the harvest in the autumn. For the wage-earner there is a starting time and a quitting time. Business transactions are carried out with due regard to time. Bills and installment payments become due at a certain time of the month, and beyond which they are reckoned as past due. Business documents, to be valid, must bear a proper date. A non-dated or improperly dated check can invalidate it, and justify a bank's refusal to cash it. The events of history have been recorded with respect to time, not only in terms of the day and month and year that an event transpired, but also with reference to whether it was B.C. or A.D.. Lawbreakers are often required to serve "time", which means being deprived of their liberty for that portion of their life.

And so, as our thoughts are turned toward the year that lies ahead, let us look again at the words of David: "The days of our years are threescore and ten, or even by reason of strength fourscore years; yet is their price but labor and sorrow; for it is soon gone, and we fly away." In these words David tells us that **Life Is Brief**.

While, to the child, time often seems to drag; for those that have attained the allotted span of seventy years, or even by reason of strength eighty or more years, life has seemed very brief. Ask anyone who has lived to ripe old age, and he or she will tell you how rapidly it seems that those years have flown by. And those of us who have reached, or passed middle age find that each succeeding year passes a little more rapidly than the preceding one.

There are various expressions used by the inspired writers of the Bible that teach us about the brevity of life. David likened man's life-span to "grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth" (Psalm 90:5,6). Job said: "My days are swifter than a weaver's shuttle" (Job 7:6). To anyone who has seen a weaving machine in operation, the figure of the shuttle as it rapidly travels back and forth is suggestive of the rapidity with which our days come and go.

The writer of the book of James gives us an impressive illustration of the brevity of life, and some words of caution as to the uncertainty of our carrying the best laid plans to fruition. "Come now, ye that say, Today, or tomorrow we will go into this city and spend a year there, and trade and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For ye ought to say, If the Lord will, we shall both live and do this or that" (James 4:13-15).

Thus James compared our life-span to the wisp of early morning vapor that is so quickly dispelled by the rising sun. One moment it is there. In a few moments it is gone. And how much like life! Here is a man of forty years, at the peak of his physical and mental powers. One moment he stands before us, vibrant with life, and radiating confidence in his plans for the future. But tragedy strikes in the form of a heart attack, or an

automobile accident, or an assassin's bullet, and in the next moment he lies before us a lifeless corpse, his plans unrealized. Thus James taught us that we should make our plans subject to the will of God. "If the Lord will, we shall do this or that." Some one has well said that, Man proposes, but God disposes. Which means that God has a way of bringing the best laid plans of man to nought.

So because of the brevity of life, it was thus David's plea that God would

Teach Us To Number Our Days.

How much we need to remember that time is a precious commodity, and should not be wasted. During the past few years governments have become greatly concerned about the rapid depletion of non-renewable resources, — natural gas and crude oil. They are now telling us that the known supplies are rapidly dwindling and could conceivably come to an end in the near future. Therefore they are urging us to use what we have to the best advantage. While this is a matter to be deeply concerned about, of far more importance is the need to realize that time is also non-renewable. Once it is gone it is beyond recall.

Jesus taught both by word and example the value of time. On one occasion he said: "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John 9:4). He lived about thirty three years on earth, and his personal ministry occupied but three and a half of those years. Yet think of what he accomplished in that time (John 21:25). And all because he realized the value of time, and used it to the best advantage.

The apostle Paul also taught us something of the value of time when he wrote: "Look carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil" (Eph. 5:16). A footnote offers as an alternative reading, "buying up the opportunity." The idea suggested is that our lifetime is a time of opportunity. We redeem that time by making use of the opportunities as they come. Since the same opportunity never presents itself more than once, if we do not make use of it when it comes, it is lost forever.

A Proper Sense Of Values Needed

In placing a proper value on our time, we need to have a proper sense of values, and apportion our time accordingly. This raises the question of, How much of my time is given to preparation for eternity as compared to the time that is spent in earthly pursuits?

Some years ago I read an article by some one whose name I have forgotten, the substance of which was a breakdown of the average life of sixty five years and the amount of time spent in various activities. I remind you again that the figures given were the average, and not necessarily true of everyone. The facts presented were as follows:

1. Three years spent in education. That is as if one were to attend school twenty four hours a day for 1095 days.
2. Eight years spent in amusements. I presume that this represented time spent in watching television and attending ball games.
3. Six years spent eating. I remind you that this is the average.
4. Five years spent in transportation. That would be

the time we spend in our cars and other conveyances, going to and coming from work and other places.

5. Four years spent in conversation. Remember, this is average.

6. Fourteen years spent in work. Based on a forty hour week, I presume.

7. Twenty four years spent in sleep. So when the fabled Rip Van Winkle slept for twenty years, he got nearly all his at once.

8. Three years spent in sickness and convalescence. For some, this figure may seem abnormally high, but was given as the average.

The interesting (and disturbing) aspect of the article was that it went on to point out that if one were to spend one hour each week in a church service, that in those sixty five years it would have added up to less than five months. Think of it! Sixty four years spent in pursuit of things that will benefit the body which one day will return to the dust from whence it came. Less than five months spent in preparation of the soul for eternity. Yet how many there are who think that an hour spent in worship on Lord's day morning fulfills their responsibility insofar as spiritual necessities are concerned. Such a concept is the result of a mixed up sense of values.

Yes, this life, which is a time of sowing, is short. Eternity, which is the time of harvest, is long. Lord, teach us to number our days!

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THE NEW JERUSALEM

QUESTION: In Rev. 21:2—When John saw this Holy City the New Jerusalem coming down from God out of Heaven and he was to be their God and dwell with men—When was this to take place and where? Is this literal or symbolic language? — D. H. M.

ANSWER: Three of the most popular views concerning this passage are: 1) A Premillennial View. Some premillennialist teach that this is the fulfillment of Matt. 5:5: "Blessed are the meek, for they shall inherit the earth" and 2 Pet. 3:13: ". . . we look for new heavens and a new earth, wherein dwelleth righteousness." They conclude that this is a picture of the righteous coming down out of heaven to dwell on this literal earth after it has been renovated, purified, and made the eternal abode of saints. 2) The Victorious Church In The Present. Some hold that this is a picture, in symbolic language, of the church of today—victorious over the tribulations and foes of the past (Judaism and Heathenism) and in a society entirely different from the past and more favorable for fulfilling the mission of the church. 3) The Glorified Church In Heaven. Some hold that this is a picture, in symbolic language, of the triumphant church after it has conquered all foes (symbolized in the preceding chapters); after the destruction of the present order (Rev. 20:11); after the judgment (Rev. 20:12-15), and finally at home with God forever—glorious and precious in His sight, the recipient of eternal bliss indescribable forevermore. This is the view I hold to be true.

In determining the truth on this issue, one should consider carefully the different uses made of the expression "the heavens and the earth" in the Scriptures. Not even "the new heavens and the new earth" are always used in reference to the same thing. The context of the expression throws light on its meaning in any given place.

In Gen. 2:1 the expression obviously refers to part of God's work during the creative week of chapter one. In Gen. 1:8 we find that the firmament is called heaven. The earth and the atmosphere which envelops it and which makes possible life on the earth is the "heavens and earth" of Gen. 2:1. This is God's order or arrangement for man's physical welfare—a physical dwelling place for man. The basic idea of "God's order or arrangement for man—a dwelling place—is always inherent in the expression. However, it is variously used in a material and spiritual sense. The context is the primary determining factor.

Concerning "heaven" the Bible is written in recognition of three (2 Cor. 12:2). These are generally understood to be; 1) the atmosphere that immediately

envelops the earth and which makes possible life thereon; 2) the planetary region, and 3) the place where God dwells. When joined with the word "earth" the reference is usually to man's dwelling place, either physical or spiritual.

Isaiah, in symbolic language, foretold the passing of the old order under Moses (a spiritual relationship for the Jews) and the establishment of the new order under Christ (a spiritual relationship for all) by use of these terms. In Isa. 51:4 God said to "my people . . . my nation" (Jews) that "a law shall proceed" from Him which would be "for a light of the people" (Jews and Gentiles). However, first, their heavens would vanish like smoke and the earth would wax old like a garment (v. 6). Thus, the old order would pass away. He then says, "that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (v. 16). Isaiah had already prophesied the new order, the law of which was to go forth from "Zion" and be for "all nations" (Isa. 2:2,3). The remaining chapters of Isaiah concern primarily this new order under Christ, hence, are Messianic prophecies. A contrast is drawn between the old and the new in these words: "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:17,25). The word "create" emphasizes the complete newness of the new spiritual dwelling place for man. It is the same word found in Gen. 1. The contrast between the former enmity of Jew and Gentile and the peace between the two in "the new heavens and the new earth" is symbolized by the animals mentioned (Cf. 11:6-9; 2:1-4). The fulfillment of this prophecy of peace is established clearly in Eph. 2:12-16. The book of Isaiah closes, in beautiful symbolic language, picturing "all flesh" worshiping before the Lord from one appointment of worship to the next in what Isaiah calls "the new heavens and the new earth" (Isa. 66:22-24). Therefore, Isaiah's "new heavens and new earth" is the spiritual dwelling place for man in the gospel dispensation—the church or kingdom of our Lord.

Peter draws a contrast between "the heavens and the earth" which "were of old" and the "heavens and the earth, which are now" (2 Pet. 3:5-7). The former "overflowed with water" and "perished." The latter is "reserved unto fire against the day of judgment and perdition of ungodly men" and is to "pass away with a great noise" melting with fervent heat and being burned up (v. 10). The contrast seems to be material and between antediluvian and the postdiluvian dwelling places for man. Peter then expresses the hope of all saints, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). Peter also shows that this new order is after the judgment (v. 7). This parallels what John wrote in Rev. 21:1. John saw this "new heaven and new earth" after the destruction of the present order (Rev. 20:11) and after the judgment (Rev. 20:12-15). I, therefore, conclude that Peter and John's "new heaven and earth" is the eternal abode of the saints.

There is nothing in the Scriptures to indicate that this

"new heaven and earth" (Rev. 21:1) is the old heaven and earth made over—renovated and purified. Neither Matt. 5:5 nor related passages teach it. The expression "inherit the earth" in the original text is variously translated "inherit the land." Its origin involves God's promise to Abraham (Gen. 12:7). Until Canaan was conquered by Israel the Jews anticipated the time when they would "inherit the land." Afterward, the expression came to be used proverbially with reference to blessings anticipated at the hand of God (Cf. Psm. 37:3,9,11, 22, 29, 34). Isaiah said, "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21). This verse is part of the Messianic prophecy which our Lord read and applied to Himself (Isa. 61:1-3; Lk. 4:16-21). Therefore, "inherit the land" here refers to the spiritual blessings received through Christ, the great deliverer. All spiritual blessings are in Him (Eph. 1:3). According to Isaiah the objective was "that I may be glorified." Paul says that this is done in the church (Eph. 3:21). Since Jesus was discussing kingdom principles in the Sermon On The Mount, it should not be thought strange that he should use this proverbial expression to show that "meekness" is a condition to the spiritual blessings in the kingdom.

The expression "coming down from God out of heaven" (Rev. 21:2) symbolizes ownership or origin of the "holy city, new Jerusalem" (the people of God). If such were seen coming up out of hell or up out of the sea or up out of the earth (Rev. 13:1,11), it would have symbolized a different origin. John saw holy people who truly were of God—the glorious church, "without spot, wrinkle, or blemish" (Eph. 5:27), "as a bride adorned for her husband." He then describes the bliss of this "new heaven and new earth"—the reward of the righteous, the eternal abode of the saints.

The Scriptures do not teach anything that would justify modern day concepts of "The New Planet, Earth," or a Utopian "World Of Tomorrow."

**WHAT THE CHURCH
NEEDS NOW?**

Wilson Adams

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Such is truly an important question especially in the wake of many modern campaigns, schemes, and denominational devices that have begun their advance into the Lord's church. As the cry goes forth as to the needs of the "modern" church, the answers echoed in return all too often reflect the attitude of many who see the church in nothing more than a physical role. "Fellowship halls," "youth programs," "puppet ministries," "bus ministries," and all forms of church supported recreation are among the answers received to our question. However, is this what the church needs now? Is this what marks the characteristics of a "strong" church? Many in the pulpit as well as in the pew answer emphatically, "NO!" by showing that the kingdom of God is not eating and drinking (physical), but righteousness, peace, and joy in the Holy Spirit (spiritual—Rom. 14:17). And yet, how many of us turn right around and think that if the church just had a large meeting house, large attendance, and large contribution that such would fulfill the needs of the church and automatically make it strong? Inconsistent? Indeed it is!

Notice if you will that it is to this problem that Paul addresses himself in 1 Cor. 1-4. The situation here was one that found the Corinthian brethren viewing the church from a carnal, fleshly, and human viewpoint and not from the spiritual standpoint of God (3:1-4). And the message of these first four chapters to us is that to be spiritual and understand spiritual things and gain spiritual values, then we **MUST QUIT THINKING CARNALLY ABOUT THE LORD'S WORK!** In view of this, Dear Reader, let me suggest to you that the church just needs now what it has always needed.

Gospel Preaching

Whatever happened to soul inspiring sermons on Repentance, Baptism, Faith, Discipleship, the Church, Worldliness, the Life, Death and Resurrection of Jesus etc. . . that used to ring boldly from the pulpits across the land? Whatever became of the preacher who could hold his audience spellbound because of his acute knowledge of the Word of God and yet at the same time not lose the simplicity of the message so that even the smallest school child could understand? Whatever happened to the preacher who would feed his audience spiritual food based on book, chapter, and verse rather than a constant diet of commentaries and writings of men? Now this is not to say that there are no inspiring sermons being preached today, or that there are no preachers who can hold an audience, nor is my purpose to condemn any who might quote a particular scholar to offer clarity on a specific point or word (I often do). **BUT THE FACT REMAINS THAT AT THE**

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ROOT OF MANY A PROBLEM TODAY, LIES THE LACK OF SIMPLE BIBLE PREACHING! I am convinced that in a good many places a generation may be arising that knoweth not the way of the Lord. Such should not be! As a young preacher, I take careful notice of the words of the older apostle to young Timothy to "preach the Word." NOT human opinions, NOT the writings of men, BUT THE WORD! It would seem that we have developed a tendency to think that to be a successful preacher in God's kingdom one must become a "specialist" in one field or another. And while there is something to be said for someone who has pursued knowledge in one particular area let us never lose sight of the fact that what we need to "specialize" in is the WORD!

Notice the words of the apostle in 2:1-5:

"And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling. And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God."

Yes, the power of preaching lies in the Word and not in man! Paul later stated that preachers are nothing more than planters and water-boys for it is Almighty God who causes the growth (3:4-7). Yes, what the church needs now is, as one fellow put it, "just plain ol' gospel preachin'!" What characterized the growth of that early church? What made it strong? Gospel preaching by such men as Stephen, Peter, Paul, Timothy, Barnabas, and others. Men who preached Christ and Him crucified. May we follow their example!

Gospel Listeners

Not only does Paul admonish Timothy to "Preach the Word" in 2 Tim. 4:1-4, but the apostle also shows us that preaching is a two-way street. There is the message and there is the reception of that message. Notice verses 3 and 4:

"For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths."

Yes, there are two things necessary for successful communication of a message. There must be (1) a transmitter, and (2) a receiver. Sometimes the receiver of the message of Christ is not very receptive to that message as evidenced by some of the reactions to first century preaching by Stephen, Paul, and even Christ Himself. So in this passage Paul admonishes Timothy not to become discouraged by those who reject the message (want their ears tickled) nor to detour himself from the message but to continually preach the Word "in season and out of season."

However, a simple study of the book of Acts will show that there ARE individuals earnestly searching for truth and that many of the first century gospel sermons were followed by great results (Acts 6:7; 9:31; 12:24;

16:5; 19:20). And I sincerely believe that with good sound Bible preaching today the same results will, can and do occur!

In other words, what the church needs today is gospel lovin' church members! Members who are zealous and at the same time couple such zeal with knowledge (Rom. 10:2). Members who will demonstrate the courage to change their lives and bring them into accord with God's Word and members who love the truth and who will uphold it. What does the church need now? Devoted Christians!

Gospel Elders

We're hearing a lot about shortages these days and we've no doubt heard of the "preacher shortage" in the church today (and sadly to say the shortage is a reality), but I believe that there is an even greater shortage of men who are willing to dedicate their lives to the role of a shepherd of a local flock. And if there is anything that the church needs today it would be godly shepherds or elders. Men who have developed the quality of sound leadership required of a bishop. Men who put the kingdom first and men who support sound preaching. And if you worship at a place where there are godly men who serve you need to thank the Lord for them and get behind them. But why does a shortage exist? Could it just be that there is a lack of preaching on the eldership? Could it be that men are too preoccupied with material gain and have no time for it? Could it be that there are some brethren in congregations without elders who feel that if elders were appointed that they would "lose their voice?" Could it be that brethren are busy reading more into the qualifications than God put there in the first place? Or could it just be that there is a general feeling among many that "we just don't need elders?" Such attitudes as this prove to be a sad commentary on those who profess New Testament Christianity. Please note that the Lord through the apostles appointed elders in every church (Acts 14:23; Tit. 1:5) and such is part of His plan for the organization of His church and we need to realize it. Furthermore, 1 Tim. 3:1 states that "if a man seeketh the office of a bishop, he desireth a good work" (A.S.V.) Herein lies the key. The office of a bishop is something that is not acquired with little forethought but should come after years of preparation. We need to instruct the young to begin now to prepare and order their lives in such a way that one day they can serve as elders in God's kingdom.

A great church is NOT great because it has a large building, large crowd, large contribution, great campaigns, and all kinds of ministries. A great church is great when it's full of great Christian people. And Dear Reader, let no one mislead you into thinking that the "modern" church needs something different than the church of New Testament times for the church just needs today what it has always needed: Gospel Preaching, Gospel Listening, and Gospel Elders.

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Overseas Preaching Report

Wallace H. Little

1201 Meeks St.
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WORK IN VARIOUS PLACES

This time, we have reports from several different places to include. The first is from Mel Rose, in Anaheim, California, and although that is hardly "overseas", it does concern work among Spanish-speaking people, and is well worth considering here. Various portions are quoted directly.

". . . another Spanish congregation was started in Garden Grove, meeting in the Fairview building. It was my pleasure to visit this new work earlier, and get acquainted with the brethren. Bro. Ed. Roman and some other good brethren are helping and encouraging this congregation, and I anticipate that things are going to develop there in a fine way. Besides this new work, I understand that bro. Frank Ventura and those working with him are planning to begin a Spanish speaking congregation in the Bellflower area, perhaps as early as December. This will make the third conservative, non-instrumental Spanish church in this part of the state. All will have been organized within the past two and-one-half years. We rejoice to see the Spanish cause take hold in Southern California. . . I reported that I had completed work on a Spanish tract exposing the errors of the 'Jehovah's Witnesses'. I have already received four or five substantial orders for the new tract, which I proposed to "sell" for .10 cents each. One of the orders came from Mexico, along with a check for \$10.00 for 100 of the tracts. When I took them to the post office for shipment, I was shocked to find that it cost \$3.36 to mail these tracts! And it only costs about a dollar less to send a similar amount of tracts here in the US. . . Since there is a tremendous lack of Bible class material IN SPANISH, I put together a work book last year (ESTUDIOS BIBLICOS FUNDAMENTALES) which is now being used in different congregations. (I'll be reprinting this book soon, because I'm out of them.) Now, I'm working on another series of lessons, covering the Old Testament. . . "Estudios en el Antiguo Testamento" . . . Friends, I have lost another \$50.00 in support! That makes \$225.00 since June! . . . I am still in need of \$150.00 in additional support each month. I know I ask a lot, but I do not ask it for myself alone, but for the work's sake. Will you help me? . . .'

A recent letter from a close friend and gospel preacher in the Philippines reads, in part: "Wally, as far as the work here is concerned, it is progressing slowly, but satisfactorily. As per record of our daily evangelism, it shows that the previous two months we have approached 160 homes and these have heard the message of saving power of the gospel from us. From the said number of homes, only one soul has responded to the

gospel call. He was baptized into Christ. . . Pray for us that we will work harder for the cause of Christ in the Philippines." My comment: 160 home Bible studies in two months averages 2 and ²/₃'s per day. That says nothing of the work involved in making the contacts and setting up the studies in the first place. Nor does it count the number of attempts where the request for a Bible study was "no". And yet the man asks our prayers that he work harder for Christ's cause. He has mine.

Ray Votaw in South Africa writes: "On August 2, 1954 a frightened and bewildered young couple and their two baby daughters disembarked from the Pretoria Castle at East London, Cape Province, South Africa. Twenty-five years have now passed since that time. Thena and I didn't plan to be away from the U. S. A. (home) that long. The only way we have been able to continue was to simply take a few years at a time. We did this and here we are. . . it has been my privilege to preach the gospel not only in the Republic of South Africa but also in Rhodesia, Zambia, Swaziland, Lesotho, Transkei, Bophuthatswana and Kaw-Zulu. My travels have taken me to most of the countries of Africa, many in Asia and Europe and some in South and Central America. We have reared our three daughters in this country and are now watching our six grandchildren grow up here also. . . we are still fit and expect several more years of productive work in these parts. . . Let me try to 'nutshell' my gospel ambitions for South Africa. I could talk about baptisms and establishing churches—and I have so reported many times. Yet my fervent prayer and heart's desire is to leave South Africa having 'replaced myself' among the native blacks, Coloureds and European Whites. I'm talking about leaving men—native to the country—who without American prodding or dollars will effectively carry on gospel work among their own people. This is better than self replacement. Such men by the very fact that they will be working among their own people and motivated by a love for the truth will be better for the Kingdom of God in this country than I could ever be. . . This idea of local replacements, I feel. . . has been done among the native blacks and Coloureds with men like James Lekgeu, Hendrick Morris and others. Progress has been made toward this end with European Whites. I plan to work harder at this among this group in the months ahead. I have believed for years that this kind of thing is real progress. My conviction becomes firmer with each passing day as I witness the shattering disarray of churches which have been built around the personalities of Americans and propped up with American dollars. . . I'm thinking about the church in South Africa in the next generation—not just years. . ."

Finally, there is a report from Piet Joubert, a native preacher in South Africa with some interesting observations. Read on.

"South Africa is a country of many nations and colours. This is a very big problem. Honest efforts are being made to the complex problem. The religious divisions are also many. Among the black people there are more than two thousand different denominations.

"The truth has, therefore, a great deal of work to do here. Our biggest problem is having men with the

knowledge of the truth, and the patience, to proclaim it. There are no short cuts to calling men with the truth, and developing them to become faithful men who teach other faithful men. The teacher, therefore, and the brethren supporting him, must recognize this need. Not everyone baptized is going to become the truly faithful teacher. They are few in number.

"Congregations that have been established, then left by the teacher before the babes have been matured, have suffered the consequences. The few who tried to hold on withered under the pressure.

"Here in Durban, a congregation has been established among the white people. The attendance is between seventy and eighty. More important is the fact that some of the men are beginning to develop into teachers.

"Among the Indian people a congregation has also been established. The white brethren have been attending to the Indian work and teaching them. Since then brother Jim Lovell has arrived in South Africa, from the States, and is working full-time with them. Brother Cass arrived from Port Elizabeth, another part of South Africa, and another congregation has been started among the Indian brethren. A third congregation has been started since. Always with the thought in mind, find faithful men and help them develop into teachers. This does take time.

"Trying to teach people for only a few hours a week is not a great help. They must spend much time in studying themselves. Many of the members do some studying at home. But studying enough to be future teachers needs much more study. We have to keep searching for these people.

"I understand Gene Tope is returning to South Africa. He is coming to the Durban area as well. The stronger we can develop the work in this area the better for the future.

We appreciate your efforts in trying to encourage the brethren by assisting the work overseas. The brethren here are very conscious of the efforts of the brethren in America. They give much thanks to God for the assistance."

NOTE:—Read Mt. 9:37,38. Anyone interested in preaching the gospel elsewhere, or encouraging others to do so? What will WE do about the plenteous harvest?

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(Following is the text of my lesson delivered in the Crescent Park lectureship at Odessa, Texas, November 6, 1979. Quotations cited to substantiate arguments that have been made are from the "Smith — Lovelady Debate" (SLD) and the "Bamett — Cheatham Discussion" as published in the "Gospel Anchor" (BCD — GA). At the request of brother Connie Adams, and in the interest of truth, this material is submitted to readers of *"Searching The Scriptures"*. The concluding part of this study will follow next month. —Robert A. Bolton).

At the invitation of this good church, and in the providence of Almighty God, I consider it a distinct privilege to be permitted to stand before this intelligent audience to speak on the subject of "Marriage, Divorce and Remarriage — The Moyer Position." and after a great deal of thought, I deem it perhaps as much significant and appropriate, as it seems coincidental, to have this presentation sandwiched between the two lectures on "Cultism!"

Regarding the "Moyer" position, I would like to make some pertinent observations. I regret that the name "Moyer" has been so generally attached to the position under consideration, although I suppose that historically, such could hardly be avoided in view of the pressing of this position among brethren by my late and beloved friend, Lloyd Moyer, whom I heard preach on this subject and with whom I discussed this matter privately upon more than one occasion, and who, incidentally, baptized by wife years ago.

Many others have espoused the same basic position completely separate and apart from and totally independent of Bro. Moyer, although it seems that perhaps some younger men today hold this position because of the tremendous influence of Bro. Moyer upon them. And so, with regard to the so-called "Moyer Position," I would prefer to refer to it as the "One Loosed, Both Loosed" theory. This, I believe, will keep personalities out of the study and help prevent prejudice.

May I also point out that although I have reason to believe that some who hold this position are not honest and sincere, for the most part those who teach the "One Loosed, Both Loosed" theory do so as an honest conviction that the scriptures so teach.

Although certain arguments are made by some teachers of this theory, which arguments are rejected by others who hold the same basic views, in reality they are all designed to defend the right of the guilty party in a divorce to remarry with God's approval.

Time will not permit a complete and thorough discussion of this matter, as it would take the wisdom of Solomon to answer all the arguments and questions that might be raised with regard to marriage, divorce and remarriage, and my name is not Solomon!

Very simply put, the position we examine is that when there is a divorce because of fornication, not only is the innocent free to remarry, but the guilty fornicator, having been divorced by the innocent, is also free in the eyes of God to remarry. In its various aspects, the position is as follows:

There is a marriage bond between husband and wife, which if broken for one must be broken for both, so therefore, both are free to remarry. When a divorce has taken place for the only cause permitted by the Lord, fornication, then both parties to the divorce are at the same time without a mate and equally free to remarry.

Also, the position is that adultery, defined as "the sex act with the spouse of another," is the only prohibition to remarriage, so since in a divorce for fornication, one is no longer married, the other cannot be married, and therefore, any sex act by definition for either cannot be adultery since both are unmarried.

In addition, a necessary position advocated is that even in a divorce obtained for "any cause," although neither is free to remarry without committing adultery, the first one to remarry commits adultery, thus freeing both parties, after repentance, to remarry.

Thus, it will be readily seen that, in reality, there is absolutely no prohibition to any remarriage of either party after divorce for any reason. As one advocate of the "One Loosed, Both Loosed" theory recently affirmed in debate: "unscripturally divorced and remarried people may continue in the remarriage without further sin!"

Now, from this point on in this study, the procedure I will follow will be to state the specific argument made, cite one or more quotations from recent debates which set forth the argument, and make a very brief answer to the best of my ability.

ARGUMENT: When Jesus said, in Matthew 19:9, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery," the phrase "except for fornication" modifies both the "a" and "b" clauses of the passage.

QUOTATION: "Mt. 19:9b — 'Whosoever marries her which is put away doth commit adultery' Jesus didn't say, any put-away. He said 'Except for the cause of fornication.'" — (SLD — 174).

ANSWER: It is apparent from this argument that those who make it consider Matthew 19:9b as an elliptical statement, that is, that Jesus omitted words, in this case the exception clause of Matthew 19:9a from Matthew 19:9b, which are necessary to understand what he meant. Thus, Jesus is made to say that whosoever marries a divorced person commits adultery, unless the divorced one was put away for fornication. Therefore, one divorced without the cause of fornication is forbidden by the Lord to remarry, but the divorced fornicator may remarry with God's approval. Can anyone seriously believe that Jesus withheld the privilege of remarriage from the innocent divorced one, while allowing the divorced guilty fornicator the right to remarry with God's approval, thus putting a premium on sin? Surely not! But, as someone has said, "A little adultery makes everything all right!" Believe it, who can?

ARGUMENT: The first word of Matthew 19:9b, the word "and", is from the Greek word "Kai" and means

"or," not "both." It is an "either — or" proposition, not "this and that" but rather "this or that!" Thus, Jesus is made to say: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; 'or' he that marrieth her when she is put away committeth adultery." Therefore, where a divorce has occurred without scriptural cause, whichever one marries first commits adultery, thus freeing the other partner to remarry.

QUOTATION: "If you put away your wife and you marry another, dear friend, Jesus Christ said you are going to commit adultery. Well, what if I put her away, and I don't remarry; but she does? Then dear friend, 'Whosoever shall marry her that is put away commits adultery.' It's one or the otherit is this little word 'and' that is causing a lot of our problems." — (SLD — 131).

ANSWER: The words "and" and "or" are not synonymous terms in either Greek or English. Thayer says, "Kai (and).....marks something added to what has already been said, or that of which something already said holds goodalso, likewise." — pg. 316. Furthermore, as one Greek Grammarian states, "Kai has only two significations: and also." For one to contend that he has just as much right to translate "Kai" as he pleases, either "and" or "or" is laughable stupidity and a manifestation of either gross ignorance of Greek and English or a deliberate attempt at evasion of truth. Every translation I have checked, and I have over 25 in my library, that translates "Kai" either in the body or margin in Matthew 19:9b, translates it "and." Not a single one of them reads "or!" Yet, we are boldly told by some who contend for the "One Loosed, Both Loosed" theory that "and" means "or." Such reminds me of the sectarian preacher who contends that "eis," translated "for" or "unto" in Acts 2:38 means "because of." Pshaw!

ARGUMENT: Matthew 19:9b is an interpolation and is not in the original text at all.

QUOTATIONS: "Matthew 19:9 likely has no 'b' part in the Greek New Testament. Only three Greek manuscripts prior to the 9th century include the latter part, and the form of it is not the same among them. There is considerable evidence that Matthew 19:9b is an expansion of the text by copyists who accommodated this statement to the firm text of Matthew 5:32." "Matthew 19:9b does not teach anything. As I pointed out, it is an interpolation." — (SLD — 69-70 and 263).

ANSWER: Now can you imagine it? While arguing that the first word of the "b" clause of Matthew 19:9, "and" means "or," and that the exception phrase in Matthew 19:9a must be understood as modifying the "b" clause, lo and behold, we are now treated to the claim that the entire "b" clause is an interpolation and doesn't belong in the text at all! It would certainly be interesting to hear one of these modern day textual critics tell us exactly how something must be understood to belong to something that doesn't really exist at all! Sounds to me like they are prepared to preach it either "round or flat!" In order to justify the position, simply read the passage either way, and they will teach it their way.

As to rejecting this part of the text as an interpolation added by copyists because recently discovered manuscripts do not contain it, the words of

John Burgon, in regard to the rejection of the last 12 verses of Mark for similar reasons, seem most appropriate. Burgon said: "I am utterly disinclined to believe — so grossly improbable does it seem — that at the end of 1800 years 995 copies out of every thousand, suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a wastepaper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them." — 'The last twelve verses of Mark,' — Pg. 31.

Now, my friends, I am not a scholar nor textual critic, and must reach my decisions on such matters based upon what such scholars and critics have said, but this one thing I know: I have never found one of these disputed texts, be it Mark 16 or Matthew 19, to be contradictory of the truth taught elsewhere in the New Testament. Such tactics as this, designed to bolster and prop up a false theory, are more in harmony with the attitude of the Jehovah's Witnesses or Latter Day Saints toward the word of God than with faithful brethren who have a love and respect for truth. Do you really think for one minute that if these brethren could establish the truth of their theory that they would ever have resorted to such an argument? I leave it for you to determine their reasons!

ARGUMENT: Being married to a person is the same as being bound to that person. Thus, marriage is equated with bond, so that where one exists the other must necessarily exist also, and where one is broken, so is the other.

QUOTATIONS: "If you are still bound to your mate, you are still married to your mate If they are still bound, they are still married. If they are still married, they are still married in the eyes of God . . . one who is not bound is one where there is no marriage. They are not bound. If they are not bound, they would have to be bound if there is a marriage." — (SLD - 58, 73, 31).

ANSWER: It should be evident from these quotations that the position is that marriage and bond refer to the same thing, so that what breaks one, breaks the other. If that is so, then where marriage exists the bond exists also. Let us simply apply this idea to several examples in the scriptures:

Mark 6:17-18....."For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, it is not lawful for thee to have thy brother's wife." Now, good people, regardless whether it was simple adultery or incest as some contend, Herod and Herodias were married. The passage says they were. According to the argument, if they were married, they were bound to each other, so it could not be unlawful. Yet, the text says it wasn't lawful. Therefore, Herodias was married

to Herod while bound to Philip. Marriage and bond are not the same.

Romans 7:2-3....."For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." Now, the woman in this text was married to a second man while her husband lived, so according to the argument, we would expect her to be bound to him. And if married and bound to him, she could not be an adulteress. Yet, the passage says she is an adulteress, apparently because although married to another man, she was still bound to her husband. Thus, again we see that marriage and bond are not the same.

1 Corinthians 7:10-11...."But unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." In this passage, Paul refers to the departed wife as "unmarried," the opposite of being "married." Thus, according to the argument, she is not bound to her husband. But, apparently she was still bound to him although not married to him. Therefore, again we see that marriage and bond are not equal. And so the argument will not stand.

ARGUMENT: The expression, "While the husband liveth," in Romans 7:3 refers to the time when the wife becomes an adulteress, not how long she is one.

QUOTATIONS: "Whenever brethren read that passage, they get the idea that she is an adulteress until her husband dies. That's not what it's saying. She's not an adulteress until her husband dies. If that is so, kill him. If that would save you from being an adulteress, kill him. . . .repentance is the time when she stops being called an adulteress, rather than at the death of her husband. It's not the death of her husband that's involved. She divorced her husband. She married another. . .that's when she became an adulteress. How long is she going to be one? Not until he dies. After she becomes an adulteress, it makes no difference whether he lives or dies anymore. She is one until she repents 'While he liveth' tells when, not how long." (SLD — 132-134).

ANSWER: Consider two passages of scripture with the same identical construction — Hebrews 9:17 and 1 Samuel 1:28, and try the assumption made on each. In Hebrews 9:17, Paul says, "For a testament is of force where there hath been death; for it doth never avail while he that made it liveth." Surely we can see that the expression, "While he that made it liveth," must refer to "how long." Also, in 1 Samuel 1:28, Hanna said to the Lord concerning her son Samuel, "As long as he liveth he is granted to Jehovah." Now, would anyone in his right mind ever conclude that this expression doesn't deal with "how long?" and besides, every authority I have consulted says that 1 Corinthians 7:39 is a commentary on Romans 7:3 or vice versa. In other words, "While the husband liveth," of Romans 7:3, means the same thing as the expression, "as her husband liveth," of 1 Corinthians 7:39, which passage reads, "A wife is bound for so long time as her husband liveth; but if the

husband be dead, she is free to be married to whom she will; only in the Lord." And so, my friends, in spite of the fact that the passage does not say she is an adulteress as long as her husband doesn't remarry, or as long as she fails to repent, but that she is an adulteress as long as her husband liveth and she be joined to another man, we are treated to the IPSI DIXIT assumption that "while he liveth" tells when, not how long! I leave it to your good sense of judgment to determine why such an interpretation is made. Obvious, isn't it?! (CONCLUDED NEXT MONTH)

**CALIFORNIA AUTHORITIES TAKE CAPTIVE
THE CHURCH AND WORK
OF ALMIGHTY GOD:**

Tom Moody
907 Carson Lane
Jacksonville, AL 36265

"The outrageous unconstitutional invasion and captivity of the Church and Work of the Living God continues."

"By court order . . . the state of California had taken captive of the complete operation and property, assets, and management of the Church of the Living God. . ."

Quite alarming, isn't it? I mean, the very idea of the state of California having, not only the audacity and gall, but also the power to actually take captive the church and work of Almighty God!

If you are familiar either with the recent turmoil within the so-called Worldwide Church of God, or the flamboyant writing style of its founder, Herbert W. Armstrong, you may have immediately recognized the origin of the statements quoted above. Those quotations and others throughout this article are taken from a letter to "Brethren and Co-workers with Christ", written by Herbert W. Armstrong and dated February 7, 1979.

Much more amazing and outrageous than the "invasion" and "captivity" of Mr. Armstrong's cult, are some of the claims which Herbert Armstrong has made through the years and continues to make.

1. THE CLAIM THAT HIS CHURCH IS THE "CHURCH OF GOD" — This claim is seen to be both utterly false and ridiculous by the very statements of Armstrong which are quoted above. Armstrong says that the CHURCH AND WORK OF ALMIGHTY GOD has been invaded and captured (His letter, page 1, paragraph 6). He did not say that one congregation has been invaded and the people held prisoner. He did not say that some were merely making an attack on the church. He made a blanket statement that THE work and THE church has been taken captive. Of course, what Armstrong means is that the HEADQUARTERS of his church were taken over by the state. (That because of alleged misconduct by church leaders.) This could not happen to the TRUE church of God because God's true church has no earthly headquarters. Suppose a court wanted to place the church of Christ in receivership as they have done to Armstrong's church — how could it be done? What offices would they take over? How

could the courts exercise any control over the church of Christ? They might try to control one congregation, but that would in no way affect any other congregation because churches of Christ are not tied together denominationally with earthly headquarters or official offices. The "headquarters" are in heaven. The founder, head, and "general overseer" is Jesus Christ (Ephesians 1:22-23). The only scriptural earthly organization is the structure of each local congregation with its bishops and deacons (Acts 14:23; Philippians 1:1; 1 Timothy 3:1-14). Jesus said in Matthew 16:18 that the "gates of hell" would never prevail against His church — but then I guess Jesus never had to reckon with the state of California!

2. THE CLAIM THAT HERBERT ARMSTRONG IS AN APOSTLE OF JESUS CHRIST — On page three, paragraph nine of his letter to brethren and co-workers Armstrong speaks of Satan leading human political powers to "fight against Christ's ADVANCE-AMBASSADOR ANNOUNCING HIS SOON COMING!" (Emphasis his). He continues in the same paragraph to state that prophecies show why they object to "Christ sending His Apostle now to Kings, Emperors, Presidents and Prime Ministers around the world." Of course, Armstrong is the one making these world-wide jaunts, thus, he, in his thinking is a modern apostle of Christ in fulfillment of Bible prophecy!

On page six of the letter, Armstrong asserts: "And today I think there is no non-Jew as much loved and honored in Israel at Jerusalem, from President, Prime Minister, and on down, as Christ's chosen Apostle . . ." Naturally, Mr. Armstrong is speaking of himself. His humility is touching!

However, Armstrong cannot be an apostle of Christ today because he is not a "witness" of Christ (Acts 1:22). He is not a WITNESS because he was not with Christ from the baptism of John until He was taken up (John 15:26-27; Acts 1:21-22).

3. THE CLAIM THAT HERBERT ARMSTRONG IS A MODERN "JOHN THE BAPTIST" — Not only does Herbert W. Armstrong claim to be a modern John the Baptist, he actually makes the claim that the prophecies concerning a forerunner for Christ apply primarily to him and that John the Baptist was merely a FORERUNNER to Armstrong and his work.

In his letter, page six, paragraph four, referring to Isaiah 40, Armstrong writes:

" . . . verses 1-5 speak only of the second coming of Christ! So God has raised up someone to prepare the way before Christ's Second Coming! As John the Baptist, crying out in the PHYSICAL wilderness of the Jordan River, prepared the way for the human-born Jesus to come to His MATERIAL temple. He would, as we now know more than 1900 years later establish the Kingdom of God. So John was the type or forerunner of one TODAY crying out in the SPIRITUAL wilderness of RELIGIOUS CONFUSION, preparing the way for the spiritually GLORIFIED CHRIST to come to His Spiritual Temple His church. . ." (all emphasis his).

Armstrong refers to Isaiah 40:10 (KJV) and making the comment that Christ is coming to rule

with a STRONG ARM, asks: "Could there be any significance in turning those two words around?" Here, he clearly implies that Isaiah 40:10 is a specific reference to him, because by turning the words STRONG ARM around you would have ARMSTRONG. Of course Isaiah 40:10 does not even use the words STRONG and ARM together. The Bible says STRONG HAND. The word "arm" is used in another phrase and is the fourth word after "strong". Using Armstrong's logic, we should be looking for a prophet name HANDSTRONG instead of one named ARMSTRONG!

Herbert Armstrong gives no proof and not even a good excuse for his arrogant claim that he is a direct fulfillment of Isaiah 40:1-10. He gives no real reason why anyone should read Isaiah 40:10 and conclude that they should decipher the name "Armstrong" from it. He offers only his dogmatic assertions.

Many more examples could be given of Armstrong's amazing, but false, claims and assertions. The ones we have noticed, however, should clearly suffice to expose Herbert W. Armstrong as a false teacher, false apostle, and false prophet. His so-called Worldwide Church of God is a false religion.

The New Testament Book by Book

By Roy E. Cogdill. A preacher of over fifty years, Brother Cogdill has tried to give an introduction to each book of the New Testament, covering, author, date, addressees, purposes of writing and outlining each book. For home or class use. Paper \$3.00, cloth \$4.50.

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CAN MAN BELIEVE IN GOD?

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Science cannot properly answer the question, "Where did the earth and its life come from?" because it is a philosophical question, not a scientific one. Science treats only observable data; its function is to make observations and predictions in regard to things already in existence. A scientist can rightly treat only observable data and then is concerned with how that data functions; he is not, scientifically, concerned with where that data originated.

The question of how all began on this earth is not a scientific question; consequently, a scientist is no more qualified to answer than is anyone else. Science answers only "how" things work, not "why." For example, it can explain how rain appears in describing the rain cycle observed in nature; it cannot, however, explain why it rains: the first time rain fell, why did it? Why had it never fallen before? As no observable data exists to answer those questions, science cannot deal with them; they are seen to be philosophical questions.

Depending upon which philosophy a scientist assumes regarding the origin of all present matter, he will explain the universe and its elements accordingly—no longer as a scientist, however, but as a philosopher. That is why equally qualified and reputable scientists are found supporting either side of the evolution-creation controversy.

In the final analysis we must determine which philosophy is the more reasonable: is it more logical to believe in the Bible's account of the beginning or to believe we are the product of an explosion of gases and matter, molded into our present forms by evolutionary chance? As we pursue this question in future articles, let us be constantly aware that we are not pitting science against the Bible but, rather, philosophy against philosophy—creation against evolution—to see which is the more reasonable.

THE NEWS LETTER REPORTS

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

Romulo B. Agduma

With heavy heart we report the death of Romulo B. Agduma of Kidapawan, Mindanao, Philippines, on November 24. We have no details at this time.

He was one of the ablest men among the Filipino brethren. He fought valiantly against liberalism in his beloved nation and was largely responsible for turning the tide. His paper, *The Gospel Preacher* was a forceful weapon.

It was my privilege to work with him in 1971 and 1975 and to enjoy the warm hospitality of his home. He was my friend. We express to Sister Agduma and their children our deepest sympathy.

CWA

PRISON WORK

DAVID FRASER, P.O. Box 409, Gordon, Georgia 31031 — A few months ago we sent in a report of the work being done in the woman's penitentiary in Milledgeville, Georgia. We are happy to report again that on September 4, 1979 there were four more women baptized into Christ inside the walls of this institution. In this we rejoice and continue to give glory and praise to God for the power of His word and for the opportunity to be allowed to teach in this place.

We do encounter problems (I will not go into such now) with some officials of the institution which necessitates some affirmative action to get such rectified. However, brethren, we need your prayers for Ray Coates and myself and for your New-born sisters in Christ, that they may remain faithful as they serve out their terms in a difficult atmosphere and that they may go on to be faithful and productive servants in the kingdom of the Lord after their release. RALPH POX (for the elders) University Heights Church of Christ, 328 Clifton Ave., Lexington, KY 40508 — We are interested in obtaining the name and address of anyone now living in the Lexington area to whom we may be of spiritual service. We realize that some

come to this area to work or go to school and do not attend services or associate with Christians. Sometimes this continues for long periods. Since such practices are fatal to spiritual growth, we wish to do everything in our power to keep that from happening. If there are any here you would like for us to contact, whether members of the Lord's church or not, please send us their name, address, phone number and any other information you think we need. Also, if any come to the A.B. Chandler Medical Center, V.A. Hospital or one of the other medical facilities in this city we would like to know of it so we may be of service to them or those who attend them while here.

NEW WORK IN PINEHURST, TEXAS

BARRY M. PENNINGTON, P.O. Box 726, Pinehurst, TX 77362 — Beginning the first Sunday in September, 1979, several families began meeting in the Pinehurst-Decker Prairie Community Center located in Decker Prairie between Tomball and Magnolia off Highway 149. There are liberal churches in both Magnolia and Tomball. Houston continues to expand and consequently many people are leaving the Big City to go to the northwest suburbs. That brings many people to the Pinehurst area.

Other faithful churches are located at least 30 miles away in Kleinwood, Cypress-Fairbanks, Conroe and Humble. As far as we know, we are the second faithful work to exist in Montgomery County. Being north of Houston and Harris County, Montgomery County is really growing. We expect steady growth. Of course, we Kleinwood area is much closer to Houston and consequently they are really growing! But we're quite a ways on out in the country and it shouldn't be long until Houston is at our doorstep also.

My father, W. I. Pennington, had intended to help begin this new work, but he discovered a malignancy in his liver after thorough check-ups in Pasadena. He is still at Pasadena and both he and mother need your prayers and continued support. So I plan to work in the Pinehurst area. I am seeking \$1200 per month support. So far I have \$700 committed. Is anyone able to help? A commitment for six months would help us now.

The church at Pinehurst presently meets on Sundays for Bible classes at 8:00 A.M. and for worship at 8:45 A.M. and 6:30 P.M. Mid-week classes are conducted in the homes at present while we seek a permanent location. Please contact us at the above address or call 713-351-7721.

THREE FAITHFUL CHURCHES NEAR CLARK

AIRBASE IN PHILIPPINES

SSgt. D. JAMES NEDDO, PSC No. 2, Box 13168, APO S.F. 96367 — In June, 1979 two brethren from the Mid-Island church of Christ, Okinawa visited preachers in the Philippines which they support. During this visit it became apparent that if there were brethren assigned to Clark Air Base they were not aware of the three faithful congregations near this military installation. Attendance by Christians located at Clark Air Base would not only be edifying for themselves, but would be a tremendous asset to the Filipino saints. If you know anyone assigned or being assigned to Clark Air Base, or anywhere in the Philippines, please contact either TSgt Bill Cox, PSC No. 2, Box 12205, APO S.F. 96367; or Castorio F. Gamit, Mabini, Dau, Mabalacat, Pampanga 2024, Republic of the Philippines.

In the recent report to the Mid-Island church from two of their brethren regarding the growth of the church in the Philippines it was very disappointing to find that so much of the basic necessities for spiritual growth and development were not available to them. This is due to the economic conditions of the country. For example, one

congregation was unable to partake of the Lord's Supper for two weeks because they could not afford a bottle of grape juice. This particular problem has been solved, but the following are a few examples of what is desperately needed by some congregations in the Philippines: (1) Bibles in the dialects (there are several different dialects); (2) Song books in the dialects and in English; (3) Tracts in English; (4) Communion trays and cups; (5) Concordances and commentaries. Also, numerous saints and their children are in need of any clothing you may have. For information contact the writer at the above address or Bill Cox whose address is also in this news item.

PREACHERS NEEDED

MOBILE, ALABAMA — J.W. Evans has worked with us for the past five years. He will retire January 1, 1980. The Tillman's Corner church will be glad to hear from any preachers who might be interested in working with us as soon as can be affected in 1980. If interested please write a brief resume to L.A. Hymel, 3054 Kendale Dr., Mobile, AL 36606 or call him at 205-478-3488.

CHIEFLAND, FLORIDA — The Chiefland church needs a **full time** preacher to come and work with us. Dwayne **Derrick who now works** with us will be moving to Alabama around the first of the year. **Our** attendance averages around 150. We will furnish full support Those interested should contact Ray Smith in Chiefland, Florida 32626. Phone 493-4429 days, or 493-4665 nights.

RICHMOND, VIRGINIA The German School Road congregation is in need of a full time gospel preacher. Attendance runs in the 40's. Between 1/2 and 2/3 of the financial support can be **provided locally**. Please write the church at 730 German School Road, Richmond, VA 23225; or call either Steve Legat (804-275-5837) or George Saylor (804-272-6988).

INVESTIGATE

SEARCHING THE SCRIPTURES is glad to carry as news items (without charge) information concerning churches needing preachers or preachers interested in moving. It is impossible for us to know the immediate circumstances in every congregation which so advertises or the suitability of every preacher who may announce that he is available to move. We are not a preacher-placement service. Both congregations and preachers should make their own investigations of each other. We consider such items as news and make no charge for this space. — Editor.

WILLIAM S. IRVINE

With sadness we report the death of a faithful brother in Christ who had spent 41 years preaching the gospel. William (Bud) **Irvine** passed away on October 26, 1979 at the age of 57 years. He had been preaching since he was 16. A gall bladder operation revealed a terminal malignancy. A week later he suffered a heart attack and died.

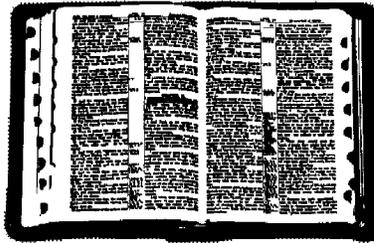
While much of his preaching had been done in Texas, he was working with the Nelson Avenue church in Garden Grove, California at the time of his death. Funeral services were conducted in that building by L.L. Stout with congregational singing led by Ford Carpenter. He was buried at Forest Lawn cemetery in Cypress, California. We express our deepest sympathy to his wife, their three children and all the family.

IN THE NEWS THIS MONTH

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(Taken from bulletins and papers received by the editor)	

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 XXI

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THINK ON
THESE THINGS

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LET US GROW SPIRITUALLY

Recently during meetings with the good churches at Hebron Lane in Shepherdsville, Ky, and Fultondale in Birmingham, Ala. I witnessed six precious souls baptized into Christ and twelve restored to the Lord. I was thrilled at the prospective work these would do in the kingdom of Christ. Certainly I rejoiced with them in the forgiveness of their sins and the hope they had of eternal life. I believe every saint who loves truth and the Lord felt as I did when they beheld the same scene I just mentioned. But what about the future?

As I watched these people buried with Christ in baptism, I could not but wonder what the years would bring to them as they faced the evil world with their new life. I asked myself, Will they continue in the faith and grow to be strong as the years pass? Will they, on the other hand, fail to grow in the grace and in the knowledge of Jesus Christ? The answer will depend largely upon the work of the more mature in the church.

We must get away from the idea that all we are required to do is "teach and baptize" and then forget these babes in Christ. Jesus said, "Go ye therefore, and TEACH all nations, BAPTIZING THEM in the name of the Father, and of the Son, and of the Holy Spirit: TEACHING THEM TO OBSERVE all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Observe that "teaching them to observe" follows baptizing them. In the average congregation today the stress is put upon teaching

and baptizing, but little effort is made to teach them to observe what the Lord requires in the growth of a child of God.

Those who truly obey the gospel by faith are eager to know more about the word of God, and they want to be strong in the faith, but discouragement and poor examples on the part of many in the church hinder this growth. The responsibility rests upon each member of the church to help develop the spiritual growth of those new creatures in Christ.

The person baptized must "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The last verse of 2 Peter 3 says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We must encourage the babes in Christ to DESIRE to grow in knowledge of the word.

There is only one thing that will make one grow spiritually: the word of God. Nothing else will do it. Paul said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). There are some who "for the time" ought to be teachers, but they need to be taught again the first principles. (Heb. 5:12). The new creature in Christ must desire to learn.

We must teach the newly baptized into Christ not to be carried about by every wind of doctrine—do not be led by every doctrine that comes along—"but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:15). Paul gave thanks that the Thessalonians grew—"because that your faith groweth exceedingly. . ." (2 Thess. 1:3).

We should teach them that since they are made free from sin they should not continue in sin (Rom. 6:1-12). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). This chapter continues to instruct us to "put off those evil practices that belong to the old man, and "put on" the things that belong to the new man. In Colossians 1:28 Paul says: "Whom we preach (Christ) warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." We are to continue in the faith we have accepted, "grounded

and settled, and be not moved away from the hope of the gospel. . ." (Col. 1:23).

Every new creature in Christ should be made aware that "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

Paul instructed Timothy in these words: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

All these passages clearly instruct us to teach the baptized to grow in the faith and avoid every wind of doctrine that is designed to lead away from the faith once delivered. They must learn to develop from milk to meat. "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But the strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13, 14). We must exercise and develop those whom we have taught and baptized into Christ.

If one is overcome in a fault, "ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Each one of us should feel a personal responsibility to teach and cause to grow those who have recently been baptized into Christ.

I have quoted extensively from scriptures rather than just refer to the passages. I did this deliberately because most people do not take the time to read the references. By giving the passages in print the reader will have the text of the inspired word in connection with the statements of this writer. Search the Scriptures whether these things be so!

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Editorial

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CONTROVERSY

Jesus prayed that all who believe on him through the testimony of the apostles might be one (Jno. 17:20-21). The Holy Spirit through Paul gave us the platform upon which that oneness must rest (Eph. 4:1-6). Aside from that platform there might be unity in error, but there can be no unity with God and his word. If all men loved the truth and stood in it, then there would be no occasion for controversy. The fact that some are unwilling to walk in the old paths makes controversy necessary if we are to preserve purity of faith and practice in the church of the Lord.

There are some who feel that all controversy among brethren is wrong. Some call any difference a quarrel, a fuss or strife. Certainly, difference can lead to such unrighteous action. But what saith the scriptures?

Solomon said, "Debate thy cause with thy neighbor himself; and discover not a secret to another" (Prov. 25:9). The speech which cost Stephen his life was brought on as a result of disputing with certain religionists of his day. He got the best of them in the exchange, they could not answer him and so decided to kill him (Acts 6:9-15). The events surrounding his death in Acts 7, show that God had great respect for this man who got into this situation through controversy. Some brethren would have been ashamed of Stephen and would have rebuked him for his lack of "tact." Paul said he was "set for the defense of the gospel" (Phil 1:17). If the gospel were never controverted then there would never be an occasion for defending it.

Evidently, some brethren think this applies only to differences between the church and the denominations. It is all right to oppose error outside the church but shameful for brethren to express honest differences. Disputing just for the sake of disputing is wrong. But when "the faith once delivered to the saints" is being perverted then someone had better oppose such perversion or else all will be taken captive by it.

A Case In Point

Consider the case in Galatians 2. Peter erred, not in teaching but in practice in his relationship to the Gentile brethren. Even Barnabas, as well as other Jewish brethren, were carried away with him in this wrong. Paul said Peter "was to be blamed" and that it was necessary for him to withstand him "to the face." That would have made some of my brethren of today very nervous. They might even have rejected

the book of Galatians on the ground that it upset them to read of such differences between brethren. Some would have called it a "fuss." Paul said he not only withstood Peter "to the face" but that he did it "before them all." Earlier in the chapter Paul showed that such conduct would deprive Gentile brethren of their liberty in Christ, would bring them into bondage and would hinder the truth of the gospel from continuing with them (Gal. 2:4, 5, 11-14). If that controversy had not been settled in the light of divine truth, then the gospel would have been compromised, shorn of its power, and the eternal hope of future generations would have been jeopardized.

Suppose the question of circumcising the Gentiles had not been settled by apostolic order in Acts 15. The terms of salvation for the whole Gentile world hung in the balance. While Paul was at Antioch, when the teachers came from Jerusalem, the Holy Spirit directed him in teaching the truth on this matter. The meeting in Jerusalem reported in Acts 15 did not change that. Paul said "they that were somewhat added nothing to me" (Gal. 2:6). Rather that meeting confirmed for all time to come that what Paul had taught in Antioch in opposing the false teachers was the will of God, recognized and taught by the other apostles. There were some tense days in Antioch when Paul contended with these teachers and even with Peter. There were more days of tension in Jerusalem when the church was called together to hear the controversy. The Judaizing teachers were allowed to speak and make out their case. Then their error was exposed. The apostles and elders were not afraid for the brethren to hear both sides of the controversy. Neither were they apprehensive as to the result when the truth was set forth in opposition to error. There was no attempt at censorship. No effort was made to throttle the discussion. This was not argument for the sake of argument. This was a serious issue that had to be settled once and for all. Those of us who enjoy the blessings of the gospel today reap the fruits brought forth by the settlement of that problem by inspired men.

Why Controversy?

Controversy arises among faithful children of God when error is taught and practiced. If everyone went along with the error, then there would be no dispute. But if some are determined to keep the faith pure while others are equally determined to press their errors, then you can expect to see controversy. If no one had opposed instrumental music when that was first brought in, then we would all be in the Christian Church today. Tolbert Fanning started the *Gospel Advocate* in 1855 to oppose the missionary society and other innovations and said so in the first issue. Some brethren got quite exercised over all the "arguing" when the controversy arose over Premillennialism, but it had to be thrashed out or the whole church would have gone into speculative sectarianism.

Let those brethren who have introduced human institutions, centralized arrangements unknown to the New Testament, the various elements of the social

gospel, and those now committed to corrupting the minds of the brethren with outright Calvinism, hear us plainly. We did not begin these controversies. They did. There was harmony among brethren over teaching and practice until these issues were introduced. When those caught up in these errors decide to return to the doctrine of Christ and speak where the Bible speaks and be silent where it is silent, then harmony will prevail once more, wounds can be healed and forgot, and we can march and fight for truth and right shoulder to shoulder as we once did. Until that time we shall oppose them with every ounce of strength God gives us. We shall review their erroneous articles, turn the spotlight of divine truth on their unscriptural schemes and practices and shall do all within our power to cause every person we can persuade to listen or to read to understand the difference between "the faith once delivered" and the "doctrines and commandments of men." The opposition will continue until they have either ceased the error being taught and practiced or have gone so far into denominationalism that it has become apparent to all that they are not even distantly related to the blood-bought church of the Lord. All the while we shall have our finger on the passage which charges us to "earnestly contend for the faith which was once delivered to the saints" (Jude 3).

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This is the second in a series of studies in our review of some material entitled, "Campbellite Questions and Baptist Answers." We now quote from the material:

"2. 'Where do you find Scriptural authority for wearing the name Baptist?' In Matt. 3:1, God calls the preacher He sent to prepare the material out of which His Son was to organize His church, a Baptist. The only baptism that ever came from heaven; that God the Father ever sanctioned *by* audible voice; that the Holy Spirit ever approved by a visible manifestation of His presence; that the Lord Jesus, King of glory, ever submitted to, was Baptist baptism. All other baptisms came from men. No man has followed Christ in baptism, until like his Lord, he had been baptized by a Baptist preacher."

The first statement in his answer is false. The Bible does not refer to John or anyone else as "a Baptist." This is a favorite tactic of Baptist preachers. If they can cause people to believe that John was "a" Baptist, it would be implied that there were others. But "a Baptist" or "Baptists" cannot be found in the scriptures. John was "the" Baptist or baptizer. He was the only one, and he announced that he was going out of business (John 3:30). Christ was never referred to as "a Christ"—which would have implied others—but he was "the" Christ (see Matt. 16:16), the only one.

I deny the second statement in his answer. No one that we read about in the scriptures ever received "Baptist baptism." We have emphasized already the difference in John's baptism and that of Baptists today. Certainly Jesus, and many others of that time, received John's baptism. It was for the remission of sins and pointed to the coming of Christ. John's baptism ceased with the work and mission of John.

In Acts 18:24-26, we have record of a man preaching the true gospel in every way except on John's baptism. Evidently this was after the baptism of Christ and the great commission became effective. When two Christians heard him preach, they taught him "the way of God more accurately." That's what I'm trying to do for my Baptist friends today.

In Acts 19:1-5 we read of Paul finding twelve men at Ephesus who had received John's baptism. Paul corrected them by showing that John's baptism pointed to the coming of Christ and Christ's baptism (which they should have received) pointed back to Christ and the cross. When they heard this, "they

were baptized in the name of the Lord Jesus." If John's baptism was "the only baptism that ever came from heaven," and if John's baptism was valid then and is now, why were those men baptized again?

The baptism which Christ commanded after his resurrection was not the baptism of John. Was it therefore not from heaven? It was by his authority (Matt. 28:18, 19); in the name of the Father, Son, and the Holy Spirit (Matt. 28:19); a form of the death, burial and resurrection of Christ (Rom. 6:3-5); and into Christ and his body or kingdom (John 3:3-5; Rom. 6:3; I Cor. 12:13; Gal. 3:27). None of this was true of John's baptism!

The last sentence in the quotation should be reworded. It should read: No man has followed Christ today who has been baptized by a Baptist preacher!

We quote again from the answer:

"If Jesus had been baptized to induct Him into the priesthood, it would have been done by a Jewish priest, not a Baptist preacher. The very fact that God sent John to baptize shows that it was something new and not a continuation of an Old Testament rite or ceremony."

Christ could not be a priest on earth (and never will be) because he came from the wrong tribe (Heb. 7:12-14; 8:4). He is now the High Priest over his "royal priesthood" (I Peter 2:5, 9) as he rules in his kingdom from heaven through his word, and makes intercession for the saints, Christians, who are all priests (Heb. 7:24,27).

It is true that John's baptism was "not a continuation of an Old Testament rite or ceremony." No one was commanded to be baptized in the Old Testament. John came at the close of the Old Testament era to call the Jews to repentance and prepare the people and a way for the coming of Christ. (Isaiah 40:3; Mal. 4:5, 6; Matt. 3:2-12.) Although John lived and died under the law of Moses, as did Jesus, there is a sense in which we could say that his work was between the two testaments. It was a transitional period—from the law to the gospel.

"3. 'Can you give chapter and verse?' Yes! In Matt. 3:1 God calls the man who baptized Jesus, a Baptist. If the Lord Jesus walked sixty miles to get a man, whom His Father called a Baptist to baptize Him, that name ought to be good enough for any follower of His."

Another deliberate misquotation. God never called John "a Baptist." Christ was not a Baptist; he did not follow John nor wear that name. The name Baptist may be "good enough" for a follower of John or a member of the Baptist denomination, but it is not good enough for me! Since I am a follower of Christ, I should wear a name which gives honor and preeminence to him—Christian (Acts 4:12; 11:26; Col. 1:18).

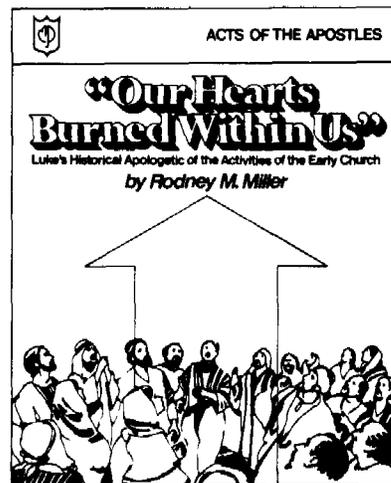
Questions 2 and 3 have not been answered. Matthew 3:1 does not authorize anyone to wear the name Baptist. We ask for "chapter and verse" which speaks of "Baptists" (plural) or "a Baptist" or which authorizes anyone to wear that name today.

(This study will continue in the next issue.)

"Our Hearts Burned Within Us"

Luke's Historical Apologetic of the Activities of the Early Church

by Rodney M. Miller



The objective of this study:

1. Restore the spirit of the early church
2. Restore the faith of the early church

Peter denied the Lord and many of the Twelve forsook him at the crucifixion, yet with their wavering and faltering faith became the fire that consumed the Roman Empire.

It is our goal to recognize the power that turned these timid and fearful disciples into a force that could not be quenched. Luke records in 24:32, "Our hearts burned within us. . .", then in the second letter to Theophilus he seeks to demonstrate that the power which caused the fire to burn was the gospel of the Resurrection of Jesus of Nazareth from the dead. The central theme of Luke and of this work will be the resurrection of Jesus from the dead. The resurrection produced the faith and then the faith produced the zeal. May we seek to return to this form of New Testament Christianity.

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JESUS OUR EXAMPLE

The admonitions to follow after, emulate, or mimic Jesus are many (Mk 8:34; 1 Cor 11:1; 1 Pet 2:21, etc.). The reason for such is obvious—he was perfect! Never was there a situation for which he did not have an appropriate solution; never was there a problem for which he did not have the right answer; never was there a circumstance for which he could not recommend the very best advice.

Any example is introduced for the purpose of being followed. It becomes the standard, model, mold, or illustration of something to be accomplished. In the case of Jesus, he said, "For I have given you an example, that ye should do as I have done to you." His life forms the basis for our handling the various situations we encounter as we live here.

Jesus is our Example Regarding Attitude

A person's attitude is his disposition, his frame of mind. The attitude of Jesus was perfect. His point of view was always of the very highest sort. In Phil 2:5, his attitude is manifestly declared and then enjoined upon us. "Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross." Jesus is our illustration of the right attitude.

His attitude toward fallen man is seen in the fact that he gave himself freely (Jno 10:17-18). Nowhere was there a source for man's salvation; nowhere was there available the purchase price for our redemption; nowhere was there a potency strong enough to furnish us with our regeneration. But Jesus Christ freely "gave himself for our sins, that he might deliver us from this present evil world ..." (Gal 1:4). It was he who, according to Paul's affirmation (Acts 20: 35), taught that "it is more blessed to give than to receive." Surely such an attitude of love is worthy of our emulation!

He is the prime illustration of meekness. When Jesus had washed the feet of the disciples and thereby shown his own meekness, he said, "For I have given you an example that ye should do as I have done to you" (Jno 13:15-16). Never was there a time when the Son of Man was not completely under

the control of his Father (Jno 4:34). And such discipline, such control over one's own being is what meekness is all about. In every situation he did as the Father would have him do and even in the face of extremes he showed an unalterable confidence in God (Cf. Lk 22:41-42; Jno 6:38). Such meekness is not common to man naturally; it must be learned. Was there even a better standard for an attitude of meekness? I think not!

His willingness to forgive is astounding! Notice the urgency he felt regarding the deliverance of mankind. "I must work the works of him that sent me while it is day; for the night cometh when no man can work" (Jno 9:4). His was a sincere compassion, an urgent concern for the spiritual welfare of the lost. See the pathos, observe his heaviness of heart, as he cries out in an exclamation of longing love, "O, Jerusalem, Jerusalem . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt 23:37). See him there on the height of Golgotha after he has suffered immense physical pain and unutterable spiritual torment, as his bloody brow furrows and he cries out to God, "Father, forgive them, for they know not what they do." Observe his outstretched arms and his longing love as he begs, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt 11:28). We would do well to show the same compassion, the same devotion to duty, the same attitude of concern regarding forgiveness, "forbearing one another, and forgiving one another . . . even as Christ forgave you, so also do ye" (Col 3:13).

Jesus Is Our Example Regarding Well-Doing

Even as a child, Jesus went about doing good. In Lk. 2 is recorded the incident of his parents relocating him after fearing he was lost. In answer to their queries concerning his whereabouts, Jesus said, "How is it that ye sought me? Know ye not that I must be about my Father's Business?" He is our great example of well-doing.

He was constantly teaching (Matt 4:23), and he taught not what was merely pleasing to the ear of the hearer, but what the hearer needed. He told each person, each audience what they needed to hear. When he spoke to Nicodemus, he spoke regarding his need (Jno 3: 1-ff). When conversing with the Samaritan woman at Jacob's well, he sought her spiritual welfare and even convicted her of sin (Jno 4:5-ff). And when teaching the Pharisees, there never was a time when there was any evasion, but in every instance a constant reference to the truth applicable at the time. Jesus was constantly a truth teacher. And the very best thing a man can do for his fellows is to teach them the truth!

It is obvious from reading the accounts of Jesus and his life as a teacher that he was a man of immense energy, totally committed to the task to be accomplished. It is easy to see that Jesus went about **DOING** good. Not admitting the need; not merely planning to do good; not even resolving to do so—but **DOING** so! He taught about doing in his

famous mountain message (Matt 7:21-ff). He taught that there would be a day of reckoning and that it would be greatly concerned with our constancy in well doing (Matt 25:14-ff). And he showed examples of how a structure founded on inaction will not stand the test of adversity (Matt 7:24-27). He is truly our example of a total commitment, a complete dedication to the aim and purpose.

Jesus Is Our Example Of Emulating An Example

Jesus was the perfect photograph of God. "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). And in Col 1:15, he is called "... the image of the invisible God, the firstborn of every creature." Jesus declares of himself "he that hath seen me hath seen the father," and in Jno 1:18 we are told, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus perfectly showed us the essential nature and the true characteristics of the Father by declaring in his life and attitude the righteousness of God, the Father.

Christ perfectly radiated the LIGHT of God. In Jno 12:44-46, we are shown how he has enlightened men and thereby released them from the darkness of ignorance, superstition, and sin, for "he that seeth me seeth him that sent me," he said. In Jno 1:9, we are told of him, "That was the true light which lighteth every man that cometh into the world." Yes, he is the perfect revelation of God. We are to follow his example of reflection by being a reflection of him (Matt 5:14-16).

Jesus perfectly radiated the LOVE of God. In Jno 15:9-14, he tells us how that "as the Father hath loved me, so have I loved you." Then he says, "continue ye in my love," enjoining that same assignment upon us. All that we know of love, all that we can ever know of it in its pure form is seen in Christ's illustration of it. Just as he was the perfect illustration of the love of God, even so we should be examples of his love toward our fellows. "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us" (1 Jno 4:11-12). Just as Christ was a manifestation of God's love, even so should we be examples of that love one toward another, "for love is of God; and everyone that loveth is born of God, and knoweth God" (1 Jno 4:7).

Jesus perfectly radiated the eternal LIFE which is of God. In Jno 12:50, the demonstration is shown. "And I know," said Jesus, "that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." Again, "I am the resurrection and the life; he that believeth on me though he be dead, he shall live. And whosoever liveth and believeth in me shall never die" (Jno 11:25). These passages are affirmation of the eternal life that is in Christ, who was the "monogenes Theos," the only begotten God! We must live so as to show others our confidence in the affirmations of

that eternal life. Paul, in 2 Tim 1:12, gives testimony to such by stating, "For the which cause I also suffer these things; nevertheless, I am not ashamed, for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Our confidence is further buoyed by the assurance that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him. Wherefore, comfort yourselves together and edify one another . . ." Since he is our assurance of the resurrection, we should be an example of such to a doubting and skeptical world, "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23).

In every learning situation there is example given to illustrate fact. Christ is our example. He is the perfect manifestation of a godly attitude. He is the prime example of constancy in well doing. He radiates perfectly the light, love, and life of God. Yes, truly Jesus is our great example. Since we have such a great leader, let us follow his every step, emulate his every mood, mimic his every action, for "he the great example is, and pattern for me."

Using the SWORD OF THE SPIRIT

Ken Green

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CONFERENCE ON FAMILIES— GOVERNMENT STYLE

A few months ago in this space, we wrote of so-called children's liberation and government conferences on the child, and suggested that it might be wise to conduct some conferences on the family. A couple of readers wrote to inform that a conference on the family was being planned by our government. Only problem: They've redefined the family. As Humpty Dumpty explained to a bewildered Alice, "A word means only what I want it to mean, nothing more or less."

From the *Pro-Family Forum Newsletter*, Oct., 1979, we are told that the White House Conference on Families will be conducted in June or July of 1980. A 40-member commission has been appointed by President Carter. Three regional meetings will take place in Baltimore, Minneapolis, and Los Angeles. Each state will elect delegates to its regional meeting.

The newsletter continues: "It is becoming increasingly clear that a major goal is to gain public acceptance for redefining the family. If they can accomplish this, then—in the name of the family—the family will be destroyed. For example,

Betty Friedan and other feminists announced several months ago a seminar in 1979 to be called: A National Assembly on the Future of the Family. Ms. Friedan says it will mark 'Phase 2 of the human liberation movement.' What is a family? Ms. Friedan says: 'Family is people who are living together with deep commitment and with mutual needs and sharing.' She speaks of 'new forms emerging' (*News and Observer*, Raleigh, N.D., 2-18-79).

"According to this definition, a family could be a homosexual couple, a commune, or professional parents and child care centers.

"In the planning draft of the National IYC Commission, they affirm: 'The right to a family, not necessarily society's traditional view of a family, but any unit that needs specific support from societal institutions and agencies, both formal and informal.'

"So, under the guise of 'strengthening the family' the traditional family is to be destroyed—and any kind of living arrangement is to be considered just as valid and desirable. Of course, this would pave the way for all legislation involving 'gay rights,' federally-controlled child development centers, etc., and the goal is not only legal acceptance but social acceptance of the 'emerging new family forms.' "

Brethren, let us not be deluded by the philosophy that Christians should not be concerned with such "political" issues. These matters are moral issues with very definite spiritual undertones. Because some ungodly government leaders and libertarians make them political issues does not change their basic moral nature.

Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

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HOW MUCH IS ONE PERSON WORTH?

As I write this, our country is in the midst of the Iranian crisis. Hopefully, by the time you read this, that crisis will have been resolved in a good way.

One thought-provoking sidelight has been the offer of a couple of well known names to trade places with the 53 hostages now being held. Muhammad Ali, retired heavyweight boxing champion, and James Earl Ray, convicted assassin of Martin Luther King, have both offered themselves in exchange for those captives.

That's mighty big of them. Without trying to ponder motives, sincerity, etc., one wonders why Ali and Ray would think themselves worthy substitutes for 53 persons. Their gestures may have been considered had they offered themselves in trade for one hostage each.

How much is a person worth? Various estimates are offered as to the material value of the physical body. As for the soul of man, it is worth more than all the material world together (Matt. 16:26). But one thing for sure. One soul is worth no more than another: "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of

their soul is precious, and it ceaseth forever:) That he should still live forever, and not see corruption" (Psalm 49:6-9).

There's but one exception. It involves "God manifest in the flesh." He "gave himself a ransom for all" (1 Tim. 2:6). Should one ask how He could possibly substitute for all other people, the answer is simple. He is worth more than all other people.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16, 17).

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ABOUT THE EVANGELICAL'S PATRON SAINT

Clive Staples Lewis has posthumously wielded quite an influence in these recent times. The above title will not be seriously questioned by readers of such evangelical organs as *Christianity Today* or *Eternity*. Some young gospel preachers have been turned on to Lewis to the extent that their writings sound just like him. One such young man of exceptional talent has expressed the fearful prediction that it will soon become popular to criticize Lewis.

Let me say that I have been a C. S. Lewis reader for years. I have benefited greatly from such books of popular theology as *Miracles*, *The Problem of Pain*, and *Mere Christianity*, the last of which I've read four times. Other books and essays have proved helpful or entertaining, usually both. I've read through the seven volumes of *Chronicles of Narnia* twice with my children, and look forward to the third journey through those remarkable adventures as soon as my three-year-old is ready. At this time, Lewis' space trilogy is being enjoyed by Daddy and the two middle kids at the Green house.

But people need to keep their heads about mortals. Let us give credit where it is due, but remain aware of a teacher's faults where they exist. Dr. Raymond F. Swiburg, professor of biblical hermeneutics and Old Testament interpretation at Concordia Seminary in Fort Wayne, Ind., documented, in the Oct. 8, 1979, issue of *The Christian News* (an evangelical Lutheran magazine) some of the doctrines that C. S. Lewis espoused.

Lewis rejected Biblical inerrancy. He taught that God used many forms of inspiration outside the Bible, including pagan myths. He believed in theistic evolution. He taught that the Genesis account of man's fall was a myth. He believed that some animals might have immortal souls. He had a false understanding of Christ's atonement, accepting the "example theory". He taught that pagans ("people in other religions . . .") may "belong to Christ without knowing it." Lewis believed in purgatory and praying for and to the dead.

C. S. Lewis was a brilliant thinker and writer. His *Mere Christianity* will equip one to meet atheistic arguments as well as any book I know. But let us learn "not to think of men above that which is written" (1 Cor. 4:6).

Behaving Oneself in God's House

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THE NEED FOR PROPER CONDUCT

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, 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).

Paul wrote to Timothy some things that would instruct him with regard to conducting himself properly in God's household or family, the church. Notice that he said "how thou oughtest to behave." The word "ought" (Gr. DEI) implies a moral obligation to do or not to do something, hence, absolutely necessary. There is, then, in God's house, the church, a standard of personal conduct or a behaviour pattern which is positively binding on the members of that family. It is necessarily implied also that there is a behaviour pattern which would be totally incompatible with being a member of the church and thus unacceptable to God.

It is noteworthy that without inspired instruction Timothy would not have known how to conduct himself in the church. We do not accidentally attain to a Godly standard. We must first learn what the standard requires and work hard at it to conform ourselves to that standard.

Notice also that this conduct of which Paul speaks to Timothy is to characterize one who is "in the house of God." God is particular how the members of His family behave. When someone comes into our own earthly families, the family head has the right to lay down the ground rules. Even an overnight guest must abide by them. In Israel of old, the sojourner had to abide by the same rule as Israel. There was one law for Israel and the stranger. Of course, it is to be hoped that there would be no "overnighters" nor "sojourners" in the church of the Lord. But we fear it is sometimes true. Some abide in the family circle of God only a spiritual "fortnight" before they hit the road back over the Devil's house, the world. Some fall away quite early while others do so later on under varying circumstances of life. Some of these never return. They do not like to behave themselves.

In prospect of the establishment of the church, Jesus describes the behaviour pattern of His disciples as "the salt of the earth" and the "the light of the world." Negatively he made reference to those who might not attain unto this standard as salt that had lost its savour and as light hidden under a bushel.

Brethren, God set the standard just like He wanted it. He set it high. This is true whether we are talking

about the plan of salvation, worship, the work of the church, organization, relationships, or morality. It shall be our purpose in succeeding articles under this heading to expand some of these matters in a very practical way for our edification.

Using Great Plainness of Speech

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EVIDENCES—THE BIBLE—GOD'S WORD

The title of this article provides us with the greatest challenge made known to any person on the face of God's earth—if in fact it is God's earth. The Bible affirms that it (The Bible) is God's Word. But who is to "vouch" for the Bible?

I have in my library a number of books on evidences. Many of them are written in such a complicated way (or perhaps it is just a lack of "brain-power" on my part) that they are difficult to understand.

In this article, and others that will follow, it is my desire to present some material that I hope will be so plain and simple that all will be able to grasp it without a great deal of effort. Also, it is my belief that the material will be "un-get-over-able" as far as opponents of the Bible are concerned. When the articles are completed, I will welcome any comments or criticisms you may have on the material presented.

Today we have many scientific facts that have been acquired because of the modern equipment invented by man in the past two or three centuries. And even though much of the equipment becomes obsolete, as other and better equipment is provided (the telescope, for example) the facts discovered by the first inventions are only the more fully established.

The facts about many of the sciences of our day (Astronomy, Meteorology, Oceanology, etc) were known and affirmed by men in the Bible thousands of years before scientific proof was recorded by scientists. Who could know these things except the one(s) who created them? How could men like Job, Isaiah, and Solomon know about such things? Job, for example, was a chieftain of the land of Uz. Isaiah was a statesman, and Solomon a king. But let's observe some of the knowledge they possessed about scientific facts.

First of all, Isaiah recorded the fact that the earth was round when he wrote, "It is he that sitteth upon the circle of the earth. . ." (Isaiah 40:22). Solomon in Proverbs 8:29 tells us that the sea has boundaries. "When he gave the sea his decree (boundary, JTS) that the waters should not pass his commandment."

Then Job records a number of facts for us in Job 26:7. "He stretcheth out the north over the empty

space, and hangeth the earth upon nothing." Both of these Bible facts are now scientific facts. Also Amos and Solomon made known the fact that the water goes in cycles from the sea, to the clouds, to the rivers, and back to the sea again. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Eccl. 1:7); ". . . he that calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name" (Amos 9:6).

The apostle Paul affirms that which has been discovered by man in the last century, that all men are of one blood. Both Amos and Paul point out how this came about. "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:24-26).

Both Amos and Paul affirm that all these things were done by The Lord. But how did they know about them? "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

In view of the evidence shown in this article, who can deny that the only one who could know the workings of the heavens, the earth, and mankind, would be the one who made them!

SALVATION IS INDEED BY FAITH

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We can read in Romans 4:5 that faith counted for righteousness. In Gal. 3:26 we read that we are all children of God by faith. In Rom. 5:1 we read that being justified by faith we have peace. Paul said in Eph. 2:8-9 that we are saved by grace through faith. Peter tells us in Acts 15:9 that hearts are purified by faith. Paul declared in Rom. 3:25 that God set forth Christ to be a propitiation through faith in his blood. We learn from Acts 26:18 that we receive forgiveness of sins and an inheritance by faith. Paul said in 2 Tim. 3:15 that salvation was through faith in Christ. Rom. 5:2 says we have access by faith into the grace in Christ Jesus. And in Heb. 11:6 we learn that without faith it is impossible to please God.

I have cited TEN PASSAGES which predicate salvation on faith. Of course we could cite ten more! But what would THAT prove relative to repentance? What would THAT prove relative to baptism? Nothing!

Of course we are justified by faith, saved by faith,

sanctified by faith, purified by faith, and are children of God by faith. The same is true with reference to the blood. Nobody denies that it is the blood of Christ that justifies and redeems us. Of course we are redeemed by the blood, cleansed by the blood, washed in the blood, and purchased by the blood. But what does that prove relative to repentance? What does that prove relative to baptism? Simply nothing at all!

The denominationalist says we don't have to be baptized because we are saved by faith, by grace, and by the blood. Suppose I say we don't have to repent because we are saved by faith, and by grace and by blood? You see, what I would say along that line would make no more sense than what THEY say about the matter. What either of us would say would make no sense.

We ARE saved by faith and by grace and by the blood. But THAT doesn't mean we don't have to repent! Jesus said for us to repent and that unless we did we could not get into the kingdom of heaven (Luke 13:3, 5). He said we would perish unless we repent.

We ARE saved by faith and by grace and by the blood. But THAT doesn't mean we don't have to be baptized. Jesus said for us to be baptized and that unless we are born of water and the Spirit we cannot enter into the kingdom of heaven. So, let's be sensible about this matter. Let's read and heed the scriptures.

Jesus said go teach and baptize the people (Matt. 28:19). Jesus said he that believeth and is baptized shall be saved (Mark 16:15-16). Peter said baptism doth also now save us (1 Pet. 3:21). Peter said repent and be baptized for the remission of sins (Acts 2:38). Paul said we are baptized into Christ (Rom. 6:3). Paul said we are baptized into the body (1 Cor. 12:13). Ananias said baptism washed away sins (Acts 22:16). Paul said we are raised up from baptism to walk a new life (Rom. 6:4). Paul said God quickens us in baptism (Col. 2:12, 13). Peter said EVERYONE of you should be baptized (Acts 2:38).

The real truth is that we contact the blood of Christ when we are baptized into his death (Rom. 6:3). Baptism is a part of faith (Acts 19:1-5). These people were told that they should BELIEVE on Christ. And when they heard this (that they should believe) they were baptized. Read it. The way to be saved by faith, by grace, and by the blood, is to believe and be baptized (Mark 16:15-16). May God help you to do it.

Help Us in 1980

Would you do something to help us in 1980? What can you do? First, you can show your copy of this paper to a friend. Ask if that friend receives a good paper regularly. Second, subscribe for your children who are married, in service or away from home in school. Third, you can help us greatly by renewing on time and saving the expense of second notices. Will you help us?

**MARRIAGE, DIVORCE AND REMARRIAGE
THE LLOYD MOYER POSITION
PART II**

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(This is a continuation of the text of my lecture delivered in the Crescent Park Lectureship, Odessa, Texas, November 6, 1979. May I suggest that you reread the first part as printed in last month's edition of "Searching The Scriptures," for which this serves as the concluding section. —Robert A. Bolton).

ARGUMENT: Mental divorce after unscriptural divorce and remarriage frees both mates.

QUOTATION: "If two Christians get a divorce with no cause of fornication involved, and they remarry, can they live with their second spouse? My answer is, if the first mate now puts them away for the cause of adultery. Then that loosed the bond and the innocent one can now remarry according to 1 Corinthians 7:27-28. And that would also free the guilty." — (SLD — 136).

QUOTATION: "When an innocent woman is divorced, this divorce is, in the sight of God 'no divorce.' He does not recognize it! The innocent woman is still married in God's sight and the husband who 'divorced' her is still married to her in God's Sight. Their marriage has not been dissolved and as far as God is concerned she is not 'put away' (Apoluo). When her husband remarried he committed adultery. I contend that the innocent may then 'put away' her husband. Reason? That is exactly what Christ said she could do!" — (BCD-GA-301).

QUOTATION: "Historically, the divorce under consideration in Mt. 5:31; 19 3-9 had the effect of severing completely the marriage tie (Deut. 24:1-4). Mere separation from bed and board is nowhere to be found in the context. To the Jews, lawful divorce (Apoluo) resulted in (meant) totally dissolving the marriage bond and not mere separation from bed and board." - (BCD - GA - 367).

ANSWER: In these quotations it should be obvious that at least two different meanings are attached to the word "Apoluo-Divorce." In the argument, the married couple obtains a divorce (Apoluo); this is the first divorce. Then the man marries another and is guilty of adultery. Now, the woman can put-away (apoluo) the man from whom she has already been divorced (apoluoed). That would be a second divorce. But, according to this "one loosed, both loosed" argument, if divorce (Apoluo) meant totally dissolving the marriage bond and not mere separation from bed and board, why would the woman have to wait for her husband to commit adultery before she could "put him away," inasmuch as their marriage bond had been totally dissolved (Apoluoed)? The only logical answer I can come up with is that, in reality, this second divorce is simply some form of mental action that the woman takes. They have already divorced once, and in spite of

what the theory contends, of necessity they have separated. So what is there left to be done except some mental action being taken on the part of the woman? Although legally and actually divorced, they are still married and will be until the woman who has been put away already by her husband decided to mentally divorce him. And so, until she mentally divorces him, he is "living in adultery" with his second wife. Question please? What if she never decided to mentally divorce him? I heard of just such a case one time. A man divorced his wife, who was not guilty of infidelity, and married another woman. In spite of it all, his first wife maintained that she still loved him, still considered him her husband, and always would, and would gladly take him back when and if he should return to her. Thus, she never intends to "mentally divorce" him. Therefore, according to this argument, the man will be "living in adultery" (something that those who champion this theory deny is possible) with his second mate as long as he remains married to her. If not, why not? Just what would that man have to do to make his second marriage right with the Lord? It would be interesting to hear one of these "one loosed, both loosed" advocates tell us, wouldn't it?

ARGUMENT: The guilty put-away fornicator doesn't have a spouse, so to avoid fornication he is permitted to have one, that is, to marry again.

QUOTATION: "Now what condition is the guilty put-away fornicator in? Does he have a spouse? . . . No, he doesn't have a spouse, then he would like to have one. 1 Corinthians 7:2 . . . 'To avoid fornication, let every man have his own wife' . . . ! Let him have his own spouse There is certainly nothing in the scriptures that would forbid him having one." — (SLD - 167).

QUOTATION: "The guilty, put-away fornicator doesn't have a spouse, and thus could not commit adultery if he married one who was not a spouse of another." — (BCD - GA - 328).

ANSWER: This argument is based upon the reasoning that the one put away for fornication is no longer married and thus, no adultery could possibly be committed in a second marriage. The thing that is wrong with this reasoning, as plausible as it may sound to some, is the false assumption that "husband" and "wife" or "spouse" refers to one who is presently in a marriage relationship, and if a divorce has occurred, no marriage exists, thus, one is not the "spouse" of another. Now since adultery is defined by W. E. Vine as denoting "one who has unlawful intercourse with the spouse of another," the argument is that the one divorced is not married, that is, is not the spouse of another, therefore, no adultery could possibly be committed in any subsequent marriage. Certainly, the word "spouse" or even "husband or "wife" may refer to one presently married, but it may also refer to one who is bound though not married. Consider again, Mark 6:17-18 and Romans 7:2-3. In Mark 6 we are told that Herodias was married to Herod but referred to as the wife of Philip. Thus, she was married to one man but the spouse" of another, that is, married to Herod but

bound to Philip. In Romans 7, the woman is married to one man but "wife" or "spouse" to another. She is wife or spouse to the man to whom she is bound, yet married to another man, thus an adulteress. So it is obvious that the manner in which the Bible uses the terms "husband" and "wife", or as the theorist prefers the word "spouse" as being synonymous with either, these words do not necessarily refer to those who are presently in a marriage relationship. Therefore, the argument as presented is really no argument at all, based as it is upon a false assumption. Thus, the truth still stands that, as per Matthew 19:9 The unfaithful mate who is divorced by the innocent partner commits adultery in any subsequent marriage to another, not because he or she is married to the first mate, but rather because, in God's sight, he or she is still bound.

ARGUMENT: The word "loosed" in 1 Corinthians 7:27-28 includes the guilty party who has been put away, and who, thus, may remarry with divine approval.

QUOTATION: "Who is loosed? The widows and the virgins are loosed, 1 Cor. 7:28. The widows are loosed, 1 Cor 7:39. The innocent party is loosed, Matt. 19:9 . . . the guilty party doesn't have a spouse, either . . . he was put away for the cause of fornication . . . those that are not bound can marry without sin. The virgins are not bound; widows are not bound; the innocent are not bound; and, the guilty are not bound. The Bible says if you are not bound, you do not sin if you marry." — (SLD - 168-169).

ANSWER: In 1 Corinthians 7:27-28, Paul said, "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned." Proponents of the "one loosed, both loosed" theory make the passage read something like this: "Are you divorced from a wife? Seek not a wife. But and if you marry again, you have not sinned." Now, the question is, may the word "divorced" be substituted for the "loosed," and does the word "marry" refer to a second marriage and the word "wife" a second wife? According to Lexicographers, the word "loosed" in the second part of this passage simply means not tied or fastened, that is, free. It does not mean "divorced." Arndt and Gingrich, Thayer, and the Expositor's Greek Testament all define the word as meaning "free from a wife;" that is, "not bound to a wife;" "spoken of a single man, whether he has already has a wife or has not yet married, and that it "applies either to a bachelor or widower." But, we are told that Paul says to those "bound" not to seek to be "loosed," therefore, divorce has to be under consideration, for how could a "bound" one be "loosed" without divorce? Thus, when Paul asks in the second part, "art thou loosed?" It must of necessity mean, or at least include, "divorced." My friends, such reasoning overlooks the fact that in 1 Corinthians 7:27-28, two different Greek words are used which are translated by the one English word "loosed." In the first instance, "loosed" is translated from a Greek term that does refer to divorce this once

in the New Testament. But, in the second instance, an entirely different Greek word is used, which, as we have pointed out, is defined by the scholars as simply meaning "free" or "unattached." Thus, the word "divorced" and the word "free" do not mean the same thing. And so the guilty party who has been divorced does not come within the scope of the passage. It simply includes the never married or widowed.

ARGUMENT: Either the guilty party who has been divorced by the innocent is free to remarry because he is loosed, or he must pay a penalty by remaining celibate the rest of his life, which penalty is imposed by man and not God.

QUOTATION: "I have two choices to tell that guilty, put-away fornicator . . . he damned his soul, but I have two choices to tell him. He is either free to marry, because he is loose, 1 Cor. 7:27-28," or "I have the choice to tell him that he must pay a penalty . . . We're talking about the penalty that the brethren are going to put upon him . . . He has committed an awful sin and he has damned his soul, and we're going to make him pay for it . . . The only reason why he cannot go out and marry is because he's got to pay penance?" — (SLD - 169-173).

ANSWER: Now, my friends, no one among us questions the fact that the guilty party may obtain forgiveness of his or her infidelity. Such is the obvious teaching of the Scriptures, when the required conditions are properly met. But the fact that the guilty party may not remarry with divine approval is not based upon the principle of penalty, or punishment, or penance, as per this argument, but rather on the absence of any such right or privilege being revealed by the Lord in the New Testament. The right and privilege of remarriage for the innocent who has divorced the guilty is implied, if not expressly stated, and may be necessarily inferred from Matthew 19:9. But, nowhere in the New Testament is any such provision revealed for the guilty to remarry with divine approval. Such assumption is based, not upon what the scriptures actually teach, but rather upon flimsy inferential supposition and reasoning that is too inadequate to afford any assurance of comfort and safety to the guilty. In reality, I contend that marriage is a privilege, designed by an infinite God, for the benefit and happiness of his creature, man. When a person violates his vows before God, by unfaithfulness toward his innocent mate, and is thus put-away, although upon meeting divinely imposed conditions, he may obtain forgiveness, the privilege of marriage has been forfeited, and in the absence of any revelation on the matter, no subsequent marriage may be entered with divine approval. If this be "paying a penalty," so be it! But, it seems inconsistent to make no such claim for the innocent parties involved in some divorces, those who have been put-away without scriptural cause, but who must remain unmarried or be reconciled lest adultery be the result. This argument is just another emotional smoke-screen designed to justify the "one loosed, both loosed" theory. After all, brethren, sin is deceitful and "the way of the transgressor is hard."

My friends, the New Testament teaches that marriage is a serious matter, not to be entered into with frivolity, and binding for life. When a man and woman, who have the right and privilege to marry, make a solemn agreement with one another, and covenant before God and man, to live together in the holy bonds of matrimony until parted by death, God joins them together and man dare not put them asunder. According to the scriptures, there are only two reasons why those in the marriage relationship, having been joined together by God, may be permitted to marry someone else: death and fornication. In either case, only one of the parties to the original marriage has the privilege of remarriage. In the case of the death of one of the mates, the surviving partner is free to be married to another. In the case of fornication, the innocent partner, who has divorced the guilty, is free to be married to another, undoubtedly because the sin of fornication is viewed by God as serious enough to permit the innocent to divorce the guilty, if desired, so that the severing of the relationship is considered as permanent as if the guilty had actually died. No other reasons for remarriage are sanctioned by the scriptures. Now, certainly this is the force of the statement of Jesus in Matthew 19:9 as understood by the disciples, for they replied in verse 10, "if the case of the man is so with his wife, it is not expedient to marry." It is absolutely impossible for me to conceive how the disciples would have made such a statement if they had understood Jesus as teaching what the proponents of the "one loosed, both loosed" theory argue!

Now, I readily recognize that people can get themselves so entangled and involved in marital relationships that sometimes it is most difficult, if not actually impossible, to know with certainty how to apply the scriptures to their particular circumstances. But, unless we are seeking justification for something, or someone, in questionable, if not sinful, circumstances, we will never have any problem understanding exactly what the Lord says. But, when, by sophistry and specious reasoning, we attempt to circumvent what the Lord has said, we show our disrespect for Bible authority, deny the Lord and Master, and open up a whole "Pandora's Box" of immoralities and problems.

Those of us who do not accept the "one loosed, both loosed" theory are often charged with being inconsistent, not applying what we teach to those who are guilty, by failing to withdraw from those in so-called adulterous marriages or refusing to demand such marriages be dissolved. And I am certain that all too often the charge has great merit, although it is hardly our responsibility to sit in judgment on other men's souls. The Bible says, "fornicators and adulterers God will judge" (Hebrews 13:4). But those who make such charges against us are even more inconsistent than we, and certainly more reticent to accept the consequences of their position. As an example, I have in my possession copies of letters of withdrawal made against a man and a woman, who though married to others, neither of

whom were guilty of fornication, announced their intention to divorce their mates and marry each other. Then at a future date, come before the church, make confession and repent, seeking forgiveness, so that they might continue in their adulterous relationship. They were simply following the logical steps of the position under review, but, the local preacher and elders who teach this very position, were unwilling to accept the consequences of their own teaching, hence, the action of withdrawal. I am happy to report that the couple so involved, did not divorce their mates and remarry, but rather repented and were forgiven. Yet, it should be obvious that their actions in this matter were simply the logical consequences of the "one loosed, both loosed" theory. Does it not seem to you, under the circumstances, that it ill behooves these fellows to charge us with inconsistency? Where is the honesty and sincerity in such action when they refuse the logical consequences of their own teaching? But, as I indicated in my opening remarks, not all who hold this position are honest and sincere. Witness the statement of one who is a champion of this theory. At the close of a recent debate on this question, in which he acted as moderator for the "one loosed, both loosed" advocate, he was asked the question, "when are you brethren going to give up your false doctrine and start preaching the truth on this subject?" As reported, his paraphrased answer was, "if what you brethren are teaching on this subject is the truth, you can have it!" My brethren, such an attitude is entirely unworthy of one who calls himself a gospel preacher, and simply serves as further confirmation of the fact that the "one loosed, both loosed" theory is just so much immoral rubbish, rotten to the core.

Friends, to insist upon faithful observance of the law of the Lord regarding marriage, divorce and remarriage, even to the point of dissolution of adulterous unions, will not cause nearly as much sorrow, heartache, and problem as has invaded the homes of our great nation which have been broken by unscriptural divorce and remarriage. To each of you here, and to those preachers among us who are contending for this pernicious doctrine, may I ask, why not spend your precious time trying to impress upon men and women, both young and old, that marriage is a sacred and permanent relationship, a divine contract for life, rather than attempting to continually find loop-holes in what Christ and the apostles have said? Little good it does to teach against adultery and then attempt to defend the adulterers. May God help us to see the folly in human wisdom!

In closing, may I state that I am not disposed to answer every twist and turn of reasoning designed to bolster the "one loosed, both loosed" theory. Neither am I inclined to debate every challenger of truth on this issue—and in this connection, may I speak my peace, whether any one agrees or not. I regret that on both sides of this issue there are those who feel compelled to go out of their way to propagate their position by setting themselves up as "champions of

their cause," through continuous challenge to the opposition nationwide. Personally, I will not be drawn into or embroiled in a discussion with some self-styled antagonist on the east or west coast, who because of an over-exaggerated sense of his own soundness and importance, feels disposed to make an all out effort to come before my brethren at Walnut Street in Dallas or anywhere else I might preach, to "set the record straight" by answering what I teach in the local congregation where I labor. If such men desire to preach such ungodly, immoral doctrine in their local congregations, that is their responsibility and business, and I feel no compulsion whatsoever to demand "equal time" in their "diocese." Neither do I feel compelled to grant them liberty or license, to say nothing of an audience, to propagate what I conceive to be the gravest error. If editors of religious journals or elders of local congregations desire to provide such "equal space" and "equal time," so be it! But, as for me, I fully intend, as I have always done, to continue to do my own teaching, in my own way, at my own local level, and wherever I feel I should answer an invitation to speak, such as here in Odessa, minding my own business, without feeling I must be forced to dignify every challenger to that work by acquiescing to every challenge. And I verily believe with all my heart that the cause of truth and the unity of brethren would be better served if all would follow the same course.

CAN MAN BELIEVE IN GOD? (2)

Royce Chandler
3915 Franklin Rd.
Nashville, TN 37204

The human mind cannot believe that which is unbelievable; logical minds do not reasonably accept that which appears to be illogical. Before believing a proposition, one must possess enough evidence to convince him of its believability. This axiom is true in all fields of study, including those of science and religion.

Faith is not opposed to reason; reason is not antagonistic to faith. One can have no faith in a proposition until he sees enough proof of its rationality, so that his faith is built upon evidence and reason; faith cannot exist apart from those two essentials.

Biblical faith demands proof. Believers in God hold their faith because of evidence, not in spite of it. The abundant evidence available makes belief in a divine Creator rational: more rational, in fact, than disbelief.

For faith to be had, then, its logical grounds must be seen and intelligently weighed, for faith is the end-product of sound reasoning upon sound testimony according to this order: (1) a proposition is presented for belief; (2) evidence is submitted to produce belief; (3) reasons weigh the evidence; (4) a judgment regarding the evidence's strength is reached; (5) if credible, the proposition is accepted; if incredible, it is rejected.

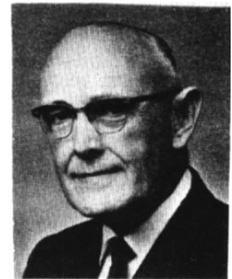
One cannot believe in God if the evidence does not make it rational to believe. Likewise, if the evidence is seen to be strong and incontrovertible, an honest man cannot help but believe in Him.

In Romans 1:20 it is argued that the Gentiles were "without excuse" for their atheism: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." In articles to come we want to consider some of the evidences which should convince us beyond any rational doubt to believe in God and in all that pertains to Him.

WHO THEN CAN BE SAVED?

Irven Lee

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Hartselle, AL 35640



While I was preaching on a daily radio program, this question was called in by a listener: Will Methodists and Baptists be saved? It is a good question because all should be concerned about themselves and others in the matter of salvation. Before answering the direct question was called in by a listener: Will Methodists groups, the Jehovah's Witnesses, the Lutherans, the Presbyterians, the Mormons, the Christian Scientists, and all so-called Protestant groups. We might broaden it still further by asking if all the many factions and parties among those groups are going to be saved. We all know that within each of the older denominations some are premillennial and some are not; some are modernistic and some are not. We also hear of General Baptists, Freewill Baptists, and Primitive Baptists. Many congregations are breaking away from the conferences and associations as the denominational machinery comes under the control of modernists and supports schools with teachers who deny the virgin birth, the miracles, and the inspiration and authority of the Scriptures. These professors would make Christ only a man and the Bible just a book, not the book.

While we are asking questions, we might broaden the original question still more. Are Catholics to be saved? Would that include the Greek Orthodox as well as the Roman Catholic? The Roman church is going through a crisis now more serious than at any other time since the Reformation. Are the more liberal and more conservative elements both acceptable?

While we are asking who will be saved, we might ask about devout Mohammedans, Buddhists, Jews, and other so-called non-Christian religious people. I would, with all sincerity and courtesy, like to ask the one who called to ask the question and all others who have reason to wonder about the same to grapple with the questions I have asked which are parallel to the

question sent to us.

Let us join with the apostles in asking, "Who then can be saved?" (Matt. 19:25.) These questions are in order, and we need to think much more on the question of salvation than the typical American does. Our age has decided that one could hardly miss the way. The Bible uses such expressions as, "Let him that thinketh he standeth take heed lest he fall;" "Give diligence to make your calling and election sure;" and "Work out your own salvation with fear and trembling" (1 Cor. 10:12; 2 Pet. 1:10; Phil. 2:12). An excellent suggestion which is found in the good book is in 2 Cor. 13:5, and reads as follows: "Examine yourselves, whether ye be in the faith; prove your own selves." This suggests that the individual should become very concerned about his own condition and search the scriptures as suggested in Acts 17:11.

Whatever I say will not be the final word, "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). Let me offer this comment: Every detail suggested concerning the church by Christ and the Spirit-directed apostles has been changed by one group or another in the broad spectrum of denominationalism as mentioned above. Does Christ care? If the baptism, the name, the Lord's supper, the worship, and the work of the church do not matter, then does anything matter? How many changes will the Lord allow? If nothing matters, He could have given a brief New Testament in such a case which would have read something like this: Let every man do that which is right in his own eyes.

I have preached among churches of Christ for several decades, but I do not claim that any single church, as such, will be saved. No church is going to be saved as a collectivity. The judgment is to be individual in nature. It does not guarantee that a body of people is acceptable to God because it writes on its building that it is of Christ. I have been asked what churches of Christ teach on this subject or that. An answer that I have often given is that members (at least nominal members) teach both sides of every issue. Some are premillennial, some are not; some go out for the church support of entertainment and other aspects of the social gospel, and some do not; some are worldly and hypocritical, and some are the salt of the earth; some attend very little and are as lukewarm as the church at Laodicea, and some are fervent in spirit; some will stand for nothing and are blown about by every wind of doctrine, and some will contend for the faith once for all delivered to the saints. I have had very pleasant association with wonderful people, but I am willing to admit imperfections among us and within each one of us. We must all depend on the blood of Christ and the grace of God.

If one is what he ought to be he is not self righteous, egotistical, or conceited, but each is to be interested in his own salvation and in the salvation of relatives, friends, and neighbors. We are taught to exhort one another daily lest any be hardened through the deceitfulness of sin (Heb. 3:12, 13). One may be humble, unselfish, kind, and well informed as to what the Bible

teaches and at the same time point out errors that are common in the land. We are not to be ashamed of the gospel. We are not to be ashamed of the passages of scriptures such as Eph. 4:1-6 that speaks of one Lord, one faith, and one baptism. It is not bigotry for one to shout the truth from the house top, for the truth can make us free (John 8:31, 32). The gospel is God's power to save the soul (James 1:21). One who tells you the truth is not your enemy (Gal. 4:16). I can be helped by further teaching, and so can you.

It is my honest impression that the sin most often condemned in the New Testament is the sin of teaching the wrong doctrine. Please consider this idea with an open Bible before you. Our Lord said, "Beware of false prophets" (Matt. 7:15). Look at that verse and study the context. He taught more on this in Mark 7, Matthew 15, Matthew 23, and many other places. John explained that we should not believe "every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Peter added some very serious information concerning false teachers in 2 Peter 2:1-3. He pointed out that they would bring in damnable heresies, that many would follow their pernicious ways, and that the way of truth shall be evil spoken of. He admitted that covetousness would lead these false teachers to make merchandise of the souls of men. Religious racketeers are grievous sinners. Men speak that which they ought not for filthy lucre's sake (Titus 1:11). The same Holy Spirit that guided Peter and John warned through Paul that any man or even an angel would stand accursed if he did not teach that which had been given by revelation. Please read and study Galatians 1:6-12.

The Lord prayed for unity (John 17:20-23). The apostles taught and worked for it. "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). That is heaven's standard or goal that is set before us, and we need to press toward it. Let one seek humbly to uphold any point of Bible teaching without being thought of as a bigot. This Bible teaching is not suggesting some form of ecumenism where groups unite by compromise and through lack of conviction. Maybe a word is being coined when I say that the ecumenical movement is unity on nothingness. We are to walk by faith.

If men organize a new church in 1980, every unique feature will be unscriptural. If its doctrine and practice could be found in the New Testament, it would not be a new church nor would its features be unique or new. Men have started many churches that were to a great extent based on the errors of the founders of these churches, and they are in competition with the plan and pattern laid down by Christ in the New Testament. This is a fact, and we should face it. None will reach perfection, but every one should press toward the mark for the prize of the high calling of God in Christ Jesus.

Subscribe for a Friend

"WHAT HATH
THE LORD SPOKEN?"

Johnie Edwards

168 Lawndale Dr.
Plainfield, In. 46168



God has always made known His will to man. "God, who at sundry times and in divers manners spake in time 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" (Heb. 1:1-2). Thus, God has spoken to different people in different ways in the past, but today God speaks to us by Jesus Christ.

In determining truth today many ask, "What does the College say, or what do the religious papers say, what do the elders think, does our preacher believe it that way?" We really need to ask. "**WHAT HATH THE LORD SPOKEN?**" (Num. 23:17).

Reasons for Listening to Christ 1) **Christ spoke with authority.** "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). While Jesus was on earth people were astonished at his teaching, "For he taught them as one having authority, and not as the scribes" (Matt. 7:29).

2) **Has God's approval.** God said concerning Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). When God puts his approval on one, then we need to listen!

3) **Jesus is the way to the Father.** When Thomas asked how one could know the way, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). If we fail to hear Christ we are refusing the only way to the Father!

4) **He has the words of life.** At a time in the life of Jesus, when many of his disciples went back and walked no more with him, Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life" (Jno. 6:68).

5) **God's only way of speaking to us.** As the Hebrew writer has told us, God, "hath in these last days spoken unto us by his Son. . ." (Heb. 1:2). The only method that God uses today to let us know His will is as we read the words of Christ as recorded in the New Testament.

6) **Hear or be cut off.** Look at the consequence of failing to hear the Lord. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:22-23). Come the judgment day, each of us will be judged by the words

of the Lord (Jno. 12:48) so we had better listen to what he has to say!

Some Things He Has Spoken

Since we have Bible reasons for listening to what the Lord hath spoken, let's now take a look at some things he has said:

1) **What hath the Lord spoken about sin?** All we know about sin is revealed in the Word of God. Sin separates man from God (Isa. 59:2). Sin is universal in that all have sinned (Rom. 3:23). When we transgress God's law we are sinners (1 Jno. 3:4). Sin, when it is full grown, brings death (Rom. 6:23; Jas. 1:14-15).

2) **The Lord speaks about salvation.** Christ died that men might be saved (1 Jno. 2:1-2). Salvation is in Jesus Christ (2 Tim. 2:10) and is a personal matter (1 Tim. 4:16). Salvation comes about when men have enough faith to obey the Lord (Heb. 11:6; Heb. 5:8-9).

3) **We are told about the church.** We are told that Christ is the builder of the Church (Matt. 16:18); that he is the foundation (1 Cor. 3:11); Jesus is the head and savior of the body (Eph. 5:23).

4) **The Lord has spoken about the judgment.** The judgment will be for all (2 Cor. 5:10). Each of us will be judged by the gospel of our Lord (Rom. 2:16). The judgment will be final (Matt. 25:46).

Surely, we need to know that the Lord hath spoken!

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6. Denominational Ideas About the Elements
7. Denominational Views - Who Shall Partake?
8. False Benefits of the Lord's Supper
9. One Cup - One Bread
10. May Christians Commune on Sunday Evening?
11. Unity and the Lord's Supper
12. Miscellaneous Questions About the Lord's Supper
13. Review

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IS BEING RELIGIOUS
ENOUGH?

John H. Hitt
2219 Buckeye Drive
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Many people, and even religious leaders of our day believe that God will accept any and all forms of worship as long as it is done in honesty, and from sincere hearts. Thus they conclude that being religious is sufficient to the saving of souls. Such is not the case in reality.

God demonstrated his displeasure with unauthorized forms of worship many times in the Old Testament. One such case is that of Cain and Abel in Genesis the fourth chapter "And the Lord had respect unto Abel and to his offering: But unto Cain and his offering he had not respect" (Gen. 4:4-5). The Hebrew writer says "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). Both sacrifices were offered with sincere and honest motives; but one was accepted while the other was rejected. The reason was that Abel's was by faith. "Faith comes by hearing and hearing by the word of God" (Rom. 10:17). Thus Abel's sacrifice was according to God's instruction wherein Cain's was not.

Many people who profess faith in Christ and recognize Jesus as Lord and Saviour fail to honor Him because they do not follow the proper instructions. The observance of the commandments of men results in vain worship. Jesus said, "For in vain do they worship me teaching for doctrines the commandments of men" (Matt. 15:9). We find on every hand today those who claim to worship God in spirit and in truth; yet they are observing the

commandments of men. We must do Bible acts in worship to God and those only in the Bible prescribed way.

Jesus emphasized the need of following the instructions of God, showing that good intention without obedience to his word is not enough. "Not everyone 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" (Matt. 7:21). Not only this but in the day of judgment many religious people who have done many wonderful works in all their sincerity are going to be lost eternally. "Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7:22-23). The wonderful works that these religious people will have done will have been wonderful in man's eyes. The key to their condemnation is in the nature, in which they performed these wonderful deeds. They did them in iniquity, or otherwise translated lawlessness. The Greek word is anomia (without law) — "The condition of one without law,—either because ignorant of it or violating it" (Page 48, Thayer's Greek Lexicon). Hence the souls of those mentioned in Matt. 7:21-23 will be lost because they did what they did without instruction from God.

For worship to be accepted of God today we must act in accordance with the law of Christ, to fail in this is to sin (1 Jn. 3:4). Every doctrine, act of worship, and religious practice must be found within the New Testament. If not it must be abandoned. Christ didn't come to make the world religious. It was religious when he got here. He came to make the world religiously right. What about your religion?

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

THE NEWS LETTER REPORTS

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

WILSON ADAMS TO HANDLE NEWSLETTER REPORTS

Beginning with the April issue of the paper, Wilson Adams of Roanoke, Virginia will handle this section of the paper each month. We urge all concerned to send their news items, newsletters, reports of baptisms, restorations, work programs, growth and development such as the appointments of elders and deacons, etc. to: WILSON ADAMS, 317 Trinkle Ave., N.E., Roanoke, Virginia 24012. If you have an item you wish to call in, you may call his home at 703-563-1550 or office at 703-982-0466. We have every confidence that he will handle the column well and that our readers will be encouraged from the news in other places. If he is not already on your bulletin list, please add him to it.

FREE TRACTS WHILE THEY LAST

The series of articles by J. T. Smith on GOD'S PATTERN

which appeared in installments in this paper last year have been put into tract form and will be sent free to any who request it as long as the supply lasts. This was an excellent series and should do much more good with this extended circulation. If interested, then write to: J. T. Smith, P.O. Box 572, Dyersburg, Tennessee 38024.

NEW LOCATION IN MANHATTAN, KANSAS
WILLIAM C. SEXTON, 1937 Judson, Manhattan, Kansas 66502 — The Manhattan church began meeting on December 2 in the recently purchased property at 1112 Pierre Street in Manhattan. We are located two blocks south of the City Building which is on Poyntz St., the main east-west street through Manhattan which is also highway 18. We were able to purchase this building on contract for which we are grateful. Although it is a house, we feel we can turn it into an acceptable and adequate meeting place. We had been meeting since June in a rented realty

office. We were required to set up seats and take them down and store them away. We could hang out a sign during services but had to store it away at other times We hope that any coming to this town, to Fort Riley or Kansas State University will remember us and visit us while here.

GARRETH L. CLAIR, 3549 E. Crocus, Phoenix, Arizona 85032 — Just a note to inform readers about the work progress in Tempe, Arizona, a city of 110,000. We are bounded on one side by Mesa and to the west and north by Phoenix. The property purchased on Price Road off University is almost free of debt (we expect to have the land paid in 4 to 5 months). There have been two baptisms and two restorations here recently. We continue to meet at 1290 Mill in Tempe until our building program is completed. Visitors to this area are invited to meet with us.

INFORMATION NEEDED

JACK H. KIRBY— 1325 Panlener, Las Cruces, New Mexico 88001 — Churches standing for the New Testament order are scarce in New Mexico. We are attempting to locate conservative brethren in or near to the principal cities here that have no faithful brethren meeting to our knowledge If any readers know of such in the following cities, please contact us so we can establish communication with them, and seek to establish a faithful church in that city. Carlsbad, Clovis, Farmington, Gallup, Grants, Las Vegas (N.M.), Ruidoso. Santa Fe. Write to the above address or call 522-8660. We are pleased with the work here and enjoying steady growth. Four have been baptized recently.

NEW CONGREGATION IN SAVANNAH

GLENN R. REDMOND, 11808 Middleground Rd., Savannah, Georgia — We are pleased to announce that another sound congregation of God's people is meeting in Savannah, Georgia. We are located at 11808 Middleground Road in the southwest portion of the city. just six miles off of I-95, up the "Gateway to Savannah" exit, highway 204. For further information call 925-1719; 925-2458 or 925-1479. We extend a welcome to all to worship with us when you are in the Savannah area. We meet on Sundays at 10 and 11 AM and 6:30 PM and on Wednesday nights at 7:30.

PRINTING EQUIPMENT FOR SALE

DENNIS C. ABERNATHY, P.O Box 1226, Gladewater, Texas 75674 — The church here wishes to sell the following printing equipment; IBM Selectic Composer, AB DICK 321 Off—Set Press. Paper Jogger, Heavy Duty Paper Cutter, AB DICK 52 Folder, Addressograph equipment (plate maker, etc.) File Cabinet (address plates), Odds and ends supplies for this equipment. Total price for the above listed equipment—\$4,000. Write to . North Main and Gay Church of Christ, P.O. Box 1226, Gladewater, Texas 75674. Or you may call 214-845-2816 (office) or 214-845-6139 (home)

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005—The year 1979 was another busy year for me. Besides the local work, I was privileged to preach for 19 congregations in 12 states. Also I preached in Canada, England and made my sixth preaching trip to India. If any congregation would like to have a personal report on the Lord's work in India, I will be more than willing to make such report. Please contact me.

CONTACTS SOUGHT IN WILLIAMSTOWN, NEW JERSEY AREA

DORRIS V. RADER, 729 Westside Dr., Tullahoma, Tennessee 37388—A husband and wife I baptized have moved to Williamstown, New Jersey and report they have been unable to locate a sound congregation in that area. Bob Bunting who lived and worked in New Jersey a few years ago did not know of such a work in that area either. Would you put a note in Searching the Scriptures to see if any of the readers might know of Christians in that area with whom this family could get in touch in the hope of establishing a congregation there? Write to me at the above address and I will put you in touch with this family in Williamstown.

PREACHERS NEEDED

CLEARWATER, FLORIDA — **H. E. PHILLIPS** The Northeast church of Christ in Clearwater, Florida desires to secure the services of a good man to labor with them in the gospel. This church is only a few years old and is located in a fast growing part of the city. They have a small but adequate building in the first stage of growth. There are many opportunities and good prospects for a healthy growth with this church. The Northeast church is presently unable to fully support a man full time, but can provide a good portion of his support. Roland Lewis, Dean of Florida College, has been preaching with this church since its beginning. I am presently interested in this work because my mother and three of my brothers and their families are members of this church. Anyone interested in working with them may contact H.L. Phillips, 2226 S. Curtis Dr., Clearwater, Florida 33516. Telephone: 813-531-2984.

RAYTOWN, MISSOURI — The church meeting at 5825 Sterling in Raytown, Missouri is in need of a full time preacher. Raytown is in the Kansas City, Missouri suburbs. We have a remodeled building in a middle-income housing area. We have been meeting at this location for 5 years and are self-supporting with excellent growth potential. If anyone is interested he may write to: Church of Christ, 5825 Sterling, Raytown, Missouri 64133 or call Marion O. Morgan at 816-358-1688.

APOLOGIES FOR LATE MAILING

We deeply regret the inconvenience to our readers from the late mailing of our December issue. Problems in the printing plant were responsible. We have tried very hard to have this paper in the mail by the 10th of each month and with few exceptions this has been done. Thanks for your patience. We will try to keep it on schedule as much as possible.

CORRECTION

In the editorial in the December issue, entitled Editorial Stew, we has an item about the new bound volumes. Early in the item we said the price for Vol. 19-20 would be \$10.00. Then later in the item we gave the price as \$9.50. Obviously both cannot be right. \$9.50 is the correct price. These will be ready by April 1. The editor takes the blame for this mistake.

IN THE NEWS THIS MONTH

BAPTISMS	206
RESTORATIONS	115
(Taken from bulletins and papers received by the editor)	

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 XXI

MARCH, 1980

NUMBER 3

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



TIMES HAVE CHANGED

If there is one fact clearly taught and illustrated in the New Testament it is that God's word does not change and will not permit the changes that are found in religious bodies today. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Paul said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8,9). He also said: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written . . ." (1 Cor. 4:6 RV). John said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10,11).

The same New Testament that is referred to in these verses as the "gospel", "things which are written", "my words," and "doctrine" is used by most denominations today, but the application has greatly changed, and the expressions have been altered so as not to make them recognizable to the Bible student. When these facts are called to the attention of denominationalists, they answer by saying that "times have changed." The implication, of course, is that since times have changed the word of God must be adapted to these changing times. No other conclusion could be reached.

A letter received some time ago from a lady in the far north is an example of the changing times and the efforts to transform the New Testament to a system acceptable to the loose concept of God and the church today. She informed me that the word of God has not changed and that it is fully capable of directing men in the right way. This is exactly right. But she then began to explain that the word must be made applicable to this generation. A strange contradiction, wouldn't you say? The SPIRIT of the letter, she said, was much more important than the LEGALISM that some people follow today. Whether she realized it or not, her concept of "spirit" vs "legalism" destroyed the New Testament truth that "words", "gospel", "things which are written", and "doctrine" are unchangeable. There is no such thing as "the spirit" apart from "words" written in the New Testament. By "spirit" they usually mean the "intent" — "general idea or purpose" of the word of God. But how does one know the intent apart from the written word?

The changes in expressions and ideas may be illustrated by reading Acts 2:14-42 and then comparing it with the following "intent" as may be expressed by the religious world today:

"But Reverend Peter, standing up with the eleven, lifted up his voice, and said unto them . . . Ye men of Israel, hear this spirit of the letter; Jesus of Nazareth, a man approved of God among you by seeming miracles and wonders and signs . . . him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God raised up according to Jewish legend . . ."

"Now when they heard this, they were quickened by the baptism of the Holy Spirit and said to Reverend Peter and the rest of the apostles, Men and brethren, what shall we do now? Then Reverend Peter said, If you have received the baptism of the Holy Spirit, you are saved; but if not, accept Christ as your personal Saviour and pray for the outpouring of the Spirit upon you. For this promise is unto you and to all your infants . . ."

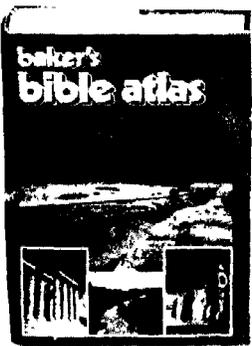
"Then they that gladly received the Lord as their personal Saviour and were saved by grace were sprinkled, and the same day about three thousand

joined the church of their choice. And they continued to follow the dictates of their consciences, and to have fellowship with all other churches."

The preceding three paragraphs are NOT the word of God, but they do express the doctrines of denominationalism today. Times have changed, and men have tried to change the word of God, but every such change takes away the power of God to save. God's power to save is the gospel of Christ (Rom. 1:16). There is no other gospel (Gal. 1:7-9). The gospel must be expressed in the words of the Spirit (1 Cor. 2:13; 1 Peter 4:11). No other doctrine is to be taught (1 Tim. 1:3). We must insist upon sound words that cannot be condemned.

When we accept the fact that the church in many parts of the country has changed over the past 25 years, and is continuing to change, we are ready to find the reasons and the remedy. Many brethren have their heads buried in the sands of ignorance and apathy and refuse to acknowledge the reality of the moral decline, liberal teaching and denominational practice that characterize so many "churches of Christ" over the land today. We who call attention to these changing times in the church are labeled "negative" and "pessimistic" in our attitude. Call it what you may, the church is changing for the worse day by day. Certainly this is not true of every congregation. Many are sound in the faith and working hard to keep the church pure from all innovations.

The church that Christ built is unchangeable and inalterable in doctrine and practice. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). The word of Christ does not change (Matt. 24:35). We must resist the dogmatic and subtle changes that are coming upon us from the god of this world.



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Editorial

Connie W. Adams

P. O. Box 68
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TOUGH DECISIONS

Surely it is the fervent prayer of every child of God that our nation, as well as other nations around the world, will not be plunged into another war fraught with global consequences in this nuclear age. The clouds are gathering in the Persian Gulf region. At this writing over 50 Americans are still held hostage in Iran with no immediate solution in sight. Nearly 100,000 Russian troops now occupy Afghanistan. Strong words are being uttered by national leaders in Washington. The mood of the country is restless and the fires of patriotism are leaping higher with each passing day in spite of the protests of some. There is a rising resentment among citizens of this nation over the international mistreatment of our official representatives and encroachments upon our national interests.

Our President has proposed that draft registration be reinstated and that all young men from 19-26 should register just in case the draft has to be revived. I am not a statesman and this publication is not a voice for political views. But I am a Christian and a father with two sons who fall within the registration age. They, along with multiplied thousands of young people who are trying to serve the Lord, are going to be faced with decisions which have far reaching consequences. All who fall into this category will have to act according to their own consciences as they wrestle with the prospect of possible required military service. Each will have to grapple with this question: **TO WHAT EXTENT, IF AT ALL, CAN I SERVE IN THE MILITARY?**

There have been honest differences of views among brethren on this question for many years. In the Civil War there were Christians who fought on each side, including some gospel preachers who laid down the sword of the Spirit to take up a different kind of sword. There were others who refused to participate and chided those who did. The question surfaced among brethren during World War I and again in World War II. Others faced it during the Korean conflict and most recently, the Vietnam war.

We are fortunate that citizens of our country are granted some leeway because of conscience. All governments have not been that considerate in such times when conscription of troops was thought necessary. But it is important for young men to know that they do have a choice.

What Are the Options?

1. There are those who feel that the demand for

obedience to the civil ordinance, as taught in Romans 13:1-7, justifies their participation in the military in any capacity. They believe they may train for combat service with the ultimate goal being the use of weapons of destruction against an enemy on land, at sea or from the air. These see no difference in the role of a soldier and the duty of a policeman who must at times use force to uphold the law, and who regard both actions as justified.

2. There are others who would agree with the first position, provided the military action is defensive and requires such response to an outright attack on our men, bases, land or national interests. While opposed to aggressive, expansionist type war, they see no difference in defending their nation against aggression and in defending their own home against criminals. These are selective as to what kind of war they will approve. It was for this reason that many opposed the Vietnam war, although it was strange to see some who were committed to situation ethics arguing about an immoral war when they had espoused a philosophy which ruled out any standard by which morals could be decided.

3. There are some who believe that they may enter one of the branches of military service and perform there any act which is right to perform anywhere else, such as driving a truck, working in an office, cooking, working in a supply depot or rendering medical service. But they draw the line at training themselves in the psychology of combat readiness on the ground that no soldier, sailor or pilot can successfully function in such activity without first working up a strong hatred against the enemy. To them, this stands opposed to all the Lord taught about loving your enemy, feeding him if he is hungry and praying for those who abuse you. This is the position this editor took when he had to register after World War II and not long before the Korean conflict broke out. It is still my conviction. Those who take this view, as well as the next one to be mentioned, has better be prepared to state their case clearly and know well their reasons. In peacetime this position is not likely to encounter as much rough treatment as in time of war. All sorts of questions may be asked. Ridicule and sarcasm from others in the service may be expected.

4. There are yet others who do not believe they can enter any branch of the military and perform even a non-combat job. They are convinced that any such service contributes, if even indirectly, to the maiming, killing and inflicting of anguish on the enemy, all of which, to them, is contrary to what the Lord taught. These must be prepared to be conscripted for some civil service duty for a period of time, possibly service in a hospital. The more adamant may be given jail sentences. I know some who have taken this position in the past who received civil service assignments and some who went to prison instead.

In all of these categories there have been, and yet are, brethren who act in all good conscience. So far as I know there has been no division among brethren over this subject because it falls in the realm of

individual conscience in which the choice and action of one does not affect that of another. There have been times when the discussion got heated. A potential feud is possible whenever you have the parents of a conscientious objector in the same Bible class with the parents of a marine, or member of any other combat unit and the passage for study in Romans 13. In all such cases, brethren ought to be able to state their views and then respect the sensitivities and consciences of those of contrary persuasion. Some have challenged the patriotism of those who differed from their choice. In reality, the most patriotic thing any of us can do in wartime or peacetime is to be a devout Christian, contributing the salt, light and leaven of a godly character, for after all, "righteousness exalts a nation but sin is a reproach to any people" (Prov. 14:34).

Of necessity, these questions will have to be pondered by young men and anxious parents in the days ahead. The prospect of war on any scale in a frightful thing to contemplate. The unrighteous environments which surround military bases around the world and entice young people far removed from the direct influences of godly parents and interested brethren have contributed much to the spiritual decline and downfall of many. On the other hand, the presence of young people who were devoted to the Lord even under adverse circumstances has been responsible for the establishment of congregations all over the world. Whatever route one takes is not easy to pursue especially in wartime.

So then, brethren, and especially young men and concerned parents, study the matter in light of what the Bible teaches. Keep cool heads and honest hearts. For the sake of helping clarify these issues, we are willing to carry an article of reasonable length, written in the right spirit, from a representative brother on either side of this matter. We do not propose to turn this paper over to a running battle on this issue, but feel that the times warrant some help for all of us. Stay tuned.

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A CHRISTIAN'S REVIEW OF "CAMPBELLITE QUESTIONS AND BAPTIST ANSWERS"

(No. 3)

Eugene Britnell

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Little Rock, Arkansas 72215



Before we study question 4 and the Baptist answer, we need to make a careful study of the term "Baptist" and try to settle the issue on what name we are to wear. This has been referred to, and will be again in this study, so we need to learn the truth on the name controversy before we go further.

What did the name "Baptist" mean when used with reference to John in the New Testament? When we learn this, we should know whether or not we are to wear the name today, or whether it can or should be applied to the average member of the Baptist Church.

What did Zacharias and Elisabeth name their son? "And his mother answered and said, Not so; but he shall be called John, . . . And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John" (Luke 1:60, 62, 63). That settles that! Then why was he called "Baptist" and what does the term mean?

"BAPTISTES a baptist, is used only of John the Baptist, and only in the Synoptists, 14 times." (Expository Dictionary of N.T. Words, W.E. Vine, p. 97) ". . . a baptizer; one who administers the rite of baptism . . ." (Thayer's Greek-English Lexicon, p. 95).

It is obvious that no one today can wear the name Baptist with the meaning that it had when used with reference to John. The only other meaning is "a baptizer" or one who baptizes. Members of the Baptist denomination do not baptize, therefore they are not baptists or baptizers. In the true sense of the term, anyone who baptizes people is a baptizer, but it is something to be done and not a name to be worn. I have in my library a copy of a translation called "The American Bible Union New Testament." It was first published in 1864. It grew out of a controversy which the Baptists had with the American Bible Society over whether the Greek word for baptize or baptism should be translated by the English term "immerse" or an equivalent. The Society discouraged such rendering, since those who accepted sprinkling and pouring for baptism could not conscientiously circulate a version which consistently employed the word immerse or an equivalent. "The Baptists took offense and a controversy ensued." (Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. II, p. 92). The direct outcome of the controversy was the formation of the American Bible Union. This new society decided to make a translation which would conform as nearly as possible to the original, and

they "secured the services of a number of Baptist and other Biblical scholars, especially the Rev. Drs. H. B. Hackett, A. C. Kendrick and T. J. Conant."

They produced a good translation. We now note certain verses from it:

"In those days comes John the Immerser, preaching in the wilderness of Judaea, and saying: Repent, for the kingdom of heaven is at hand" (Matt. 3:1). "Verily I say to you, among those born of women, there has not risen a greater than John the Immerser. But he who is least in the kingdom of heaven is greater than he" (Matt. 11:11). "And he said to them: Go into all the world, and preach the good news to every creature. He that believes and is immersed shall be saved; but he that believes not shall be condemned" (Mark 16:15, 16).

What is my point in referring to this translation? It is this: Although this was a work of the Baptist people, the word "Baptist" is not in it! They had translated the terms correctly, but then realized that they had translated themselves out of a name! To be consistent, they had to call themselves "Immersers" or stop the publication and circulation of their translation. They chose the latter.

Speaking of Christ and their relationship, John the Baptizer said: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:28-30).

The church or kingdom is the bride of Christ. The analogy between husband and wife and Christ and the church is presented in several scriptures. For example, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). See also Second Corinthians 11:2 and Ephesians 5:22-32.

John observed this relationship by speaking of Christ as the bridegroom and the church as the bride. What position did John occupy in this arrangement? He was "the friend" of the bridegroom, or as we would say in the vernacular of our time, the best man. Now, whose name does the bride take, the name of the bridegroom to whom she is married or the name of the best man in the ceremony? She takes the name of her husband! Whoever heard of a wife wearing the name of a friend of her husband? But that's the way the Baptist people think about John and Christ. They want to be married to Christ but wear the name of John. What Baptist preacher would allow his wife to wear the name of his friend?

John's understanding of the true relationship between Christ and the church, was also understood by A. J. Gordon, a famous Baptist preacher who said: "If the church is the bride of Christ, the bride must have been the same as the bridegroom. If the church is the body of Christ, she must have the same name as her head. It would be strange if my body

and my head should bear different names. In some comments on the passage, 'The disciples were called Christians first at Antioch,' it is held that the name was given in derision. I think not. If you study the use of the Greek word 'called' you will conclude that they were divinely called Christians. God gave them that name." (Select Northfield Sermons) On this same point, Charles H. Spurgeon said, "I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let Christ's name last forever." (Spurgeon Memorial Library, Vol. I, p. 168)

Some in the church at Corinth were wearing the names of men such as Peter, Paul and Apollos (1 Cor. 1:12). The inspired apostle Paul rebuked them for this, and then emphasized a great truth by asking three questions: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13) The answer to each of these rhetorical questions was NO. If Paul is teaching anything, he is teaching that we can wear only the name of the one who was (a) crucified for us, and (b) in whose name we are baptized. Who is that? The Lord Jesus Christ! If it was wrong for them to wear the name of Peter or of Paul, would it not have been equally wrong for them to wear the name of John? Is the same true today? Certainly it is!

The Bible says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Is that name Baptist? No. It is "the name of Jesus Christ" the "stone" which is "the head of the corner" (Acts 4:10, 11). After the uniting of Jews and Gentiles in the one body (Isaiah 62:2) the disciples of Christ were called Christians (Acts 11:26). Paul persuaded King Agrippa to be a Christian (Acts 26:28, 29). Peter wrote, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (in this name, ASV)" (1 Peter 4:16). Where do we find such teaching in the Bible concerning the name Baptist? Be honest about it. Where is such teaching? Where was anyone other than John called a Baptist or Baptists? Where did any inspired man command or admonish anyone to wear the name Baptist?

We are told to do all things in the name of Christ, and to give Him preeminence in every way (Col. 1:18; 3:17). How can one do this while wearing the name of John the Baptist? This can be done by wearing the name Christian. It is a patronymic name — a name formed by the addition of a prefix or suffix indicating relationship. The Christian is related to Christ, and the spiritual name is formed by adding the suffix-ian. When one is called a Christian, the name of Christ is sounded and He is given the glory and honor which He demands. Who is honored and glorified by the name Baptist? Not the Lord! Surely everyone can understand this. Will everyone accept this plain and simple truth? If you are a Baptist, the decision is yours, but please remember that there is salvation in no name except the name of Christ!

(This study will continue in the next issue.)

ARROWS of TRUTH for denominational error

Ward Hogland

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"FROM FIRST TO TWELFTH"

Admittedly, we are all numbers orientated. When we walk into a church building, about the first thing we look for is the attendance record. We are accustomed to asking preachers about the size of the congregation where they preach. Some go far enough to "judge" a preacher's success by the size of the group for which he preaches! If he preaches for a large congregation, he is a "big" preacher, and if he preaches for a small group, he is a "little" preacher. We hear about numbers and more numbers. Several years ago a church in Tennessee and one in Texas got into a challenge as to which of the two congregations had the largest attendance. I understand the one in Tennessee won by claiming to have about five thousand in attendance. It was then announced that this congregation was the largest Church of Christ in the brotherhood. Many congregations looked on with envy because of the so called success of that congregation. What does all of this mean? Well, it means that some have made an idol out of "numbers" rather than the living God!

In one of the issues of *ENSIGN*, Carl Ketcherside bemoans the fact that the Church of Christ has toppled from first place to twelfth. He says, "This means there are eleven other sects now enjoying greater popularity than our own. When we were 'top dog' upon the score chart, the Lord was blessing us. Now satan is working overtime to push others of his choice to the fore-front. Any time anyone passes us, it is satan in the saddle and the Lord is in deep trouble." I notice that Carl uses the word "popularity" in comparing the Church of Christ with the sects. This is the first time I knew the Church of the Lord was engaged in a popularity contest. Perhaps this has been our problem through the years. We have been more interested in numbers, which brings us popularity rather than in the simple gospel of Christ. He also tells us that when the sects pass us in numbers, Satan is in the saddle and the Lord is in deep trouble. I am sure the Lord appreciated Carl telling him that he was in "deep trouble!" I have news for Carl and that is the Lord has never been in trouble, it is his vain people who are in trouble.

Some may ask, why so much talk about numbers? The answer is simple; there is power in both money and numbers. Both inflate the "ego" of mankind but these items do not have that effect on the Lord. So many problems in the church are over power struggles, and are precipitated by power hungry

brethren. They do their work under the disguise of loving the Lord and working for his cause but actually they work for self! If the church has fallen from first place to twelfth, so what? Does this of itself mean the church is unsound? Hardly. We have become so enamored with numbers we can't reason without counting noses. We talk about churches "dying on the vine" and boast about the numerical growth of others. Brethren, I say again this means absolutely nothing. The Lord at one time had "large" numbers following him and then later He had "small" numbers following him but He was still the Lord! Let us swallow our pride and get back to the basics. Let the word of God be our standard of authority. If the gospel brings us a great in-gathering of souls, let us give God the glory and rejoice in the harvest. However, if we find the hearts of the people are hardened, let us not be weary in well doing for in due season we shall reap if we faint not (Gal. 6:9). Let us thank God for the "few" whose hearts have been tendered by the glorious gospel and press on.

Using the SWORD OF THE SPIRIT

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THEY'RE STILL MARCHING

The Madison Church of Christ now has its "Family Life Center." This was headlined as "A Giant Step Forward" in the *Madison Marcher* of Nov. 15, 1978. It's a giant step all right. We have serious questions concerning the direction.

What is a Family Life Center? According to their report, it includes a gymnasium, an exercise room, a reception room, and a fellowship room. The latter "has been designated for suppers and banquets" naturally.

Raymond Harris puts it succinctly: **"Why not just call it the Community Church and get it over with? The Madison Church derives income from: interest, funds transferred from special savings accounts, syndication of a T.V. program, baby sitting fees, Bible class contributions, dividends, child care funds, memorial gifts, estate gifts and camp fees. Church expenses include such items as: lake repairs, kitchen expenses, craft supplies, pool expenses, horse expenses and rifle range expenses."**

"Ira North, preacher at Madison, is also Editor of *The Gospel Advocate*. His Associate Editor, Guy N. Woods, recently went on record as claiming that he didn't know of any churches of Christ that were supporting recreational activities. I know some preachers who would like to give Brother Guy a tour of East Nashville.

What did Paul mean, I wonder, when he wrote, "**And if any man hunger, let him eat at home; that ye come not together unto condemnation**"(1 Cor. 14:34).

But where Madison leads, others soon follow. The Nashville Banner of August 14, 1979 reported the dedication of a new \$450,000 family life center at the Jackson Park Church of Christ in Inglewood. The gymnasium can accommodate basketball, skating, and volleyball. Volunteer staff will direct the recreation each evening except Sundays and Wednesdays.

Brethren, not only is recreation being financially supported by liberal churches of Christ, it is infiltrating even the worship and study periods of these churches.

For some time, denominational groups have used everything from Karate to strippers to attract an audience. Now, according to a newspaper ad from Washington, D.C., the church of Christ at Falls Church, Virginia, sponsored what they call "Inspiration Time," August 24-26, 1979.

Featured was a gymnast who promised an exciting new stunt to be revealed for the first time on the steps of the Nation's Capitol, and a beauty queen who holds the title of Miss Georgia. Along with these, a couple of preachers were mentioned. (Poor fellows, I'd hate to follow those acts!) While nothing was said of the Biblical scholarship of these men, readers were promised that they are "unique, dynamic, exciting, explosive, enthralling, and inspiring."

Perhaps the title of the next item would have been more descriptive of this one.

THAT'S A LOT OF GARBAGE

A curious item, this one. It comes via Gene Taylor and *The Truth Seeker*, bulletin of the Northwest congregation in Evansville where Gene preaches.

According to a UPI release at Chicago which was reprinted in the Nov. 4, 1979 issue of said publication, "Mary McCarthy, a 67-year-old retired cleaning woman, says long working hours and harsh winters prevented her from taking out her garbage for 17 years.

"City sanitation crews, bearing a search warrant, entered the woman's home Friday and spent the next three days hauling away 20 tons of the refuse that accumulated in the maggot-cockroach-and-rat-infested house.

"Neighbors said the small gray South Side house emitted a particularly foul stench.

" 'I didn't get time to take it out,' Mrs. McCarthy said. 'I worked 5 (in the evening) to 12 and during the day I took care of a neighbor of mine who was sick. In the winter, I couldn't take it out because the snow was blocking the way. I couldn't shovel it.'

"Melvin Dubrock, a work supervisor with the sanitation crew, said when the refrigerator was removed Saturday, rotting food covered with maggots was discovered inside.

" 'We want to get in and get out as quickly as possible,' Dubrock said. 'It's not the easiest job for the crews.'

"To remove the rubble, workers had to take the front door of Mrs. McCarthy's home off its hinges.

"City building inspector said there was so much garbage in the frame house the door wouldn't open and there was barely room to move around."

Now, a number of good lessons may be drawn from such an occurrence. For example, dutiful wives may find help here in emphasizing to their lazy husbands what can happen if the garbage isn't taken out.

Spiritual garbage (sin) has a way of accumulating, too. Over a period of 17 years, or so, it can pretty well fill up a person's life. And the longer it accumulates, the more sickening the condition becomes. Jehovah described the condition of Judah at one point in these words: "The whole head is sick, and the whole heart is faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores .. ." (Isa. 1:5, 6).

And you know, when that spiritual garbage piles up, freedom is quite restricted. Procrastination is the progenitor of bondage.

I like the point that Brother Taylor makes: "Why do people who know what to do to take the corruption of sin out of their lives not do it? Why do people who know and understand gospel teaching concerning the cleansing of their souls not obey that teaching? What reasonable answer can be given? None! Their 'reasons' are akin to Mrs. McCarthy's reasons for not taking out her garbage . . . just feeble excuses:

"1) 'I don't have the time'; 2) 'Other things are more important right now (such as caring for a sick neighbor)'; 3) 'Something is blocking me from obeying.' "

Just a lot of garbage!

God says, "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; Learn to do well . . ." (Isa. 1:16, 17). -----o-----

50 PERCENT INCREASE IN SICKNESS

That's what Boston officials predicted as city hospitals made preparations for the pope's recent visit to our country. That visit is now history, and whether the prediction proved accurate, I haven't heard. But I found the contrast between Jesus and Pope John Paul II who claims to be His Representative, and between Peter and the pope who claims to be his successor, glaring, to say the least.

The AP article stated that Boston hospitals were planning their busiest day ever. They were making elaborate plans to cope with the 50 percent increase in heart attacks and other medical emergencies that were expected when the pope celebrated Mass on Boston Common.

The increase was expected due to "a lot of ill people (who would) make the effort to see the pope in the hope it will help them by receiving special blessings."

Apparently, the medical authorities weren't as hopeful as these poor deluded souls.

Funny, when the multitudes flocked about Jesus, ". . . He healed many that were sick of divers

diseases . . ." (Mark 1:34). And when the sick were brought to Peter, "they were healed every one" (Acts 5:15,16).

WRITING IN THE ENGLISH LANGUAGE

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Winston Churchill was supposed to have remarked that the English and American people were separated by a common language. Whether it were he or someone else, it makes a good introduction for this article.

I've written for several publications, and one editor informed me that my articles were as nearly ready for the printer as any of those which he received, from the standpoint of spelling, punctuation, and grammar. After seeing some of the manuscripts which are presented for publication, that editor may not have been saying too much at that! If an editor were to say the things I intend to say, it may have an adverse affect on the number of manuscripts which he receives. Maybe I can say a few things which will help the editors of various publications, as well as those who write.

Both writing and speaking can be cultivated until they are an art within themselves. If either speaking or writing become boring to those doing them, you can rest assured that they are even more so to the reader and the hearer. It is next to impossible for the extemporaneous speaker to be grammatically perfect. Sometimes a sentence is begun in such a way that you have one of two alternatives—either back up and start over, or finish it incorrectly. With writing we can be more exact, though not perfect, because we have the luxury of erasing the offending portion, or throwing it in the trash can and starting over. Even with all these precautions, some printer will leave out or add a letter, a syllable, or a word at the most strategic places. Occasionally, they may leave out an entire sentence, and on at least one occasion, someone lost my whole article! The reader was not to be spared so easily—I re-wrote the whole thing.

It is evident that some writers need to review basic sentence structure, including parts of speech and punctuation. I'm sure that some editors deserve an "assist" by the time our articles see the light of day, but when we act as our own editors, we lose that advantage. I refer to the many bulletins published among us, with as many editors. I think some writers use the exclamation point (!) more than they use the period or the question mark. This can only be explained by one of about three alternatives, unless I have overlooked something. These prolific advocates of the exclamation point either don't understand its meaning, have a typewriter with an unusual keyboard, or else they think that almost everything they say is of such profound importance that the

period is unworthy to herald the climax to their exuberant utterance. Then, if they really want to impress us, they simply add a sufficient number of exclamation points (thusly, !!!) befitting such a gem of grammatical grandeur. Generally, those in this category are the younger journalists, and after that particular key on their typewriter becomes warped from excessive use, and they stand ankle-deep in pieces of chalk which have contacted the chalkboard too forcibly, they will settle down to a more sedate manner of expressing themselves.

We don't have to be highly, or even formally educated, in order to be effective in speaking or writing. Some' who have speech impediments are still interesting speakers. And, if we can't write long sentences easily, keep them short. Some questionable words and phrases (such as "ain't"), may be permissible, and even effective, when used sparingly and purposely. Some of the worst offenders are the highly educated who can't (or won't) express themselves in language which can be easily understood.

When writing an article, make a rough draft or outline, then type from it. Let the article "season" for a few hours, or even a day or two, then re-read, re-type, throw it away, or send it to the editor. Double-space your manuscript, and leave suitable margins for corrections or additions by the editor. He may want to add a line of praise to your literary effort, but he can't do it if you don't give him room. You can check the Appendix of any good dictionary for helpful points in writing.

If you really want to improve your writing, you can obtain something like Walsh's Plan English Handbook, take a correspondence course in English Composition (if it isn't convenient for you to attend classes), and check the library or bookstore for related material. It would even be helpful (especially to the editors), to read up on the basic laws which pertain to journalism. There may not be much of a problem in religious journalism pertaining to copyrights, plagiarism, and libel, especially among brethren, but editors still have to protect themselves and practice that ethical behavior which promotes responsible journalism.

There are those among us who are certainly more qualified to write on this subject than am I, but I haven't seen much effort along this line, and thought the several editors may appreciate some help. If you stick to the Bible in your writings, you won't have to worry about the content of your writing; the more you quote from the Bible, the less you will have to be concerned about sentence structure and grammar; and, by improving in the remaining areas, your literary offerings can be interesting and informative. Good writing! Full Speed ahead!! And hold down on the exclamation points!!!

(EDITOR'S NOTE: An article of this kind is long overdue. I am sure other editors will join me in thanking brother Casebolt for this. While I appreciated all he said, his comments about the use of the exclamation point are especially needed. There is a proper place for it but it should be used sparingly. When over-used it is an expression of doubt on the writer's part that he has adequately said exactly

what he meant to, or else that he fears the reader may not have the discernment to recognize brilliance when he reads it. Incidentally, brother Casebolt practices what he preaches along this line. We have seldom caught any kind of flaw in one of his manuscripts. CWA)

Behaving Oneself in God's House

J. Wiley Adams

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A GOOD NAME

"A good name is rather to be chosen than great riches, and loving favour than silver and gold" (Proverbs 22:1).

We need in our time to instill in our children the value of a good name. A name sums up all we are. I have the same first name and middle initial as my father. He is called by his first name and I by my second. Many times I have been asked what the "J" stands for. Let me tell you a little about that "J".

It stands for a man who is great because he has no idea that he is. A man born of poor parents in eastern North Carolina who spent his early years learning to farm and driving a team of mules "snaking" logs. His mother died when he was twelve largely due to the hardships of the times. As the oldest he was needed to work while the other five children went to school thus preventing his finishing elementary school. Born to strong conservative views he always wanted to be a preacher. Tried in the crucible of hard times, he developed a strong body accompanied by an honest heart.

What does the "J" stand for? A man who pursued his girl friend to eastern Virginia when her widowed mother took her children there to make a living by running a boarding house. He married her and that area became home and still is. The "J" stands for a man who through struggle was fitted to withstand the depression of the 1930's as few others were. It stands for a man who told a bootlegger to move his wares when we moved into a house in which he had his product stored even though he offered him money for the storage space. It stands for a man who in the midst of hard times bought some land, cleared it, sawed logs, hauled them to the mill, built a house of green, rough lumber, taught his sons to pull a crosscut saw. The "J" stands for a man who in the midst of hard times set an abundant table, felt for the underdog, extended hospitality to so many they are Legion, and became a blessing to his neighbors. Supported by a wife who was as prepared as he for those days, together they farmed, raised chickens, paid for their "place", raised two sons and a daughter, gave a home to my grandmother, my great

grandmother, his unmarried sister, his aged father.

What does the "J" stand for? A man who led his family from digression to truth in the early 1940's, who later led them away from liberalism to continue in the way of truth. When his sons left to preach and his daughter married a preacher, the thought of an empty house was too much to consider. They took in foster child after foster child and provided a type of care they never dreamed existed.

What does the "J" stand for? An honest man who has been known to pay his bills at the rate of 50 c a week, a man whose practice was to always look a man straight in the eye, tell him your situation. No one ever refused him credit. The "J" stands for a man who has become a preacher after all through the eldership and his children and grandchildren who preach.

What does the "J" stand for? It stands for all we have mentioned and many more abundant memories, so many they would fill a rather large volume. I pray that I can do as well with the "W" as my father has done with the "J".

"A good name is rather to be chosen than great riches. . ." By JOYNER WILEY ADAMS

LUTHER G. ROBERTS
1903 - 1979

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On the evening of December 21, the gentle spirit of the amiable Luther G. Roberts took its flight to the better world.

During the last two years, brother Roberts' health rapidly declined (mainly because of Parkinson's disease). He became conscience of his failing health in 1977 and saw it was best to "retire" from full-time work with the North Freeport church, Freeport, Texas which he did in September of 1977. From that time until his death, he lived with his beloved and devoted wife Christine in Refugio, Texas.

The last nine months or so were especially hard for him. It is difficult to describe the anguish and heartache he felt in not being able to communicate with those he loved. But, he faced the inevitable with great courage and confidence. And, oh how he loved and appreciated his beloved Christine. She was an ever-present help and joy at his side. No one has ever been blessed with a more loving and sacrificing wife.

Dean Bullock, long-time friend and co-worker, conducted the funeral December 24, 1979 in Refugio, Texas. He spoke of the life-long service brother Roberts rendered to the Lord and His church. Brother Bullock's main topic was 2 Timothy 4: 6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but

unto all them also that love his appearing." He related how well this correlated with the life and service of Luther G. Roberts.

Born near Wildersville, Henderson County, Tennessee, February 28, 1903, he was raised by godly parents, whose primary concern for their children was their education. Luther grew up on farms in Henderson County and attended such "country" schools as Cross Roads, Sandy, Long Sought, and Wildersville. In the fall of 1918, his family moved to Henderson, Chester County, Tennessee. Here he attended Freed-Hardeman College grade school part of 1918-19; and then from 1919 to 1923, he attended Freed-Hardeman College High School. In the fall of 1923, at the invitation of A. G. Freed, he entered David Lipscomb High School and graduated in the spring of 1924. After being out of school for some two years, he again entered Freed-Hardeman College in January of 1927 and finished Junior College work in the spring of 1928. Some of his teachers during this period were A. G. Freed, N. B. Hardeman, L. L. Brigrance, W. H. Owen, E. H. Ijams, W. E. Morgan and M. S. Mason. He completed his work for his B. S. degree at West Texas State College, Canyon, Texas in 1930.

Luther did his first "local work" with the church in Canyon, Texas. From there he moved to Post, Stephenville, San Angelo and Amarillo, Texas. In the fall of 1943, he moved to Abilene where his first wife Anna served as Dean of Women, while he devoted his time wholly to meeting work. From Abilene he moved to Dallas, then to Pampa, Texas. In February of 1948 he accepted the invitation to work with the church in Clovis, New Mexico, where he stayed four years, then, he moved to Corsicana, Borger, and again to Amarillo, Texas. From Amarillo he moved to Salem, Oregon where he preached for ten years and did some of his most satisfying and profitable work. Anna died at Salem in December of 1965. He married Christine Evans in 1967, and in 1968 they moved to Tucumcari, New Mexico. From Tucumcari he moved to Freeport, Texas, where he preached until he retired to live in Refugio, Texas, in September of 1977.

Ira A. Douthitt, under whose preaching Luther was persuaded to obey the gospel and by whose hands he was baptized, used to tell of Luther's conversion and subsequent life as a gospel preacher to his audiences to emphasize what the value of one life can be for the Cause of Christ. It would be impossible to conceive of the many people brother Roberts' life has influenced for good. His direct preaching and his association with people have led thousands to know Christ and what it means to be a Christian and to reverence and obey Christ. This good influence is yet with us and will continue on and on.

Luther preached in half the states and Canada. He engaged in debates to uphold the banner of truth. He was editor of "THE PRECEPTOR" magazine from May 1955 through April 1956. He edited "THE ORACLES" from January 1961 through January 1963. THE ORACLES was dedicated to fight

against institutionalism and liberalism, especially in the Northwestern states.

His preaching was characterized by clearness, forcefulness, and was always marked with emphasis on the scriptures. He spoke in a most pleasing manner with precise diction, good grammar and complete sentences. The greatest aspect of his preaching was his love for the truth and an uncompromising spirit.

Luther worked tirelessly in an effort to serve Christ in the things that would promote the kingdom of God upon the earth. His devotion to the cause of truth had been unquestioned. He stood with the truth when it was not popular to do so, especially at the time institutionalism became an issue.

We extend our sympathy to sister Roberts and his son John T. Roberts of Salem, Oregon. The exceeding great and precious promises of God are theirs; while their husband and father rests from his labors and his works will follow after him.

Truly the life of Luther G. Roberts is a song to be remembered. The song is ended but the melody lingers on.

Using Great Plainness
of Speech

J. T. Smith

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EVIDENCES — JESUS LIVED

In this article we want to give some external and internal evidences that Jesus of Nazareth actually lived. Not only do we have the words of those who wrote the New Testament that Jesus lived, but historians who were contemporary with Jesus have recorded things concerning his life and death. (Much of the documented proof that will be cited will be taken from the book, Evidence That Demands A Verdict, by Josh McDowell).

During the lifetime of Jesus, there were historians just as we have historians today. A Roman historian named Cornelius Tacitus, born A.D. 52-54, was the son-in-law of Julius Agricola. As concerning the reign of Nero he writes of the rumor that Nero had ordered the fire at Rome. "To suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also." (Annal XV.44).

Flavius Josephus a Jewish Historian, born 37 A.D. became a Pharisee at the age of 19; and in A.D. 66

he was the commander of the Jewish forces in Galilee. He was captured and attached to the Roman headquarters. He is quoted as saying after his capture, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ..." Antiquities XVIII:33. (Early second century).

Not only do we have external evidence in the form of the above quoted historians, and many others could be cited, but since we have shown in previous articles that the Bible is the Word of God, and affirms that God cannot lie (Titus 1:2), we now turn to the internal evidence.

The first prophecy that was given concerning the Christ was in Genesis chapter three after Adam and Eve had sinned in the garden of Eden. God said concerning Satan and the woman, Eve, who was deceived by Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). This is the one and only time the Bible refers to "the seed of woman." However the matter is explained more fully in Isaiah 7:14. "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy was fulfilled in Mt. 1:18-25. Though many claim to believe in Jesus, they scoff at the idea of a virgin (a woman who had never cohabited with a man) bearing a son and make Genesis 3:15 and Isaiah 7:14 myths never fulfilled.

Many in derision have said that the account concerning Mary being found with child before she married Joseph was true, that Jesus was an illegitimate child, and that Mary had conceived the child by a Roman soldier who was its father. Such is nothing more than blasphemy. It is also interesting to note that they acknowledge that the account concerning her being with child is a factual account, while in the same context that which was spoken concerning her virginity is not true. Jesus was born of a virgin according to the Scriptures. That's not about it, that's it!

To deny that Jesus lived would be to deny secular history. To deny that He was born of a virgin—thus The Son of God, is to deny Devine history.

Lilies Of The Field

By Fay Mobley

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MARRIAGE ARRANGEMENTS PLANNED BY PARENTS

Harry Persaud
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New Albany, Indiana 47150



My dear beloved brethren: I am indeed perplexed over a most ungodly condition which is very prominent in our nation today. For example, the rapid rate of increase in divorce, abortion, and premarital sex statistically is alarming.

We may well ask who or what is responsible for this deteriorating condition, which continues to create many problems? Is there no cure for these ills, and solution to these problems? Will you kindly permit me to share with you some of my humble experiences while in Hinduism?

Fifty-six years ago I was born a Hindu in Georgetown, Guiana, now independent Guiana, South America. My ancestors came from India, being brought to Georgetown by the British people as immigrants to work in the sugar plantations.

At the age of twenty (February 1944), I was married to my wife, under the Hindu culture, and in keeping with Hindu tradition. My wife was thirteen years of age at the time. This beautiful and harmonious marriage has lasted for some 36 years in which our family has grown to include 3 sons, 1 daughter, and two grandsons. The young age of marriage may be attributed to Hindu custom and tradition, the system being characterized strictly by parental arrangements and supervision by both sets of parents. In the best interests, and in consideration of the best welfare, parents of both myself and my wife were seeking and choosing the wife and husband respectively. With this thought in mind, both sets of parents will investigate and examine thoroughly the background and history of each prospective husband and wife; sometimes requiring months of periodical meetings together between the parents before they finally decide upon the proper partners for marriage. The final decision in this important matter is based upon the findings and analysis of the parents. While all this investigation and study is being done by the parents, the boy and girl do not even see each other. When the decision has been finalized by the parents, agreeing for the son to marry the daughter, the parents of the son will then bring him to the girl's parents home to meet the parents and his prospective bride. This is the first time the boy and girl have any knowledge that they are to become husband and wife. Thus according to Hindu custom and tradition, the boy and girl have no choice but to respect the decision that has been made for them by their parents. They understand that just as was the case in the lives of their parents and grandparents, they must live together "until death do us part." Under

Hindu arrangements, divorce, fornication, adultery, abortion and things of this nature were relatively unknown. In fact, virginity was highly respected and honored, and both husband and wife under this arrangement have the highest regard for each other, although neither knows God or Jesus Christ or the gospel.

The girl was brought up to understand and came to a realization that her husband was all she possessed for the rest of her life. She must serve him "till death do us part." This she has inherited from her Hindu culture.

I would now like to present some very interesting facts of the Hindu system which regulate the conduct of the prospective marriage partners: after the boy and girl have seen each other, they are not permitted any association with each other until after the marriage. Please note, that this rule does not imply a lack of trust, but I know it defeats the Devil in his devices to corrupt the prospective marriage partners before the marriage. During the waiting period before marriage, there is absolutely no love-making; in fact, we did not know or understand what love-making meant or was all about. We were simply following the rules and examples of our ancestors, and this we understood that once married, it was for all time, and despite the hardships and trials they stuck together till the end. Since it was not possible to visit or touch your future companion until after marriage, we were ignorant of romance, dating, love-making, courting, kissing, etc.

Although Hinduism is idolatry, and it may be backwardness in culture, with the prohibition of the contact between the prospective partners, the Devil has a difficult time of exercise of his plan. We may not altogether agree with these Hindu principles or Hindu culture but I believe we can see the wisdom in some of these principles. In Hinduism, young women are taught by their mothers and grandmothers to love, respect and serve their husbands till death. During the Hindu wedding ceremony, the garment of the bride and the garment of the groom are literally tied (joined) together. As they walk slowly forward, she follows behind him in symbolic recognition of her husband as her guide and leader, and in humbleness of heart she never feels equal to him. This is in great contrast with the attitude of many (some Christians) today. Too many wives today have very little if any regard for their husbands, and this in a so-called "Christian nation."

Now, what is your estimation of the value of these Hindu principles? Please consider, if you will, that young people in our day and culture are most fortunate; living in a fully developed western civilization and "Christian" influences. They have the right or freedom of choice and decision. We are characterized by a society which professes to know God and His son Jesus Christ, and yet we are besieged by the most degenerate prevailing conditions. The divorce rate is alarming, abortion may be had almost at will, and premarital sex is free on demand. Where are we lacking, and who is responsible?

(Editor's note: Brother Persaud does not recommend that in our culture marriages must be arranged by

parents without the consent of their children as is practiced in Hinduism. But he does make an interesting point as to the lasting nature of such arranged marriages in contrast to the devastating rate of divorce in a society which boasts that its freedom rests upon divine principles of truth. What we see is the abuse of privilege under law to Christ. Ponder his words well. CWA)

CAN MAN BELIEVE IN GOD? (3)

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Every effect requires an adequate cause. All that now exists is the effect of whatever caused it to come into being. We ask, then, what caused the universe and all that's in it? However one answers, his solution must be sufficient to adequately explain it all; whether he looks to God or to some chance accident for his answer, he must be able to demonstrate the adequacy of that solution.

Look at two effects: a wrist watch and a car. How do we account for their existence? What caused them? Did they suddenly appear out of the air? Did they result from a chance explosion of gases and other elements? Could a horse have made them, or did they grow on a vine? We readily recognize these "causes" as neither adequate nor rational.

And why are those causes insufficient? Because the two effects show intelligence in their design? Because they exhibit careful engineering and workmanship? Who would deny that these "causes" are the only rational explanation? What, then, explains them: a blind accident of "nature" or an intelligent and skilled workman?

The livable earth and our orderly universe are effects which also demand an adequate cause. Are they marked by chaotic disorder or by detailed design, skillful craftsmanship, marvelous engineering, and awesome intelligence? Do we see such qualities of an intelligent personality which explains the wrist-watch but refuse to see them as explaining the solar system, from which the watch was copied? Do we demand an intelligent cause for the car but not for the laws of science and physics which make it possible to make and to operate it?

When we see the inescapable evidences of intelligent planning, skill, engineering, mathematical precision, and workmanship in our livable world, logic requires us to see behind them an Intelligence and a Power adequate and infinite enough to explain them: and that Intelligent Power is the Almighty God revealed to us in the Bible. No other cause is either sufficient or rational.

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Overseas Preaching Report

Wallace H. Little

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Corinth, MS 38834



Glenn Jones, in a recent report from Germany, illustrates the problems facing men trying to spread the gospel in other parts of the world. He writes, in part:

"In our first session it was clear to me that Paul rejected God's existence, miracles, the inspiration of the Scriptures, sin, and judgment. This did not surprise me since this is a common view among German (and American) theologians. In our reading of Luke He spoke of the serious historical research behind the writing of the gospel (Lk 1:01-04). We also discussed the significance of basic presuppositions regarding our outlook on nature, showing how it was difficult for Mary and Zacharias to accept the miraculous births announced to them as long as they looked at natural law alone (Lk 1:18, 34); however with God in the picture all things, including miracles, are possible (Lk 1:37). The way Luke ends Jesus' genealogy with God (Lk 3:38) raised the question about how our own personal genealogy should be ended in order to explain our existence ultimately. What is the origin of man's personality: God or matter and energy? Does man possess a soul given by God, or is he a biochemical machine? These and many other subjects caused Paul to reconsider his views. It is evident that Paul does not know exactly what he should believe, and the inner struggle between belief and unbelief in the Biblical sense is still going on in his mind. However, we hope our continued study of God's Word with him will bring him to the belief in the gospel of Jesus Christ."

Bob Nichols, whose experience in Japan is unmatched among preaching brethren today, has often said that one of the biggest problems there is to teach the concept of God. The Japanese are so steeped in polytheism their language does not have the words necessary to convey the monotheism of the Jehovah-God. While stationed there in military service, I saw a situation which well shows how difficult a problem this is. One young serviceman, a member of the congregation there, was dating a Japanese girl he eventually married. He very much wanted to convert her to the Lord. When he tried to talk with her about God, her answer was: "You are god enough for me." And we think we have problems!

You brethren who are supporting Filipino preachers, please take notice. Due to move induced and other address changes, I have lost contact with a number of churches and individual saints assisting in the work in the Philippines. I would like to regain

contact, and soon. Thus, when I return from my 1980 preaching trip there, I will be able to send you a copy of the report on that trip, and bring you up to date on what is happening there. Please, those who are presently supporting a man there, or who are otherwise interested in that work, drop me a line at: 1201 Meeks Street, Corinth, Mississippi. Place your name, address, his name and whether this is an individual or a congregation on a postal card and send it along. Do this even if you believe I do have your current address, "just in case".

Below is from **Royce Chandler**, on the work in **Columbia, South America**.

"From just one Christian to over 130 and in only 18 months! That gives you some idea of the growth of the Lord's work, of the hunger for the Word, and the diligence of brother Carlos Restrepo in the city of Bogota, Columbia. And our recent trip brought insights that were even more encouraging:

1) The continued, rapid growth in Carlos' spiritual knowledge and wisdom.

2) The dedicated spirit of the new saints, together with their warm, profuse, and genuine love which they openly display toward each other.

3) The relatively large number (8-10) of young, talented men who are eagerly desiring training and teaching, in order to spend their lives preaching.

4) The very high quality of the people who now make up the family of God there, in terms of personal traits, intelligence, family background (moral) and training, and diligence in Bible study.

"Brother Wayne Partain, who knows the work well, summarized it well when he said: 'I have no doubt but what Carlos' untiring, relentless teaching way into the wee hours of the morning of individual after individual is the main explanation for the strength of this group. Nestor, the Leon's, Castors, Jorge Gaitan, Hernan—I'd compare them with the average member in the States who've been members 10 years or more.' Noting that these young saints have been saints for only a year, that evaluation of their growth says volumes about the eagerness with which they search the Word.

"They continue to meet and study every night of the week (averaged 40 per night while we were there Nov 11-18, 1979), as they've been doing for several months. Many of those baptized have been lost to the Lord for a variety of reason; while some of these were just poor soil, like we find here at home, others of them have suffered great pressure and even physical abuse at the hands of parents, who are determined to see that their children remain Catholics. That so many of them have remained faithful is a tribute to their zeal, to Carlos' remarkable drive and work, and to the comfort and strength provided them by our Lord Jesus.

"We rejoice greatly in that work and in the Lord's granting us the opportunity to serve Him in that cause. Please pray for them."

Shades of faithfulness and 2 Tim 3:12! Persecution resulting from becoming a Christian, and remaining faithful to the Lord is one thing common to many places overseas. Brother Chandler wrote they lose some there because of this persecution. Well, we lose

(quite) a few here, without much persecution. I wonder what would happen if we had to face some real persecution? The early saints did; and some of the present ones do. Would we have the faith to stand? More important than the "we": would I (each one of us asking him/herself this question)?

Attention elders! A number of churches are assisting in work overseas, in such countries as Rhodesia, South Africa, Nigeria, India, Germany, England, Ireland, various nations in South America, the far east including Japan and the Philippines, and Australia. I have probably missed some. I mention this for two reasons: First, we might understand the liberals' claim that "the anti's are not doing anything" is false. It is true, however, we could and ought to do a great deal more, so let's not get self-satisfied. Second, to encourage elders in churches having part in these works TO GO THERE PERSONALLY, and see what your support is doing. For fifteen years, I have been trying to get elders to visit the work they support in the Philippines. To date, my record is unblemished: it is a "perfect" zero.

It is good when preachers go, and help spread the Word in these foreign places. In fact, in many places, if the preacher does not go, no Word will be spread. But it is important elders see the work also, to be knowledgeable concerning it, to insure proper stewardship is exercised. An additional benefit would be the eye-opening and startling awakening as to the conditions and difficulties of work in other lands. Such knowledge, such awareness would be very beneficial in sustaining our zeal in support of these works, and prevent growing weary in well-doing (Gal 6:9).

THE KINGDOM CAME

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God plainly tells us that the kingdom came, and when it did. Most of our religious neighbors are mistaken about it. We should have at hand the Scriptures which teach the truth on this. The claim of the Jehovah's Witnesses that the kingdom came in 1914 is involved as are the future-kingdom-on-earth theories of the denominations.

With Power

Jesus stated flatly that the kingdom would come in the lifetime of men listening to him. He did not say, "Maybe". He said, "Verily" in Mark 9:1: "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." The NASB reads, ". . . after it has come with power". To sincere believers in the error we should read this, perhaps over and over. Stress the words, "in no wise". The theorists have a choice. They can reject their theories; or they can reject the Word of God.

But it is of profit to pursue the idea of "with power" further. Per Luke 24:49 he told them, "But tarry ye in the city, until ye be clothed with power from on high". And in answering their question about the coming of the kingdom (Acts 1:6) he told them (Verse 8), "But ye shall receive power when the Holy Spirit is come upon you".

Per Acts 2 the power came. The kingdom came and was ever afterward referred to as being in existence.

David's Throne

Much is said about prophecies concerning the throne of David in the promotion of "later kingdom" theories. On Pentecost (Acts 2:30) the inspired Peter said that David was a prophet and knew "that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne."

It is good teaching to stop right there and ask, "What was David talking about?" The consistent JW or premillennialist will start telling you that he was speaking of 1914 or of a kingdom yet future now. Then, we should kindly point out what the Spirit said that David was talking about. Verse 31 says "he foreseeing this spake of the resurrection of the Christ."

The resurrection and ascension are sometimes spoken of as one. Ephesians 1:20-23 tells us when Jesus was placed over all things. It mentions God's might, "which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

The Kingdom Now

The apostle Paul wrote to Christians (Col. 1:13) that the Father "delivered us out of the power of darkness and translated us into the kingdom of the Son of his love." We can not escape the truth here. The kingdom was in existence. Christians were in it. No one could have been translated into something which was still 1900 years in the future.

The Spirit-led John agreed with the other inspired apostles. He wrote (Rev. 1:6) that Jesus "made us to be a kingdom". Honestly, friend, we can not get a future kingdom out of that statement. That had happened. Jesus had already done it! Then in Verse 9 we read, "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus . . ." Can one be a partaker in a kingdom which does not yet exist?

Hebrews 12:28 in the American Standard Version is agreed by all scholars to be exactly what the Greek says: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe." Obviously the kingdom was present and their "receiving" it (present participle) had to be before the offering of service. The "translators" of the New World version of the JW's could not face this. So

they made it read "to receive" (future)! But God said "receiving" and they and their followers will face it at the judgment.

For those who want the truth on this subject there is the word of truth. If people reject that, there is nothing else that will set them free.

The Father has translated His redeemed into the kingdom of the Son of His love. Christians should glory and rejoice that Jesus, the King of kings, is reigning over them in his kingdom now.

THE PRIVILEGES OF SONSHIP

Romans 8

(No. 1)

Wilson Adams
317 Trinkle Ave. N.E.
Roanoke, VA 24012



The eighth chapter of Romans is (at least in this writers estimation) one of the mountain tops of the New Testament. In meaning to the Christian it portrays at once a beautiful picture of what it means to be a child of God, and as His child, an heir also of His glory. Excluding the epilogue and salutation from the book, one finds that the verbal as well as the logical center of this marvelous epistle lies in verses 16-17 of the eighth chapter:

The Spirit Himself bears witness with our spirit that *we are children of God, and if children, heirs also*, heirs of God and fellow-heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

There are two words in this text which in my appraisal suggests the whole train of thought in the chapter. One is "children," the other "heirs." By using the word "children" the apostle seems to express the simple thought of being born of God, of belonging to Him. Conversely, by using the word "heir," he suggests the idea of being one in a family of children that come together into an inheritance of an estate. The word "child" represents the position of a child as such, signifying what is to be expected from him in that regard. While the word "heir" conveys the position of the child in the family, denoting the blessings received. Let me suggest to you that there are twelve great thoughts in this chapter concerning the sons of God: six refer to the child-life (what is expected), and six refer to the family-life (blessings received).

To understand this eighth chapter one must first realize that Romans is a book of contrasts, contrasting on the one hand the soul this is without peace, while on the other the soul that is at peace. Paul uses three words to express the condition of the soul before one becomes a child of God:

"condemned" by the law
"enslaved" by sin
"dead" to life

Yet, the apostle shows that children of God are no longer:

"condemned" "no condemnation," vs. 1
"enslaved" "hath made me free," vs. 2
"dead" "Spirit of Life," vs. 2

The once condemned, enslaved, and dead are now justified, free, and alive in Christ. How so? By becoming children of God!

Children of God, (vs. 16)

As children of God the apostle first acknowledges that God expects from us a spiritual life (vs. 1-3). We see in these verses a consideration of three laws: (1) the law of the Spirit of life (the gospel, Rom. 1:16), (2) the law of sin and death (involving the dominion which sin has over man and the penalty for such sin, Rom. 6:23; 7:23), and (3) the law of Moses. The point here being that the law of the Spirit of life is able to set you free from the law of sin and death which the Law of Moses could never do (Rom. 7:24-25). There was no way to destroy the reign of sin except through Jesus Christ (Rom. 6:23). Formerly sin reigned as master and held the sinner in captivity, but Jesus came and through His sinless life led captivity captive (Eph. 4:8). Christ came and conquered (1) the evil forces (Col. 2:15), (2) the devil (1 Jno. 3:8), (3) sin (1 Cor. 15:56-57), and finally (4) death itself (Acts 2:22-24). Thus, it is through Christ that we attain a spiritual life. The Savior Himself proclaimed, "I came that they might have life, and might have it abundantly" (John 10:10). O but you say, "We are still tempted!" Yes, my friend, but once again Jesus leads us in a spiritual life for He proves the way of escape (1 Cor. 10:13).

Paul also proclaims that as children, the Lord anticipates from us a **spiritual walk** (vs. 4). Realizing that the requirement of the law of Moses was perfect obedience, we see that while not accomplished then, it is fulfilled NOW in those who obey the gospel ("in us"). The gospel, gentle reader, accomplishes what the old law could not — it makes us free from sin and thus righteous before God. However, at this point let it be noted that the old law WAS perfect as God intended, for we read in Heb. 8:7-8 that the fault was not with the law but with the people. The people sinned thus making it necessary for someone to fulfill the requirement of the law (Matt. 5:17).

Let me interject just here that there are three verbs in the New Testament that cover our whole experience as disciples: (1) "stand," (2) "walk," and (3) "sit." Our *standing* represents our position in Christ when after obeying the truth we stand firm upon the Rock of Ages. Our *walking* signifies our progress made after we have stood (Rom. 6:4). And third, only after we take our stand and show our spiritual walk can we truly *sit* with Jesus, There may be many a bump and bruise along the way, many a persecution, sickness, and sacrifice to be made, but as children, God expects us to press on toward the prize of the high calling of Christ.

Third, Paul informs us that in order to please Him we must have a spiritual mind (vs. 5-6). There are too many folks nowadays who have their minds set

on the flesh, devoting all of their time, effort, and attention on this world. Let me suggest to you that while the mind of the flesh cast it's eyes downward; the mind of the Spirit looks upward. The mind of the flesh feeds on earthly things and trivial matters; while the mind of the Spirit considers heavenly things. The mind of the flesh only gives death; while the mind of the Spirit gives life eternal. The mind of the flesh constitutes turmoil; whereas the mind of the Spirit gives the peace that surpasses our understanding. There are three words that explain the "spiritual mind": (1) reference, (2) deference, and (3) preference. The child of God lives with *reference* to God, with *deference* to the will of God, and with *preference* for the approbation and praise of God. Col. 3:2 sums up the goal of the spiritual mind, "Set your mind on the things above, not on the things that are on the earth."

Next, we see that God demands from His children a **spiritual growth** (vs. 12-14). There are two things here taught that are necessary for growth: (1) putting to death the deeds of the body, and (2) being led by the Spirit. As one is led by the Spirit he has new goals and new desires. He serves a new gospel, a new master, and has citizenship in a new kingdom. The one involves mortification; the other sanctification. The one involves throwing off the old and dead; the other, taking on the new and living. And while the one involves casting off the poison of the evil one; the other means enjoying the satisfaction of the Bread of Life. And yet, surprisingly enough many regard their spiritual growth with a certain flippancy and unconcern resulting in a multitude of spiritual dwarfs in the kingdom of God. And yes, isn't it a good thing that we don't dress physically according to our spiritual knowledge? Talk about indecency! Paul says as children God expects us to grow. Considering other passages such as Eph. 4:14-15; 1 Pet. 2:2; and 2 Pet. 3:18 will surely convince us of our responsibility in that regard.

Then in verse 15 we are admonished to have a **spiritual talk**. Parents not only expect their children to walk and to grow, but to talk as well. Do you realize that there are two words which are common for all children, of all ages, and from all continents? These are the words: "mamma" and "papa." While most words have an etymological source, the words "mamma" and "papa" have none, but rather come from the grammar of nature. We realize that a child uses the simplest of vowels and because he can make only one syllable he simply repeats — "pa-pa." And behold the joy in daddy's face the first time such is uttered! Now watch the similarity as Paul says that God gives unto us a spiritual adoption and because of such we cry, "Ab-ba! Father!" Did you know that the word "Abba" is Aramaic for "papa?" Realizing our spiritual adoption we cry forth "Ab-ba! Father!" And now see the joy expressed in our heavenly Father's face when we for the first time proclaim our relationship to Him.

Yes, what a blessing it is to have a spiritual talk. And without trying to intrude into your personal affairs dear reader, just let me pose this question: How often do YOU talk with the Father? There is in

our society a sad malady called the generation gap where a lack of communication exists between parent and child. Mother and dad bemoan the fact that after all they have done for their child, after all the blessings they have bestowed, and after all of the times of sacrifice and hardship given for their offspring — their children refuse even to talk with them! And they are CRUSHED and HURT so badly. My friend, now you know how God feels when as His child you refuse blatantly to communicate with Him! After all He has done for you. After all of the blessings He has bestowed your way, and after all of the sacrifices He has made for YOU — how can you refuse to talk with Him? And as mother and dad are hurt, let me suggest that SO IS GOD! Let us be more diligent in our spiritual talk, realizing that when we are faced with despair, trials, and tribulations — He is there and promises to help.

And finally Paul says that God gives us a **spiritual adoption** (vs. 15). The word "adoption" is used here differently than what you and I are accustomed to. Now, it means to take into the family someone not born into the family. However, then it meant by definition, "to attain majority" and referred to the declaration of a son's majority. We see from the old Roman economy that when a boy reached legal age, his father would escort him into the Forum and from the platform announce: "This is my son; he has now come to full age; he inherits my name, my prosperity, and my social position." At which time the father would take from his son the toga praetexta (the boy coat) and award to him the toga virilis (the man coat). Turning to the crowd he would again proudly announce: "THIS IS MY SON!"

Paul possibly refers to this in verse 23 when he says that we "wait eagerly for our adoption as sons," i.e. we wait for the full blessings that our adoption affords. While true that we are adopted upon conversion (vs. 15), we have yet to receive the full privileges of adoption (vs. 17). Our adoption upon conversion may be secret to the world, but the time will come when God takes us unto the Forum of the universe, and from the platform of space announces before all creation: "THIS IS MY SON!" Upon which He will give us a new coat, a new dwelling, a new home — HIS HOME! Why? We are His sons! And as sons "heirs according to the promise."

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THE NEWS LETTER REPORTS

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

SEND NEWS ITEMS TO WILSON ADAMS

Beginning with the April issue this column will be written each month by: Wilson Adams, 317 Trinkle Avenue, N. B., Roanoke, VA 24012. Send all news items to him. If he is not on your bulletin or newsletter mailing list, please add him to your list. Others are interested in the work where you live and would be edified by knowing of your progress. Wilson Adams preaches for the Georgia Avenue Church in Roanoke, Virginia and is the son of the editor. We appreciate his help with the paper and look forward to the news columns he will submit each month.

VERNON JUDY, Rt. 4, Box 362, Port Jervis, NY 12771—I have just started working with the church in Sussex, NJ. We are a small group and would greatly appreciate your fellowship if you are in the area. For information contact me at 201-293-7045. As of this time I still have only about 1/2 of my needed support. This is hindering my work here because of a secular job. If any can help in this it would be greatly appreciated.

NEW BUILDING IN JACKSON, TENNESSEE

RONALD B. ROARK, Jackson, TN—The Hollywood Drive church has moved into a new building located at 841 Old Hickory Blvd. The church here is growing and is taking a positive stand for truth in this area. We invite anyone passing through or living in Jackson or vicinity to worship with us. Phone 668-1794.

B. G. ECHOLS, 7 Ridgewood Ave., Glen Ridge, NJ 07028—Although 1979 was not one of our better years, we did see progress in the church in East Orange, New Jersey. Nine were baptized, two restored and three identified. Our average Sunday morning attendance rose to an all time high of 126 for the year. We start the new year spending \$775 per month on evangelism outside of New Jersey.

TO NORWAY

WALLACE H. LITTLE, 1201 Meeks St., Corinth, MS 38834—Tom Bunting (1327 Clifton Road, Savannah, TN 38372) plans to move to Norway to preach. God willing, he will depart in June, 1980 and remain there for several years. The few saints who formerly worshipped there are scattered. Some have passed away. Tom has been there before and knows the people, the country and the language. He is well qualified for the work. His wife shares his enthusiasm for it also. They are willing to go. Who will send? His total support requirement is \$2,000 per month. He still lacks

\$1500. The cost of living there would scare most of us. He will need every bit of this, just to get along. At that, it will be anything but "high on the hog". In addition, he still needs half of his travel fund. June is not that far away. He has much preparation to do and ought not to have to be concerned with the nagging bother over whether his support will be forthcoming. Brethren, consider this appeal. Contact him and offer your help in this. God will bless you for this.

LECTURES IN PASADENA, TEXAS

The Southside church in Pasadena, Texas where Dee Bowman and Fred Gore preach plans a lecture program for June 2-5. Speakers for the series will be Harry Pickup, Jr., Homer Hailey, Ed Harrell and Connie W. Adams. Specific subjects will be announced next month.

LECTURES IN MT. PLEASANT, TEXAS

PATRICK PARISH, 815 S. Jefferson, Mt. Pleasant, Texas 75455—The Southside church in Mt. Pleasant plans another lecture series for June 15-19. Housing will be provided for visitors who request it as long as space allows. The theme for this year is: SECULARISM. The following speakers and subjects will be presented:

Sunday—10:30 AM —"What Is Secularism?", Ed Harrell, Birmingham, Alabama; 6:00 PM —"Characteristics of Secularism", R. J. Stevens, Port Neches, Texas.

Monday—8 PM—"Which Things Are To Perish With the Using", Dee Bowman, Pasadena, Texas.

Tuesday—The Seeds of Secularism—9:30 AM —"Sensualism: The Lust of the Flesh", Tom Roberts, Fort Worth, Texas; 10:35 AM —"Materialism: The Lust of the Eyes", Ed Harrell; 11:30 AM —"Intellectualism: The Vainglory of Life", Dee Bowman; 8:00 PM —"Where Thy Treasure Is", Robert Farish, Sherman, Texas.

Wednesday—The Manifestations of Secularism—9:30 AM —"Animalism: Moral Decline", Dee Bowman; 10:35 AM —"Hedonism: Recreational Mania", Robert Farish; 11:30 AM —"Humanism: Antipathy to Spiritual Things", Ed Harrell; 8:00 PM —"What Doth It Profit a Man?", Tom Roberts.

Thursday—The Antidote For Secularism—9:30 AM —"The Word of God, Revealing Eternal Values", Robert Farish; 10:35 AM —"The Word of God, Converting Secular Souls", Dee Bowman; 11:30 AM —"The Word of God, Edifying Saints in a Secular Society", Tom Roberts; 8:00 PM —"Choosing Rather", Ed Harrell.

The singing will be directed by R. J. Stevens with the song service beginning at 7:30 each evening.

KEN WILLIAMS, 11 Compton Rd., Asheville, NC 28806—This past year has been a very good one for us. Our attendance is up five to ten more over what it was a year ago. We are averaging close to 50 on Sunday mornings. Several new families have moved in. Some of these are from a liberal background, but are showing a willingness to consider these matters open-mindedly. The highlight of the year for me was an opportunity to attend a private healing. I had been studying with Steve Jarrad, a man in the charismatic movement and was making great strides. In an effort to help him, his fellow-charismatics promised to prove me wrong by performing a miracle. I volunteered one of our members, a man born blind. They really believed they could do it. I still cannot understand how they could remain in their error after their complete failure that day. Steve, though, was more honest and broke with them completely after that. He now has his sights set on becoming a faithful gospel preacher.

WARNING

RODNEY MILLER, 15 Par St., Orlando, Florida—A 45-50 year old man, medium height, about 150 pounds with graying hair in a crew-cut is making the rounds of central Florida churches in January begging funds to get back to his home in Pasadena, California. He lists as his home address: 2535 Colorado Blvd., Pasadena, California. He presented himself as **DON HILL**, a Christian, out of duty since his wife and child were killed in an auto accident in 1968. He was supposed to be a member of the Bellaire church in Houston, Texas and uses Don Willis as a reference. He is extremely knowledgeable about the church and the issues of liberalism and conservatism. He seems to understand well the orphan home arguments and the weaknesses of brethren who support them out of the church treasury. He collected funds from Christians at several congregations by sincerely telling the above story to each and indicating they were the only ones in the area he had visited and asked for money. He drives a gray-green four-door Chrysler, 1972 model with California tags.

NEW PAPER TO FEATURE FIRST PRINCIPLES

JOHN McCORT, 637 E. Washington St., Greencastle, Indiana 46135—Harry Lewis and I, Along with several other preachers have started a 16 page monthly paper entitled "FIRST CENTURY CHRISTIAN". It will be professionally typeset and will deal solely with the first principles of Christianity. The single subscription price will be \$5 per year with reduced rates for clubs and bundles to churches.

[EDITOR'S NOTE: We have seen the first issue of this paper and it really looks good. The material is good and it is well laid out and printed. We wish these brethren well with this paper.]

NEW CONGREGATION IN MT. VERNON, INDIANA

QUENTIN GWIN, Box 291, Mt. Vernon, IN 47620—For several years seven families have been driving from Mt. Vernon to Evansville for services. The work in Evansville is going well and those in Mt. Vernon felt they would be more effective in the Lord's work by starting a congregation here. The congregation will be known as the Southwind Church of Christ and meets at 110 West Third St. in Mt. Vernon. We first met as a congregation on January 6, 1980 with 18 present. We have unusual hours on

Sunday AM so as to have Gene Taylor of Evansville deliver a sermon prior to the Bible Study meeting time at Northwest in Evansville. Gene also meets with us on Tuesday evenings for our mid-week service. On Lord's days we meet for worship at 8:15 AM with Bible study at 9:15. The evening service is at 6 PM. We meet on Tuesdays at 7 PM. The men of the congregation are delivering the Sunday evening lessons. We would be pleased if you will tell any that you know are going to be in the area about our new work.

BOB DOBSON, 520 Mary Esther Cut-Off, Fort Walton Beach, Florida 32548—We recently concluded a gospel meeting with Jack Kirby of Las Cruces, New Mexico presenting a special series called "Truth Vs. Error." As a skilled carpenter, brother Kirby showed from the New Testament glory and majesty of the Lord's church, and then exposed forcefully the errors of the doctrines of men and their churches. We had a number attend from various denominational groups. We recommend highly brother Kirby and his series of lessons as a tool to reach denominational people. Gospel meetings are very much alive and healthy when planned purposefully and carried out with enthusiasm and dedication.

PREACHERS NEEDED

SIMPSONVILLE, KENTUCKY—The church in Simpsonville would like to find a full time gospel preacher. Simpsonville is located 20 miles east of Louisville in a fast growing area. The congregation of about 45 prefers a man over 30. Most support can be provided locally. If interested contact Bill R. King, Rt. 3, Box 2, Aqua Shores, Shelbyville, KY 40065 or call 502-633-1599. **OCEAN SPRINGS, MISSISSIPPI**—A small but enthusiastic congregation in a much needed area would like to locate a full time preacher. Ocean Springs is located 20 miles from both the Gulfport and Pascagoula congregations. We have our own building and much potential here. Contact Leo Hastings, Hwy. 90E, Ocean Springs, MS 39564. Phone 601-875-5432.

GRADY, ARKANSAS—The church in Grady needs a full time gospel preacher. Attendance runs in the 60's. We are self-supporting and can also furnish a three bedroom house for the preacher and family. If interested please write to: Church of Christ, P.O. Box 345, Grady, Arkansas 71644.

DEBATE

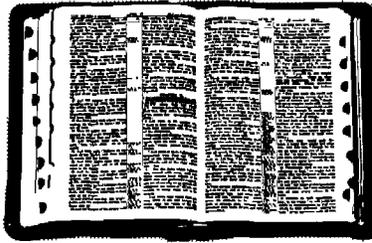
Nathan Haygood of Waverly, Tennessee will meet Jack Rudd, March 24-25, 27-28, in a debate on the sponsoring church arrangement and benevolent homes question. March 24-25 will be in the building at Eastside church in Waverly, Tennessee with the sessions on March 27-28 in the building of the Tennessee City Church. Sessions will begin at 7:30 each night. For further information you may call Nathan Haygood at 615-296-4657 or 296-7193.

IN THE NEWS THIS MONTH

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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 XXI

APRIL, 1980

NUMBER 4

Using Great Plainness of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808



EVIDENCES — THE OLD TESTAMENT

In my last two articles on this subject, it was shown, I believe, beyond shadow of doubt to the person who is willing to honestly weigh the evidence, that the Bible is in fact the Word of God, that Jesus was born of a virgin and is therefore the Son of God. The scientific facts revealed in the Scriptures could only have been known by the person or persons who created these things, or (as the situation was, and is) for the ones writing the things to have had them revealed to them by the one who did create them — in this case Jehovah God (Acts 17:24-26). Also we were able to show through secular history that Jesus did, in fact, live upon this earth, and by Divine history that he was born of a virgin.

Now, those who claim to believe the Bible deny many of the miracles of the Old Testament, but claim they believe the New Testament and want a "red letter edition" because "they say" they believe in Jesus and what he said.

In the Old Testament we read of the flood that was brought upon the whole world (Genesis 6). We also read about Sodom and Gomorah being destroyed by fire and brimstone that God rained down from heaven, and Lot's wife disobeying God as she left the cities in which dwelt her kins-people and friends, and looking back in violation to what God had ordered, turned to a pillar of salt (Genesis 16:26). We also read of Jonah and the great fish that God prepared to swallow him and the story of how he stayed three days and three nights in the fish's belly and then was vomited up by the fish (Jonah 1:17). Or you might turn to II Kings chapter five and read about Naaman

the leper and how God told him to go dip seven times in the Jordan river and he would be cleansed, and it was so.

But many will say, "Oh, these are just myths. They are not actually real occurrences." However, anyone who claims to believe in the words of Christ cannot discount any of the above things, as well as many other events in the Old Testament, for Christ "puts his stamp of approval" on all of the above and many more. For example, what about the flood? In Matthew 24:37-39 we read where Jesus said, "But as the days of Noah were, so shall also the coming of the Son of man be. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"But what about the story of Sodom and Gomorrah and Lot's wife? What about that myth" someone may ask? "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife" (Luke 17:28-32). Thus Jesus adds respectability to this Old Testament occurrence by showing that that which was to happen concerning his coming was just like something about which they were very familiar.

Then, there is the "story" of Jonah. This particular story brings to my memory an explanation given by a woman in Punta Gorda, Florida a number of years ago. When asked if she believed the Bible, she replied that she did not believe that many of the happenings in the Old Testament were more than myths. She said that she had asked her Episcopal priest about the case of Jonah, for example. He told her that she should ask his wife, that she knew more about such matters than he. When the preacher's wife was consulted, she observed that these things

were just sayings. What kind of sayings, you may ask? "Oh," the preacher's wife replied, "kind of like our saying 'he's in a pickle' when we are in trouble" she replied. I recall telling the lady that I thought the preacher's wife was in a "whale of a pickle" on that one in view of what Christ said concerning Jonah. When the Scribes and Pharisees asked for a sign from Jesus, "He answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:39-40). That's how much credibility Jesus gave to the "story" of Jonah, the Episcopal preacher's wife notwithstanding.

Finally, what about Naaman? Is it possible that a man who was a leper could be cleansed of his leprosy by dipping seven times in the Jordan? Obviously, there were no others mentioned as being able to do this and be cleansed. This is, in fact, the very point that Jesus made when he was discussing the situation. "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Thus, these "happenings of the Old Testament" are not just myths, but real occurrences about which both Jesus and the people knew.

OUR DEPARTED

B. G. Hope

We sadly report the death of a faithful and much loved brother, B. G. Hope, who passed away on March 8 at Glasgow, Kentucky. He did exceptional work in Tennessee and Arkansas and spent the last 30 years of his life in Kentucky with 12th St. in Bowling Green, Beaver Dam and Westwood in Glasgow.

Brother Hope endeared himself to many with his sound judgment, faithful preaching and much sought counsel.

Funeral services were conducted by his long-time friend, Roy E. Cogdill, assisted by Earl Robertson and Robert C. Welch on March 10. A large crowd gathered for the service.

Our prayers and best wishes go to his beloved wife who stood by his side through the years, and to their children.

We shall miss him but rejoice in the promises of the gospel.

CWA

Searching The Scriptures

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Editorial

Connie W. Adams

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Brooks, Kentucky 40109



"DELIVER SUCH AN ONE UNTO SATAN"

The church at Corinth had a problem. Evidently, they did not regard it as such, for they had done nothing about it and there was manifest a sense of arrogance and support for a brother who was engaged in immoral behavior. I Corinthians 5 gave inspired instruction as to what to do about the matter. The future standing of that church before God was at stake. In view of the fact that similar situations arise among the churches with varying reactions (if any), we thought it good to consider the problem here.

The Situation at Corinth

In verse 1, Paul said "It is reported commonly that there is fornication among you." This was not just a matter of idle gossip. The evidence was clear and was generally known. No such instruction as that contained in this chapter would have been given purely on the basis of hearsay. Neither Paul nor the Holy Spirit which guided his writing would have ever so acted. Not only did fornication exist, but it involved a case of incest wherein "one should have his father's wife." This was not to be passed over as simply a case of changing social mores. It was not a sickness. It was not an "alternate life-style." It was fornication. It was sinful. But it was also shameful before God. Verse 2 reveals that the brethren were swelled with pride and there had been no expression of mourning nor reflection of sorrow over this.

The Prescribed Remedy

Paul said he had "judged already _ concerning him that hath so done this deed" (verse 3). The apostles were to sit on thrones, judging the twelve tribes of Israel (Mt. 19:28). The apostles delivered divine judgment or teaching designed for all of God's holy nation, which now is spiritual Israel, the church. Paul was not just passing out good advice. This was divine judgment directed by the Holy Spirit.

The action to be taken was public. The sin was publicly known. It was "reported commonly." Therefore, their response was to be of a public nature. They were to act "when they (ye) are gathered together" (Verse 4).

Now, what is it that they were to do when they were gathered together? Paul said they were "to deliver such an one unto Satan" (verse 5). Paul did not tell them to do something which he did not practice. He said of Hymenaeus and Alexander, "Whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). Whatever this

phrase meant, Paul taught it and practiced it and now urges this upon the church in Corinth.

What do you do when you "deliver such an one unto Satan"? Other expressions in the passage help to explain it. Verse 2 says "that he that hath done this deed might be taken away from among you." Something was to be done which would isolate and ostracize this brother so that he would not be considered as **among them**. In verse 7 Paul said "Purge out therefore the old leaven." This was an evil influence with the potential of spreading as leaven to contaminate "the whole lump" (verse 6). They could not afford to ignore it. The safety and well-being of the whole congregation was at stake. Sin, harbored, defended or tolerated has an evil effect on others in the congregation. Would to God that all might understand this. Then in verse 11, Paul further explained what it means to "deliver such an one unto Satan." He wrote "But now I have written unto you **not to keep company, if any brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." They could not regulate the world at large, but they could, within the congregation and in their social dealings with one another, avoid such individuals. No equality was to be granted to them in the social circle. Such would have indicated approval or endorsement of their unrighteous conduct. They were not to "keep company" nor even eat with them. This was called in verse 12, judging "them that are within." Then, in verse 13 Paul closed this section by saying "Therefore put away from among yourselves that wicked person." Can there be any doubt but that delivering one unto Satan is clarified by these contextual statements or admonitions?

It was called "deliver (ing) . . . such an one unto Satan" because the brethren cut him off from them. The brother had made a choice which was incompatible with righteousness. It was a choice which gratified the flesh and honored Satan rather than God. By putting him away from among them; purging him out, keeping no company with him, they simply recognized his choice and turned him over to it with all its frightful consequences. He could not serve Satan and receive their hand in fellowship.

Other passages bearing on the subject of corrective measures for the wayward indicate that such public denouncement and putting away should be prefaced by prayerful and careful effort to show the brother (or sister) the terrible nature of sin and what it does to the soul. In the matter of personal offenses, our Lord taught that the efforts of the individual wronged should be exerted in the hope of affecting repentance. That failing, then the influence of others as witnesses should be called upon. Should that fail, then the matter was to be made known to the church that a larger circle of influence should be brought to bear to bring unto them "as an heathen man and a publican" (Mt. 18:15-17). This accords with Gal. 6:1 which says "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 who fall into sin are to be ap-

proached "in the spirit of meekness" and every righteous effort ought to be exhausted before it becomes necessary to "deliver such an one unto Satan." This rules out hasty, vindictive action. It also rules out this business of accumulating a large backlog of apostates and then after some teaching on the subject, summarily reading a long list of names or deleting their names from the next directory of members. Some good that does! No, brethren, first, do everything possible to bring about repentance. All the while, it should be recognized that should such efforts fail, then the drastic measure of 1 Cor. 5 must be carried out.

Why?

Some rationalize that this will do no good. That is not our business. In fact, that attitude in the face of divine instruction is not far removed from unbelief.

The first reason this must be done is because the Lord said so. That is always the best reason to do anything. Why be baptized? The Lord said so. Why eat the Lord's supper? Because he said "this do." Why "deliver such an one unto Satan?" **Because the Lord said so.** But; someone objects, that will just "run him off." No, no, my brethren. He is already "off." His sins have separated him from his God. God does not sanction his action and neither should we. The public action of the church is simply to take recognition of where he is spiritually. He has chosen Satan. He indicates no repentance. Good and faithful brethren do not drive or "run" people into serving the flesh and thus serving Satan. But sadly the time comes when we have to face reality and turn such an one over to his own choice. But faithful brethren also have to indicate a choice. If they choose to please God, then they must repudiate such conduct on the part of those who have enjoyed with them the sweet and sacred fellowship of the saints of God.

Our passage shows that this action is calculated to bring about "**the destruction of the flesh**" to the end that "the spirit may be saved in the day of the Lord Jesus" (verse 5). The action prescribed in this passage is strong medicine. It is meant to shake and awaken the erring to his senses so that he may bring his passions under control thus bringing about "the destruction of the flesh." If the desired effect is produced then the ultimate good of it all will be his final salvation at the coming of the Lord. I firmly believe that the knowledge that my brethren were about to cut me off from their hallowed and revered associations would do more to bring me to my knees than anything I can imagine. How could one who ever cherished the blessedness of walking in the light, of tasting the heavenly gift, and the uplifting influences of those of "like precious faith" ever be the same again when this is withheld? If there is any faint recollection or fond memory cherished of those grand and glorious days when this brother once stood tall and unashamed among the people of God, should not this severe measure bring shame and grief to his spirit which in turn will spark genuine repentance?

This action must be taken in cases of the unrepentant for the good of the church. Paul said "A little leaven leavens the whole lump." It is a painful

decision to amputate a finger, an arm or a leg. It would never even be considered were it not essential to save the life of the body. Likewise, such uncorrected spiritual disease as that which prevailed at Corinth is an affront to the sensitivities of every faithful child of God. It cannot be endured. It must be corrected, or else the drastic measures of this passage must be applied.

A Happy Ending

For all those who challenge the practice outlined in this chapter by an inspired apostle, it needs to be shown that the action was taken and that this did result in "the destruction of the flesh" so that the brethren were called upon to forgive the repenting brother lest he be burdened with "overmuch sorrow." Read 2 Cor. 2:1-11. Harken to these words, all who doubt that it does any good to carry out such corrective action: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow" (verses 6-7). This is a clear reference to the action of 1 Cor. 5 which was "inflicted of many." The brother had repented. Paul would never have urged them to forgive and comfort him as long as he practiced this sin and thus served Satan.

Like Corinth, there are many congregations which need to do some house-cleaning. Such would put sin in its proper light, manifest the indignation of the righteous against it, get the word out among all to whom such misconduct may be reported that the congregation does not approve of ungodly behavior among its members, and may result in saving the souls of those who are caught in the snare of the Devil.

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THINGS TO COME

The excellent series on Baptist doctrine by Eugene Britnell will be continued next month. This month, see the article by Ken Green for more teaching against this growing but false religion.

Articles on Military Service

Readers may recall that in the editorial ("Tough Decisions") in the March issue, we offered to carry an article by a representative brother on opposite sides of the question of the right of Christians to participate in military service, and if so, to what extent. We are pleased to announce that two of our regular writers have agreed to do this for the study of our readers. Both of these men have written for *Searching the Scriptures* for a number of years and their offerings are appreciated by a host of readers. They hold differing views on this matter. Each will prepare his article without seeing the other's material and will seek to establish the position he holds from a scriptural base. Ken Green is of the conviction that a Christian may perform combat duties in time of war. He has engaged in one written debate on the subject (Green-Thrasher Debate) and also had an exchange several years ago in the

Gospel Guardian with another brother, Eugene Britnell is convinced that a Christian may perform some duties in military service, but that he may not kill for his country in war. Both of these men are abundantly able to present their respective views. We will carry their articles as soon after our August special issue as possible. Watch for it.

August Special

The theme of our August special issue this year will be "Challenges to Faith." Subjects have been chosen and writers have been contacted about contributing material for this issue. We will announce all subjects and writers for this special, 32 page edition beginning in the May issue.

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1 COR. 7:15 IN THE GREEK

Edwin P. Knapp, Sr.
P. O. Box 1408
Portola, CA 96122

Over the past few years I have read numerous articles which were written by some renowned gospel preachers attempting to enlighten the brotherhood as to the Apostle's position on the believer's marriage status when her unbelieving husband departs the marriage. Most deny that the Apostle is adding desertion to the list of exceptions for a scriptural remarriage. Most also deny that a scriptural divorce is here intended which of course would free the believer to wed again. Much has been said about the word "bondage" and its Greek meaning. Many even quote some of the old timers and argue their comments regarding the verse.

I think that **one opinion** is about as **good as another** which is about all I have heard and read regarding the subject. I often **wondered why God would favor the unbeliever** in his departing and allow the believer to suffer the consequences of desertion and abandonment without the freedom to remarry as is the case of the innocent partner in Matt. 19:9. It is obvious from comparing verses 11 to 15 that God treats the Christian much differently than He does the unbeliever. Now if the freedom is not the right to divorce and remarry then whom has God favored? Some argue that the only exception to the divorce rule is found in Matt. 19:9; therefore the Apostle cannot add another one. I cannot believe that God would not allow the Apostle to make another exception to the rule when a different situation was faced. It seems to me that Paul is doing exactly what Jesus did. He is freeing the innocent. If all of the Greek scholars cannot agree on just what the Greek says on the word "**BONDAGE**", why don't they look up the Greek word for "**DEPARTETH**". It can be explained in Thayers Greek Lexicon on page 674 and the word is "**KORIZO**", It means "**DIVORCED**".

(Editor's Note: Be sure to read Weldon E. Warnock's response to this which follows. You may wish to reread Brother Warnock's two articles (November and December, 1979 Issues) reviewing the book, *Not Under Bondage* by James D. Bales.)

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I COR. 7:15 IN THE GREEK -
A REVIEW



Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301

My brief remarks are in response to the short article by Edwin P. Knapp, Sr. that appears in this issue of STS. Brother Knapp believes it is not fair for God to favor the unbeliever in divorce and remarriage over the believer. But this is a concoction of his own imagination. I do not read anywhere where God favors one over the other. I do not recall in the New Testament of two sets of marriage laws—one for unbelievers and one for believers.

Brother Knapp assumes that the unbeliever who deserts the believer is free to remarry, and this desertion gives the believer the right to remarry also. He writes: "I often wondered why God would favor the unbeliever in his departing and allow the believer to suffer the consequences of desertion and abandonment without the freedom to remarry." It is strange how people can read into a passage something that is not there. Brother Knapp does this. Nothing whatsoever is said about anybody in I Cor. 7:15, sinner or saint, being free to remarry.

Knapp's version of I Cor. 7:15 would go something like this: "But if the unbeliever divorces a believer he is no longer bound to the believer and he may remarry. A brother or sister is no longer bound by the marriage bond to the unbelieving deserter, but is free to remarry." This manner of rendition takes unjustifiable liberty with the verse and forces preconceived notions into the text. This is called "wresting the Scriptures."

Observe how subjective brother Knapp is. He says: "I cannot believe that God would not allow the Apostle to make another exception to the rule when a different situation exists." Instead of accepting what God says (this is the only way any man can know how God feels), Knapp puts himself in God's place and says, "I cannot believe that God would, etc., etc." How would Knapp or anybody else know what God would or would not do, except by what God revealed?

Concerning the word "bondage" in I Cor. 7:15, Knapp jumps to the conclusion, as others do, that the marriage bond is meant. The Greek word is *dedoulotai*, third person sing. perf., ind., pass., of *douloo*. The word *douloo* is defined by Thayer: "to make a slave or reduce to bondage—to be under bondage, held by constraint of law or necessity, in some matter" (p. 158). Arndt-Gingrich define the word: "make someone a slave (*doulos*), enslave, subject—to bound (as a slave)" (p. 205).

The noun form of *dedoulotai* is *doulos*. W.E. Vine

says that *doulos* means "originally the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another." Therefore, according to these Greek authorities, the word "bondage" in I Cor. 7:15 has no reference to marriage at all, but rather has reference to slavery, to be bound as a slave; servitude.

However, when speaking of the marriage bond, Paul does not use this word for bondage. He uses the word, *dedesai*, perf. pass. ind. of *deo*. Twice in I Cor. 7:27, 39, and once in Rom. 7:2, when writing about the marriage bond, Paul chose *deo*. But, in I Cor. 7:15 Paul used the word *dedoulotai*, from *douloo*, a word never used in connection with the marriage bond, unless I Cor. 7:15 is the exception. But I Cor. 7:15 is not the exception. When Paul meant slavery, he used *douloo*. When he meant the marriage bond, he used *deo*. It is just that simple.

Brother Knapp writes that if there is not agreement among the Greek scholars on "bondage," why don't they look up the Greek for "departeth." Well, brother Knapp, they have and you quoted one by the name of Thayer. (The Greek word is *chorizo*, brother, and not "korizo.") Thayer says: "to leave a husband or wife: of divorce, I Cor. 7:11, 15" (p. 674). Arndt-Gingrich state: "separate (oneself), be separated of divorce" (p. 898).

But what brother Knapp fails to see is that a divorce in the Bible is not always a loosing of the marriage bond. The word *chorizo* (separate, divorce) in I Cor. 7:15 is the same word in I Cor. 7:10-11. In verse 10 the wife is told not to depart (separate, divorce) from her husband, but if she does depart (v. 11), let her remain unmarried. Is the wife freed or loosed from her husband in verses 10-11? Remember, Paul uses the same word in these verses as he does in v. 15. And, brother Knapp suggests that they are DIVORCED (not bound) in v. 15. Logic would require the same interpretation in verses 10-11. So, according to Knapp's reasoning, a believer deserting a believer is also grounds for remarriage. But Paul says the deserter is to remain unmarried.

The Bible teaches a man and a woman may be married, but not bound. Compare Mk. 6:17 of Herod and Herodias. Romans 7:2-3 shows us that a woman might marry another while bound to her living husband. The marriage is adulterous, but nevertheless, it is called a "marriage." The Bible uses marriage and divorce sometimes in an accommodative sense. We could say that God accommodatively acknowledges all marriages, but He does not sanction and approve all marriages. God only approves those marriages that are joined together by Him through His Will. Also, God may accommodatively acknowledge a divorce, but that does not mean He has sanctioned it or loosed the bond of the couple involved in the divorce.

Ladies and gentlemen, there are only two reasons, biblically, for remarriage: (1) Death (Rom. 7:2-3) and (2) Fornication (Matt. 5:32; 19:9). May we respect what the Bible teaches on this matter, as well as all other subjects, and have the courage to stand on our conviction.

Things Most
Certainly
Believed

Julian R. Snell

632 Montclair Rd.
Frankfort, KY 40601



REMINISCENCE of W.A. CAMERON

(No. 1)

(Author's Note: William Alan Cameron, about whom these lines are written, is the great uncle of the writer. Upon the death of his first wife, Maude, he courted and married the youngest sister of my paternal grandmother, Alberta Westbrook. Sis. Cameron now makes her home with her daughter and son-in-law, Mary and Bob Stoner, living at 6164 34th Ave. N., St. Petersburg, Fla. 33710. On January 5, 1980 she was 96 years old. It is my hope these lines will bring fond remembrance of her as well as Uncle "Billy" and cause our readers, their friends and ours alike, in remembering a faithful and valiant preacher of yesteryear to resolve to serve more diligently that we may be numbered together finally. Like Abel of old, bro. Cameron "being dead, yet speaketh.")

Mr. W. A. Cameron
4761 1st Avenue North
St. Petersburg, Fla.
(last earthly address)

Dear Uncle Billy,

It has been a long time since we corresponded, in fact about 25 years. Even so, I remember clearly many of the things about which you wrote over the years. The observations about your own life as a preacher and the advice given to me as a young preacher continues to benefit.

No doubt jet age preachers of today would find it hard to appreciate the extent of your travels. In fact some of the records are amazing, over 30,000 miles before 1907 preaching and teaching is enviable even today. Had the people of Stockton, Georgia known the son born on that Sunday, August 14, 1870, was to preach the gospel of Christ for more than 60 years no doubt they would have to a man acclaimed the event.

Uncle Billy, I never told you this, but I have always admired you above all other of my kinsmen, taking what I hope is understandable pride in your accomplishments to the glory of God. True we were always separated by a number of years, you being 55 years my senior, and by many miles most of the time, yet the gospel formed a bond which spanned both the time and distance. Your letters always reflected that closeness and appreciation and meant and continue to mean much as I struggle in faith and hope.

Reminiscing from 1980 back to 1892 spans almost 100 years. The coming of F. B. Srygley to Valdosta, Ga. will no doubt ever be a red letter day in your life. I would like to have heard bro. Srygley preach since reading of him is so stirring. He surely must have a place in history's hall of fame as one of the truly great gospel preachers. What a memorable day, March 2, 1892, as we mark the date upon which you and your wife were baptized for the remission of sins. I can almost hear that confession, "I believe Jesus Christ to be the Son of God," as you go down into the water to be buried by bro. E. J. Griffen. You set an admirable example, one which many today would do well to follow, speaking at prayer meeting that very night. Why Uncle Billy, we have men in the church today who have been members for years and they have yet to even wait on the Lord's table or lead prayer, let alone speak on Wednesday night or any other time for that matter. How do you explain that? Is it a lack of faith and commitment or just plain laziness?

I guess times haven't changed all that much when we consider the preacher's need to sustain himself and provide a living for his family. You mentioned to me the frequent need to work with your hands all the while preaching wherever and whenever you could. Paul is remembered as a tent maker. In your case there are many secular activities to be remembered, railroad man, undertaker, embalmer, furniture shop operator, specializing in repair and re-finishing and perhaps some things I can't recall. All of which go to illustrate the desire to preach will not be thwarted even though the practical demands of life have to be satisfied in other ways. Times of inflation such as in our day may very well necessitate preachers working with their hands at other jobs to provide adequate living where brethren among whom they labor cannot or will not provide. Such now as with you does prove to be a deterrent to the potential good that might be done but need not be a barrier.

Some 25 years or so back when I wrote you for advice about entering full time preaching work you reflected upon your own decision to do the same in 1901. I have always appreciated the practical, down to earth, observations and picture you at that time presented to me. One who has walked in the valleys and climbed upon the mountainside always has something worthwhile to share with those who will listen. You mentioned early years when brethren paid you less than \$20 for the entire year of preaching efforts, remembering times when returning home broke you would have to borrow and/or go immediately to work to earn enough to buy food for your family. And then, there were the mountainsides, those moments of brightness produced when the power of truth was recalled and goodly numbers obeyed the gospel call. Thanks for the honest appraisal which enables me even today to recognize that the Lord's work as I engage in it is much the same as it was with you, both valleys and mountainsides, disappointments and joys.

(to be continued)

Insight

Dee Bowman
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Deer Park, TX 77536



JESUS OUR EXAMPLE: HOW JESUS DEALT WITH PERSONS

Our English word "person" is from the Latin "persona," and originally meant an actor's mask. It came to mean the taking on of a character and later, a person, one who has assumed his own role in life; one who becomes a distinctive individual. The Bible states the principle of life graphically in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." God affirms that he is a person in his magnificent statement in Exodus 3:14, "I AM THAT I AM."

Jesus and Persons

Jesus was a person. He was a distinct entity, an individual just like every other person. He was possessed of very personal traits and characteristics which made up his own personality. Furthermore, Jesus, who before had been God, became a person in order to save persons (Phil. 2:5-ff; Jno. 18:37, etc). The reason? God so regarded the dignity of being that he determined in his own mind to save and preserve it (Eph. 3:10-11; Jno. 3:16). Such concern is radiated in Christ's estimate of the soul. He asks, "What shall a man be profited if he shall gain the whole world and lose his own soul. Or what shall he give in exchange for his soul?" (Matt. 16:26) The word "soul" as here used has to do with the life principle, the being of man. He further illustrates his regard for that being in the enormous price he willingly paid for man's redemption. Hebrews 2:9 says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Cf. Lk. 19:10; I Jno. 3:16; Jno. 10:17-18).

A further demonstration of his respect for living and his regard for life is seen in the lessons he taught. He stressed the motive, not just the act. He showed the value of purity of life over popularity or power. He showed that the heavenly provision was more to be coveted than worldly accumulations. All of his instruction shows how highly he regarded life and the state of being. We would do well to remember such teachings and to apply them to our lives.

Jesus and His Family

Jesus dealt with all manner of persons from almost

every walk of life. He dealt with the rich and the poor, the educated and the illiterate, the highly respected and the debased, those who were good and those who were evil.

His dealings with his family are characterized by love and concern. Little is said about his early family life, especially that period between adolescence and the beginning of his personal ministry. But all that is said about his life with his family attests to the constancy of his love, the consistency of his care, the never-ending devotion he had for his family. He obviously loved them very much. However, while his affection for his Mother is shown clearly in his provision for her at his death (Jno. 19:25-27), still he had already shown early in his life that his family should not seek to detract from his heavenly mission (Lk. 2:48-50), a fact reiterated early in his personal ministry (Mk. 3:31-35).

Jesus and His Friends

Jesus had friends (Jno. 11:11). He loved his friends. Such love is shown in his constant association with a host of companions. There are few instances recorded in his life when he was not in the presence of those whom he loved; he was constantly surrounded by those who loved him. He was truly a friend to man. His affection for his friends is illustrated in the statement of those who observed his conduct at the tomb of Lazarus. Said they, "Behold how he loved him!" He lovingly trusted his friends, even committing the care of his Mother to his friend at his death (Jno. 19:27).

Jesus always treated his friends fairly, honestly. He encouraged them when they were deserving and it was appropriate (Matt. 16:17-18). He rebuked them when it was necessary (Lk. 22:31). His actions toward his friends were always characterized by courtesy, consideration, humility, and genuine kindness.

His patience with his friends is wonderful to observe. It is beautifully seen in his dealings with John the Baptist, the personal harbinger of his new kingdom. He never loses his confidence in and respect for this great friend, even though it seems that John had lost his confidence in him as the Messiah. He is not cross, nor impatient, nor is his answer acrimonious to John when he has been asked if he is truly the Anointed One. Rather, in an open show of patience and love, he says of John, "of man born of woman, there hath not risen a greater" (Matt. 11:11).

His loving, fair, compassionate, benign, and patient attitude toward his friends is certainly worthy of our careful consideration and emulation.

Jesus and His Enemies

Jesus could not have taught the revolutionary principles of the new kingdom without disquieting and disconcerting some people. He found some who opposed him; he made some enemies. The principle that "all who live godly in Christ Jesus shall suffer persecution" was first proven in the life of Jesus himself (II Tim. 3:12). And yet his attitude toward those who sought his demise is absolutely astounding! True, he unashamedly admitted to their existence; rebuked them openly concerning their

hypocrisy; showed their iniquity in promoting their own traditions above the laws of God; even drove them out of the Temple, lashing out at their making of merchandise in the house of God. And through it all, he never stopped loving them! It is he who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you (Matt. 5:44). And while he realized that he could not convert them all (Matt. 23:37), he sought after a reconciliation until just seconds before his death. Those Pentecostians, who had before slain him and nailed him to the cross at Golgotha, must have been impressed as his bleeding heart cried out selflessly, "Father, forgive them, for they know not what they do." These same Pentecostians were to come to be his devoted followers, an open demonstration of the principles of truth he applied to his relationship to his enemies. Such a disposition toward those who would align themselves against us today is recommended for us by him who illustrated it so perfectly in his life (Col. 3:13; Eph. 4:32; Rom. 13:17-21). What a Saviour!

The Methods of Jesus

The methodology of Jesus in his dealings with persons is worth our serious consideration. It is obviously the best. His attitude toward all with whom he had any dealing was of the most sublime sort, no matter the station in life of that person, nor matter the kind of relationship he had with them. I call to your attention several things that impress me greatly about Jesus and his handling of persons.

First, he recognized individual differences in persons. He teaches this fact in the parable of the talents and he amplifies it in his actions as he deals with all manner of persons. His handling of such diverse personalities as the woman at the well, Nicodemus, Zacchaeus, the rich young ruler, the Mother of the sons of Zebedee, and a host of others all show how he regarded and appreciated the distinctiveness of their personalities and how he adapted his teachings to appeal to these differences in every situation. Can we not learn from his example?

Secondly, he recognized that before he could demand self control from his disciples, he must first become its illustrator himself. I read once that "admiration precedes imitation." Jesus pays his respect for this principle in his dealings with people. He believed it! Thus, his temptation in the wilderness, his washing of his disciples feet, even his death at Calvary. His life was the very picture of everything he enjoined in his teachings. He constantly showed his contemporaries his teachings in a well-regulated life. We should certainly deal with our peers in the same way he did.

Thirdly, he recognized the need for impartiality. It was said of him that he "regardest not the person of men" (Matt. 22:16). He treated all men as important. Never was there a withholding of the truth out of respect for a friendship or because of a person's standing. And never does the record speak of his having overly applied the punitive part of the truth to one considered to be his enemy. He loved the truth; he loved men. And never once did he align

them against one another. What an example of an unbiased mind! We should follow his pattern.

And he recognized the effectivity of education as opposed to coercion as the tool for change (Jno. 8:32; II Tim. 2:2). True, his work was revolutionary, his mission calculated to disrupt and change. But he recognized that changing the mind is necessary before the changing of the actions will take place. We, even today, are often guilty of seeking to force truth (even with our subtle verbal assaults!) without giving proper time for its recipient to contemplate it, decide about it, and observe its effectiveness through an application to his life. Jesus did not seek to "force-feed" his hearers, but brought them along confidently, carefully, lovingly, so as to give them sufficient time to assimilate the truth and to observe its beauty as it worked in their lives. We can gain great good from copying such a noble example!

Jesus Our Example

Jesus' dealings with people was flawless. There can be no better pattern to regulate our contact with other persons than that given by the lowly man of Galilee, Jesus. "To whom (else) shall we go?" (Jno. 6:68). Whose attitude was ever better? Whose teachings were more perfectly applied to the situation? Whose ideals were ever more noble, whose mission higher? And whose promises were ever more sure? Truly, "he the great example is, and pattern for me."

THE PRIVILEGES OF SONSHIP

Romans 8

(No. 2)

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From the previous article we noted that in the great eighth chapter of Romans there stems forth two important words which constitute the whole train of thought: "children," and "heirs."

The Spirit Himself bears witness with our spirit that *we are children of God, and if children, heirs also*, heirs of God and fellow-heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him, vs. 16-17.

It would seem that the word "children" is used to represent the position of a child as such, signifying what is to be expected from him in that regard. The word "heirs" is used to convey the position of a child in the family, denoting the blessings received. We saw that God expects from His children a Spiritual Life, Spiritual Walk, Spiritual Mind, Spiritual Growth, and Spiritual Talk in order to have a Spiritual Adoption. In a moment the blessings received as "heirs" will be considered.

It should be pointed out just here, that we CAN know whether or not we are children of God by the two tests here given (vs. 16-17). First, Paul says we CAN know if "the Spirit bears witness with our spirit." We understand from this that two spirits are under consideration: (1) the Holy Spirit, and (2) our own spirit, and that the two must agree. However, the pertinent question often asked is, "How does the Holy Spirit bear witness with our spirit?" From this eighth chapter we know that the Holy Spirit bears witness the same as He (1) indwells (vs. 11), and (2) leads (vs. 14). Yet, how is this accomplished? From passages such as 1 Jno. 5:6-7; John 6:63; 17:17; 2 Tim. 2:15 and a multitude of others it my conviction that the Holy Spirit bears witness with our spirit THROUGH THE WORD! We see also that the two must agree. You can't have the feeling (emotion) without the Spirit (reason), nor can you have the Spirit (reason) without the feeling (emotion). The two MUST agree and when they do Paul says you CAN know that you are a child of God. Second, he affirms we CAN know "if we suffer with Him," (vs. 17). Our sonship is made conditional upon our willingness to suffer. Being so Paul says we CAN know "we are children, and if children, heirs also."

Heirs of God (vs. 17)

First as a member of God's family we receive a **family discipline**, vs. 18. To compare the sufferings encountered here with the future glories is but an exercise in futility. The apostle himself left his family tradition, reputation, prominence — FOR WHAT? Suffering! The other apostles left everything to follow Christ — FOR WHAT? Suffering! Christ left the glories of heaven — FOR WHAT? Suffering! What about you and me? Choosing Christ often times involves many losses and sacrifices — FOR WHAT? Suffering! Now let us pose the question — "Is it worth it?" "Is it worth it Paul?"

"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" (vs. 18).

"Is it worth it Peter?"

"... share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exaltation" (1 Pet. 4:13).

"Is it worth it Lord?"

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven" (Matt. 5:10).

Yes, my friend it is worth it! We may not understand it all but it is all accomplished in order to discipline and purify our souls and make us long for the "city which is to come."

Second, as heirs of God we receive a **family freedom**, vs. 19-25. This is admittedly a difficult

section of scripture. There are apparently two creations under discussion in these verses: (1) the "creation" (vs. 19, 21), and (2) the "whole creation" (vs. 22). Understanding that the church is the "new creation" of Christ (2 Cor. 5:17; Eph. 2:15) the passage is made clearer. It would seem that the "creation" would have reference to the church, while the "whole creation" would refer to all humanity. What is the point? Paul is simply writing to encourage the Christian who is experiencing suffering telling him that he is not alone for not just the Christian but all humanity is subject to suffering, death and decay. Yet, Paul says that they suffer ("whole creation") and have no hope. You suffer (the Christian) and do have hope. Now we are under the bondage of suffering and because of such we groan. But soon we will be set FREE as we obtain our "adoption as sons, the redemption of our body," and "as we long for the day when with Him we shall be glorified." What a beautiful picture of hope is painted in these verses for the child of God.

As heirs of God we also receive a **family harmony**, vs. 26-28. This too is a difficult section of scripture but it's difficulty should not detour us from a careful study. It is the belief of this writer that the human spirit and not the Holy Spirit is under consideration in verses 26-27. The point being that our spirit expresses feelings that we may contain, but that words cannot properly express, to Christ who intercedes for us (vs. 34). And what a comforting thought is to be found in verse 28, wherein "all things" work together for our good. What are the "all things" under consideration? Remaining in context we see from previous verses that Paul speaks of the groanings and sufferings of this life. All of our afflictions, trials, persecutions and sufferings work together for our good (salvation). How so? They teach us the truth about our transitory condition and in doing so help us to look to God for support and to heaven as our home. This is a blessing we have (1) if we love God (John 14:21; 1 John 5:3; 2 John 6), and (2) if we are called according to His purpose. What is His purpose? Simply, to save all who want to be saved. What is His call? The gospel of Christ:

"And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ" (2 Thess. 2:14).

Thus, those who answer His call are the called (2 Tim. 1:9-10).

Paul furthermore proclaims that as heirs there is granted unto us a family likeness (vs 29). Being predestined according to the gospel, and in obeying that gospel, we are conformed to the image of His Son. In the human family there is often no likeness among children — but not so with God's family for all will have the likeness of the Son. Paul declares that when we are baptized we "arise to walk in a newness of life," requiring a continuous walk in the steps of the Savior. He is our example in life, in death, yea even in all things. May we follow His example and subscribe to His teaching.

Next we see that as heirs we inherit a **family**

security (vs. 30-39). Realizing that it is by the gospel that we are predestined and by the gospel that we are called, we see that we are also "justified" (forgiven) and "glorified" (eternal life). However, can we ever lose our salvation once attained? Notice that God won't take it from you (vs. 33), Christ won't take it from you (vs. 34), and all these externals can't remove this great blessing from your grasp. There is only one way that you can lose eternal life and that is if YOU lose it. It cannot be lost externally, only internally. For you see, YOU can refuse to bear witness with the Spirit (vs. 16), and thus lose eternal life. YOU can refuse to suffer (vs. 17), and thus lose eternal life. Finally, YOU can refuse to love God (vs. 28), and thus lose your salvation. And who is to blame? No one but yourself. However, if you remain faithful and true to Him who has called you then the comforting security, pictured in a chapter that begins and ends with security, is yours. And in times of despair, trouble and distress to read that, "if God is for us, who can be against us?" is truly a blessing without price.

Romans 8 is a predominant passage used by those who follow the persuasion of John Calvin to prove (?) their erroneous doctrine. Yet, here in the very passage used to uphold Calvinism we see it destroyed. Romans 8 destroys Inherited Depravity in verse 3. Romans 8 destroys Unconditional Election in verse 28 when coupled with 2 Thess. 2:14 and 2 Tim. 1:9-10. And Romans 8 destroys the doctrine of the Perseverance of the Saints (verses 16-17, 28, 30-39).

Finally, back in verse 17 Paul assures us that as heirs we have the right to lay claim to our family reward. It is such a reward that refuses comparison and denies cataloging. Paul tried to catalogue the inheritance in 1 Cor. 3:21-23 but found that such was an impossible task. For you see, after this veil of tears has been trodden we will have a new dwelling place, a new body, and a new home. There will be no tears, no death, no mourning, and no decay. There will be no light needed, for God will be the illumination. And yet perhaps the greatest expectation for which we await is that we will be "heirs of God." We will inherit the presence of God. And we will reign with Him forever and ever for "we are His children; and as children, heirs also."

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8 CARDBOARD BOXES

Rodney Miller

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It has been 2 years since my father, James P. Miller, passed away and just now I finished unpacking 8 cardboard boxes of his books. As I began the task of unpacking them, it was an experience that for a few moments I would like to share with you. It was somewhat of a surprise to see what was in each box when I opened it. I do not remember what was packed in them, or even if I helped pack most of them at his death. Most of the books were in terrible condition. They were all old to begin with, and after journeying around the country during all his preaching years, each move had taken its toll. They had been stored away in damp, mildewed rooms for some time. Everything he had worked with was in these 8 boxes. Of course, there should have been more, but not only the moving had measured its toll, so had the borrowing brethren. One young preacher called my mother some time ago to say that he had "borrowed" over 20 volumes of dad's books without asking. Confession is fine, but as yet we have not received any of them back.

Therefore, most of the books which were left were either in too poor a condition for people to be interested in, or were just personal notes and papers. And, concerning the notes and papers, there were reams of them: Debate notes with everyone ranging from baptism to the institutional question. Folder after folder of poorly typed pages full of misspelled words made up most of the eight cardboard boxes. As I piled them out on a big table, it was sad to feel that these pages did not represent hours, hours and hours of work, but the work of a life time! The product of a life time of study, teaching, and preaching piled up on a table from 8 cardboard boxes. Work done in Philadelphia, sermons preached in Akron, debates held all over the country, now mildewed, torn, disorganized and packed in 8 cardboard boxes. Were they important? To him they were more than important. They were his life! Other than my mother and myself, there was no other life for him. Yet, that which was his life, shipped, packed and unpacked, pilfered through, and waiting for some 2 years before I could even get a place to put it, has now come to light again. But for how long? It would be too long until I will have to fold the tents here in Orlando and go somewhere else, and from the looks of these books, most of them won't make another move. Precious to him? Yes. A life of work? Yes. Packed in 8 cardboard boxes. As the early morning thought began to clear, it

became more and more apparent that really these 8 boxes were not the product of his life. The product of his life was not tangible or material in any sense, and he would be ashamed of me for thinking it to be. That was the one point upon which I was raised to know better! The produce of his life was not the books, the papers, the notes, or the file folders, but the Gospel of my Lord sown in the hearts of men! What he left could not be contained in 8 cardboard boxes, or in a million cardboard boxes. What he left were the hearts of men who worshiped the Lord, because his only goal in life was to preach to them Jesus Christ and Him crucified.

So be it, brethren. life is not the abundance of what we have or what we leave materially for others. He left no fortune, not even enough for a widow to live on in today's world, but he did leave more than 8 cardboard boxes worth of souls for the harvest. Will we do as well?

Restoration Footnotes

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"NOT LIKE A HEN AFTER A HAWK"

On December 7, 1862, the venerable Jacob Creath, Jr., delivered a sermon to his home congregation at Palmyra, Missouri, on proper behavior in worship. It was designed to teach the brethren how to conduct themselves in their religious assemblies. The lesson was based on 1 Timothy 3:14-16, and a line from the Psalms: "Holiness becometh thy house, O Lord, forever."

After speaking of sacred places, persons, and things mentioned in the Bible, Creath proceeded to give several rules that, in his sage judgment, should be observed at all times by Christian worshipers. Some of these are interesting because of their archaic quaintness, while others simply remind us that some questionable attitudes have been around for a long time. Here are the rules he specified:

"1. All persons who go to a place of worship should religiously and conscientiously endeavor to be in the place before the service begins...."

"2. It is expected of all orderly persons that they will approach the place of worship in a becoming manner, seriously and soberly, not laughing nor joking, not boisterously, but sedately, as though they had some knowledge of the Being they are going to worship.

"3. After entering the place of worship, and being seated, there should be no talking or laughing, nor whispering, as though we had come there for chit-chat, or to hear and report all the news of the week past, and like we had met in a ballroom or a theater, instead of a place of worship No wonder, then

(the worshipers) return as they came, without benefit, full of levity and frolic, as if they had been to a circus or a horse race.

"4. When the benediction is pronounced, we should retire silently and orderly, not fly up like a hen after a hawk when he has taken off one of her chickens, and thereby shake off every impression made by the sermon as effectively as ducks shake off the rain that falls on them Meeting houses were not built for chit-chat, but for the instruction, devotion, prayer, praise, worship, reading the Scriptures, and preaching"

"5. No well bred persons will carry their dogs to places of worship. Even the heathens would not allow dogs to enter their temples No persons of good manners will carry cigars or pipes near a place of worship, much less stand in the door or in the house and puff them. This marks the person a rowdy. No orderly person will whittle sticks or pare his nails with a knife during the hours of worship; nor chew tobacco, nor spit the ambier juice on the floor, or walls, or pulpit . . . nor sleep during preaching." P. Donan, *Memoir of Jacob Creath, Jr.*, pp. 183-187.)

If the citing of these rules by Creath presupposes irreverent behavior on the part of some brethren more than a century ago, then it seems that very little improvement has been made in this department in the intervening years; we still have a lot of irreverent behavior, in my opinion. Of course, a few reforms have come to pass: Most brethren leave their dogs at home these days (or frequently stay there with them, in some cases); there is hardly ever any spitting of ambier juice on the floor, walls, and pulpit any more; and whittling is now almost a lost craft, in or out of the services.

But whatever slack has been left by the passing of these old customs has been more than taken up by chewing gum, nail clippers, and uncontrolled children. Even preachers sometimes help take up the slack. Some have become skilled in preventing the "seriousness and soberness" of the worship from becoming too burdensome on the brethren by keeping them tittering on the brink of hilarity with a procession of stale jokes, or "one-liners" tossed out at stated intervals with the dexterity of a stand-up comic on a TV talk show, and with no apparent redeeming social value other than to keep the audience awake and happy and the speaker popular.

One thing can be said about our brethren: Some of us will simply not be outdone by spiritual refinement.

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QUESTION: If one of a family has been disfellowshipped (1 Cor. 5:11), what should be done in view of the prohibition "no not to eat," if when the church has a get-together after services, the withdrawn attends and eats? Please explain. —T.G.C.

ANSWER: Perhaps a few observations on the verse in question will be in order before answering the above question. I believe that our querist is right in applying the expression "no not to eat" to that which is done on a social basis. Some think that it refers to the Lord's Supper. However, verses nine and ten show that the "company" which Christians are not to keep, and which includes the prohibition "no not to eat," is that permitted and frequently kept with the world. Therefore, the "company" (including the eating) under consideration is social.

I suppose that our querist means by "when the church has a get-together after services" that the "get-together" is arranged for and provided by an individual or individuals of the church and not by the church as such. Such social functions are no part of the mission of the church. However right and needful such may be for individuals, it is not a responsibility of the church. This, however, is another issue and involves a study of the mission of the church.

In the light of 1 Cor. 5, both the church and the individual Christian have a duty toward the brother in question. The church is not under obligation to police its assemblies. The person in question may enter the building, listen, study, sing—even partake of the Lord's Supper, but not with the endorsement of the church. No doubt, this is the reason for the public action of verses four and five. The public announcement serves to mark such an one as being without church approval.

If the invitation to the social "get-together" were extended on the basis of a public announcement or to people in general, there would be no obligation to police the "get-together" or the functions thereof. The person in question may attend and participate, but such would not necessarily imply social acceptance or endorsement of his spiritual condition. Such association, however, should be on a limited basis and as much as possible of the nature of admonishing him as a brother (2 Thess. 3:6, 15). If, however, the disfellowshipped brother attended a social "get-together" of Christians on the basis of a personal invitation, then the responsibility for his participation falls on the Christian or Christians who arranged for such, and who have thereby violated 1

Cor. 5:9-11. I would not knowingly attend such or share in that which implies endorsement of the guilty—either the disfellowshipped or those responsible for his presence.

If Christians were more careful to practice the social ostracism demanded in 1 Cor. 5:11, many more of the disfellowshipped would be moved to turn unto the Lord and seek not only His favor but also the fellowship of saints. Unfortunately, some allow personal feelings and sentiment to thwart the divine objective (1 Cor. 5:5).

I think it wise to add that I do not hold that the husband and wife, parent and child relationships or that of relatives fall into the category of the "company" under consideration. Such relationships do not imply social acceptance or rejection. Duties prevail here regardless.

JACOB, JOSEPH AND EMOTIONALISM

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The brothers of Joseph were in a dilemma. They had sold their innocent brother into slavery, and now that the cruel deed was done, they had to in some way cleverly disguise their evil deed. Fearing their father's wrath should he discover what they had done to his beloved son, they felt it necessary to distort the truth. They would feign concern over their brother's welfare, and deceive their father into believing a lie. The inspired details of their plan can be found in the book of Genesis chapter thirty seven.

In short, Joseph's coat was taken and dipped in the blood of an he-goat so it would appear he had been killed. The brothers then proceeded to ask Jacob (supposedly in all innocence), "This we have found; know not whether it is thy son's coat or not" (Gen 37:32)? Jacob fell for their deception and concluded that "an evil beast hath devoured him, Joseph is without doubt (*emphasis mine BH*) torn in pieces." How unfortunate. Jacob made the sometimes fatal mistake of making a decision before all the evidence was in. He accepted the story as a definite truth on the basis of flimsy evidence. Perhaps the reason why he accepted it so readily was because he was blinded by the love he had for his sons and did not want to question their sincerity. Whatever the reason, he accepted it as truth and emotionally reacted. Notice Gen. 37:34. "And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days." So great was his grief that all his sons and daughters could not comfort him for "he refused to be comforted and he said, For I will go down to Sheol to my son mourning, and his father wept for him" (Gen 37:35).

For years and years Jacob held remorse in his heart over his son and was apparently emotionally upset, not because Joseph was *really* dead, but because he *thought* he was dead. Jacob had been

deceived! He believed a lie and therefore reacted emotionally *as if he had actually seen* Joseph torn asunder with his own eyes. So established was this belief that when years later his sons tried to tell him that he was in fact alive and well in Egypt, "His heart fainted for he believed them not" (Gen 45:26). Interesting—he heard a lie, believed it, and reacted emotionally and dramatically to it. Now Jacob hears the truth, but he refuses to believe it, and consequently, there is no emotional reaction. It was not until "he saw the wagons that Joseph had brought to carry him" that "the spirit of Jacob their Father revived" (Gen 45:27). Finally, Jacob gave up his previous false belief, accepted the truth, and reacted appropriately.

Paul said that "these things were written for our admonition" (I Cor. 10:11) and "for our learning" (Rom 15:4). What is the lesson? **OUR EMOTIONAL REACTION TO A MESSAGE HAS NOTHING TO DO WITH WHETHER THAT MESSAGE WAS TRUE OR FALSE.** How many people in the religious world, when error is pointed out to them, reason— "But it can't be wrong (or false) because I *felt* so good when I asked the Lord into my heart, or when I began to speak in tongues, or when I sang in the choir, or played the piano," or whatever. In doing personal work over the years I have heard them all. This example from the Old Testament demonstrates that emotions, no matter how sincere or pronounced, are not the standard by which one can determine the truth. Just as Jacob was sincere but deceived because he did not fully investigate before he came to a decision, such is the case with many people today. And, like the brothers of Joseph, denominational teachers appear to innocent listeners to be sincere bearers of truth, but in reality cleverly distort truth and sell their followers into the "slavery of sin." False teachers today often feign concern for their listeners welfare, convincing them that they will please their Heavenly Father by following the doctrines of men. Sadly, they will displease God by following error and therefore suffer their Father's wrath as a result. For, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (II Jn 9) nor His beloved Son.

Satan is "the Deceiver of the whole world" (Rev 12:7) and "a liar from the beginning" (Jn. 8:44). And small wonder, what a better way to keep people from the word than to isolate certain passages, twist them, (as Satan did in the second temptation of Jesus in Matt 4:6), and in so doing convince the deceived that because they *felt so good* when they believed, or began to practice error, they must have been right to begin with! I believe that if one obeys, or is obeying the truth, he ought to feel good about it, but only *after* he is assured that he truly *has* obeyed God by fervently and objectively studying the scriptures remembering that "the sum of Thy word is truth" (Ps 119:160).

Every child of God would do well to realize that where feelings are exalted ignorance will prevail. Jesus said, "You shall know the truth and the truth shall set you free" (Jn 8:32). Pilate asked, "What is

truth" (Mt. 18:38)? The answer is given in the gospel of John, "Sanctify thyself in truth; thy word is truth" (Jn. 17:17). The Bible teaches that the word is the standard by which we will be judged (Jn 12:48). To claim our *feelings* or *anything else* as the standard is *heresy*.

The story of Jacob and Joseph demonstrates well the folly of emotionalism. Beware. He that standeth on his emotions—take heed lest he fall!

Using the SWORD OF THE SPIRIT

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ANSWER TO A BAPTIST PREACHER

John R. Rice is a name that most people in religious circles recognize. The Sword of the Lord of which he has been Editor for forty-five years, reaches over 100,000 homes each week. Mr. Rice is in his eighties and has long been a leader in Fundamentalist ranks.

In the January 11, 1980 issue of The Sword of the Lord there appears a lengthy letter from Mr. Rice captioned, "Answer to a Church of Christ Preacher." Space will not suffer a detailed review, but we believe a few points of rebuttal are called for.

The "Church of Christ preacher" is not named and only short exchanges of his letter are quoted or referred to, so we shall not concern ourselves with what Mr. Rice said that he said. We shall look at some of the misrepresentations and false allegations of Rice himself.

He begins by alleging that "**... the church of Christ is a false cult in that, as I see it, it is wrong on the essential plan of salvation . . . the preachers have told me that I am unconverted and I am going to Hell because I have not been baptized by a Church of Christ preacher.**"

If we are indeed wrong on the essential plan of salvation, then we are a false cult. On the other hand, if Mr. Rice is wrong on the essential plan of salvation, he is a false teacher, and a member of a false cult. I for one do not believe he is unconverted because he has not been baptized by a Church of Christ preacher. I believe he is unconverted because he obviously does not understand the plan of salvation. If he accepted and obeyed the truth, it would be of no consequence who baptized him.

Salvation By Faith Only

It is stated that: "**He (the Lord) has plainly said again and again in the Bible that all who come to Him for salvation receive it.**" John 6:37, "... him that cometh to me I will in no wise cast out" and

Romans 10:13, ". . . For whosoever shall call upon the name of the Lord shall be saved" are given as proof-texts.

The rich young ruler came to Jesus for salvation (Matt. 19) but did not receive it. Reason: He rejected the conditions that were announced. Therefore one must come in the right way, on God's terms. Calling on the name of the Lord apparently involves more than merely believing in Christ, or praying "the sinner's prayer." Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father which is in heaven" (Matt. 7:21).

Mr. Rice states: **"I say that when a man honestly turns from sin and trusts in Christ, he is saved. You say that, no, after he trusts in Christ, he is not saved until he is baptized."**

We know what Mr. Rice and others of his persuasion say. What we are most concerned about is what the scriptures teach. If they mention other conditions as being essential to salvation, then one is not saved until he submits to those conditions.

He says, **"Unfortunately, any group, such as the Church of Christ group, which adds to God's plan of salvation, often confuses the issue . . ."** So again and again he alleges and assumes the very point in dispute. Yes, if anyone adds to what God has said, he is wrong. But one is not wrong if he teaches and demands just what God has clearly revealed.

Mark 16:16

Mr. Rice denies that there are two conditions here. Such cannot be, according to him, for **"there is only one condition in John 3:16, John 3:18, John 3:36, and in many, many other Scriptures . . ."** We are then treated to a wonderful new rule of hermeneutics: **"Whatever God says in one verse, if there were not another verse in the Bible, is still true and can be trusted...to make God giving different plans of salvation in different verses is wholly foreign to the nature of God and to the integrity of the Bible."**

Well, how would that work if we applied it to Acts 22:16 which specifies baptism as essential to the washing away of sins and says nothing of faith, repentance, trust, or anything else. What if I should base a doctrine of salvation by baptism only on that verse? God, of course, does not give different plans of salvation in different verses. He does plainly reveal different conditions of salvation, each of which we must obey.

Acts 2:38

Here we are told that **"no Greek teacher in the world"** thinks that Acts 2:38 means we must be baptized to be saved. This is because if "for remission of sins" meant "in order to", **"it would have used the Greek word *hina* instead of the little Greek preposition *eis*."**

He says, **"But the Greek word *eis* is never translated for, meaning "in order to." Even in English one is paid for work, not in order to get a man to work, but because he has worked. A lady is praised for her beauty which she already has."**

Mr. Rice goes on to say that *eis* "is an indefinite

preposition of reference and is variously translated to, for, unto, at, toward, etc. . . It has the general meaning of 'in view of,' or 'looking to,' or 'at,' or 'toward,' or 'with reference to.'"

We hate to accuse someone of handling the word of God deceitfully and being out and out dishonest, but surely Mr. Rice knows that he is being less than honest in these matters. For starters, regardless of what "for" (*eis*) means in Acts 2:38, "repent" is "for" the same thing that "be baptized" is "for." There's but one "for" in the verse. If repentance is essential to remission of sins, according to this passage, so is baptism. If baptism refers to remission of sins that have already taken place, then repentance refers to the same thing. It is grammatically impossible for a word to have two different meanings in the single usage of the word.

Certainly the English preposition "for" sometimes means "because of." But the Greek word which means "because of" is *dia* and it is not used in Acts 2:38.

The Theological Dictionary of the New Testament, edited by Gerhard Kittel, is probably the most monumental work ever published on New Testament Greek. It says of *eis*: **"More common in the N.T. is the temporal and final use in which an action is performed or a state of affairs is maintained or sought with a view to some appointed end."** It then gives Matt. 26:28 (Jesus sheds his blood for (*eis*) the remission of sins) and Acts 2:28 as examples.

It's truly a shame that translators and other scholars have not understood the truth (according to Mr. Rice) on this matter. The English Revised Version of Acts 2:38 says "unto the remission of sins." So does the American Standard Version. I cannot find one translation that renders the word as Mr. Rice contends it should be translated.

Galatians 3:27

A bit further on, Mr. Rice contends, **"The Holy Spirit used that little preposition (*eis*) in a similar passage (to Gal. 3:27) in I Cor. 10:2, 'And were all baptized unto Moses in the cloud and in the sea.' The word *into* in I Cor. 10:2 is the same Greek preposition as the word *into* in Galatians 3:27. So if it is really literally 'baptized into Christ' in Galatians 3:27. So it is really literally 'baptized into Christ' in Galatians 3:27, then it must be literally 'baptized into Moses' in I Cor. 10:2."**

No one that I know of maintains that one is literally put into Christ when he is baptized. I think we all understand that **relationship** is under consideration. Thayer observes that to be in (Greek, *en*) Christ or God means to be in a condition in which one **"is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves"** (p. 211). To enter into Christ or Moses would mean to enter into that kind of relationship. I Cor. 10:1, 2 does not mean Israel merely did something with reference to Moses. That could mean anything! It means, and it says quite plainly, that they were baptized unto Moses, i.e., into a relationship or union with him.

Acts 22:16

The most unbelievable fact of Mr. Rice's entire article is in this section. Those who have read books and articles from him in defense of the verbal inspiration of the scriptures and an inerrant Bible will stand amazed.

He says, "Notice that this is a divine account of what Paul said Ananias said. But God's account of what Ananias said is given in Acts 9:17. . . In Acts 9:17, Ananias calls Paul, 'Brother Saul'. . . Ananias called Saul brother, because he did think Saul was saved, of course. You will note in that account that there was nothing said about Paul needing to be baptized to be saved. . . When the Bible says that Satan said a certain thing, then Satan said it. That does not mean that what Satan said was right. . . Paul was a good man, and what he said he intended to report what Ananias said rightly (sic). . . If God quotes a good man, the good man may be telling the truth, or he may intend to tell the truth but not say it exactly with the detailed accuracy as if his statement was divinely inspired."

Whew!

There is very little to be said. It is pathetic to see a man who has fought for the infallibility of the sacred text as John R. Rice has, forced to such a position. He cannot deny that the passage plainly teaches that sins are washed away when one is baptized. But it is obvious that Mr. Rice does not believe Paul accurately represented what was said by Ananias. It is conclusive that Mr. Rice does not believe Paul was divinely inspired as he delivered this speech! Yet Jesus had promised his disciples that they would be inspired when they offered a defense before their accusers (Matt. 10:19, 20).

Let it be noted that in Acts 22:1, Paul called his enemies "brethren." This did not mean they were saved. They were brethren in the Jewish community.

Is it not significant that while there are two accounts of Ananias' conversation with Paul, Mr. Rice accepts the one that fits his doctrine as "the divine record" and places question marks all over the other? This is a reflection of how he deals with the subject of baptism all along.

He, and other Baptists, base their doctrine of salvation by faith only upon those scriptures that mention only faith. Then they reject the passages that demand baptism by reasoning: "These do not mean what they say, else they would contradict these other passages."

But the only thing they contradict is Mr. Rice's doctrine. There is no contradiction between faith and baptism. They are both necessary for salvation.

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CAN MAN BELIEVE IN GOD? (4)

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It is axiomatic that nothing produces nothing: we cannot get from something a thing that is not there. Everything in our experience comes from a source possessing the same qualities as the thing that is reproduced: e.g., animal life comes only from other animal life, and oak trees come only from other oak trees. It is impossible to get oaks from cows or kittens from lumps of coal. All admit these facts in nature, but many deny them in explaining our world's origin.

Order in our universe could not have come from disorder, for chaos has no capacity for orderliness. Intelligence could not possibly have sprung from senseless, non-intelligent matter. Reason was not born from gases and chemicals with no capacity for logic. While these facts should be self-evident, many "intelligent" persons deny them in an effort to deny the work of an intelligent, orderly, reasoning, life-giving God who made the world and all that is in it.

Life comes only from a life-source; whatever produces life must have the capacity of life within itself. Seeing human life with its myriad qualities of personality (reason, will, emotion, aesthetic sense, etc.), which distinguish it from all other forms of life, how can one logically believe that these came from non-living, non-personal sources?

And what source is sufficient to explain man's innate sense of morality? Does the plant or animal kingdom teach us right from wrong or even that concept? As morality is a part of our essential nature, it had to come directly from whatever caused us to exist, for something cannot come from nothing. Our "cause," then, had to possess the same characteristics imparted to us.

Seeing these exist: order, intelligence, reason, life, morality; and seeing that all exist together in every human being, what source can be looked to as an adequate explanation? The only logical answer is that of a Personality with the same attributes and with the power to make us after His own image: that Personality and Creator we know as the God of the Bible.

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THE NEWS LETTER REPORTS

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

SEND NEWS ITEMS TO WILSON ADAMS

Beginning with the April issue this column will be written each month by: Wilson Adams, 317 Trinkle Avenue, N. E., Roanoke, VA 24012. Send all news items to him. If he is not on your bulletin or newsletter mailing list, please add him to your list. Others are interested in the work where you live and would be edified by knowing of your progress. Wilson Adams preaches for the Georgia Avenue Church in Roanoke, Virginia and is the son of the editor. We appreciate his help with the paper and look forward to the news columns he will submit each month.

NEW CONGREGATION IN ELIZABETHTOWN, KENTUCKY

TERRY GREEN, Elizabethtown, KY — A new work for the Lord has begun in Elizabethtown. We will be temporarily meeting in the building of the Opportunity Workshop on College Street. This is within two minutes of I-65. Exit on the Hodgenville/Western Kentucky Parkway off-ramp. Take "By-Pass North" (Exit 136). Exit on Hwy. 62 and go left to the first light, which is College St. Turn left and you will find the building one block on the right. We meet at 9:30 and 10:30 AM and 6 PM on Sundays and at 7:30 PM Wednesdays. If you plan to visit the Lincoln Jamboree, or should just be passing through, encourage the work by your presence. If any help is needed call me at 358-9459 or Ron Jackson at 737-8379.

NEW CONGREGATION IN FULTON, KENTUCKY

ALFRED E. SHANNON, 315 East State Line, Fulton, KY — A small group of sound Christians is meeting in our home at the above address in Fulton. On Sundays we meet at 10 and 11 AM

and 7 PM. On Wednesdays we meet at 7:00 PM. If you are visiting in this area we welcome you to worship with us. Tell friends and relatives in this area about us. If we can serve you, feel free to call us at 901-479-3969.

INFORMATION SOUGHT ON CHURCHES IN NEW JERSEY

BOB AND DOT PRICE, 5004 Smith Farm Rd., Virginia Beach, VA 23455 — We are seeking to locate a sound congregation in the Bridgeton, Salem, Malaga, Shilow or Millville area of New Jersey. Also in the Middtown, New York area. If any reader knows of faithful brethren meeting in any of these places or nearby, please contact us at the above address.

PREACHER MOVING

JOE F. NELSON, P.O. Box 2092, Pascagoula, MS 39567 — I will finish my work here this spring when school is out. Since coming here several have obeyed the gospel and several have been restored to their first love. If any working congregation is interested in my services they may reach me at the above address.

WIDOWS OF TWO FILIPINO PREACHERS NEED HELP

Within the past few months the work in Mindanao, Philippines has suffered heavy loss in the deaths of two giants in the faith. I speak of Ruben C. Notarte and of Romulo B. Agduma. Brother Notarte's illness accumulated a number of medical bills which the family is struggling to pay off in installments. Times are very hard now for sister Notarte. It should also be noted that Ramona Agduma, the widow of Romulo B. Agduma, is now beset with similar debts occasioned by the funeral expenses for her late husband. Both of these widows are determined to continue their own work of teaching the word of God to women and children. Their maturity and experience in this work and as faithful

companions to such outstanding men well equip them for doing much good. These families have stretched themselves beyond measure time and time again in helping the needy among their Filipino brethren and in extending the most gracious hospitality toward American brethren who have visited that nation. Many brethren in this country have had a strong interest in the work over there for many years and we are confident that we have but to let it be known of the plight of these godly sisters to see that the need is met. You may write them as follows: Mrs. Ruben C. Notarte, Bansalan, Davao del Sur 9503, Republic of the Philippines; and Mrs. Ramona S. Agduma, Kidapawan, North Cotabato 9323, Republic of the Philippines. (Editor).

RETIRING FROM INDUSTRY TO PREACH

BILL L. BENGE, 87 Plass Road, Poughkeepsie, NY 12603 — I am retiring from industry with the intent to devote the rest of my life to full time teaching and preaching. Is there some small spot in the vineyard that I might help? I will not require a salary but housing would be needed. If interested, write to the above address or call 914-452-3268.

J. DANN WALKER, 16324 Lassen St., Sepulveda, California 91343 — After five back operations in 32 months, and because of the prayers of many saints and the grace of God, I have returned to full time preaching. Thanks to all those who prayed for me. Now let us thank God for his answer. My family and I moved to Sepulveda in September 1979 to work with the church which meets on Lassen Street. Since then we have had 12 baptisms, 10 restorations and 9 identifications. We are truly glad to be back to work for the Lord in preaching and give all praise and glory to him for the fruit borne. We are just minutes from L.A., so stop by and worship with us when in the area.

W.J. PENNINGTON, GOSPEL PREACHER

April 2, 1923 — January 28-1980

BARRY M. PENNINGTON, P.O. Box 726, Pinehurst, Texas 77362 — My father, W.J. Pennington, passed away after a four month struggle with cancer of the liver. He was working with the Cloverleaf congregation and was buried just a few blocks from the meeting house. Dee Bowman directed congregational singing. Princeton Simons, a son in the gospel to my father, read the obituary, scriptures and made appropriate comments. Bill Fairchild spoke about a time to die from Ecclesiastes 3, and Warren King, a son-in-law, gave sobering admonitions. The opening and closing prayers were led by two brothers-in-law. The entire Pennington family has been overwhelmed with many expressions of kindness from a host of friends and brethren. We will all miss him. (Editor's note: We sorrow to see another gospel preacher lay down his armor and extend our sympathies to sister Pennington and all the family.)

DATE SET FOR THAYER STREET LECTURES

The elders at Thayer Street church in Akron, Ohio announce that their annual Fall Lectures will be conducted September 15-18. As in the past, evening services will begin at 7:30 on Monday, Tuesday and Thursday. Morning services begin at 9:30 on Tuesday, Wednesday and Thursday. Afternoon services begin at 1:30 on Tuesday, Wednesday and Thursday. A list of speakers and subjects will be provided later.

LOREN T. STEPHENS, 710 Meadowbrook Drive, Seymour, Indiana 47274 — The church in Seymour meets not far from I-65, midway between Louisville and Indianapolis. Many travelers stop and worship with us. In the past three years the congregation has continued to grow, with six baptisms, twenty-three restorations and twenty identified with us. We also had thirteen people to move away in this time. Average attendance has grown from 70 to 82 and the contribution has grown from \$284 to \$370. We have been able to reduce the outside support for the preacher by \$50 a week. Perhaps the most important events to occur have been the completion in the organization of the congregation according to God's pattern. On October 7, 1978, three men were appointed to the office of elders: Lester Cole, Robert Deweese and myself. Then on Feb. 17, 1980 the following three men were appointed as deacons: Max (Tony) Anderson, Herman Norris and Larry Renfroe. There is much rejoicing with these appointments. Men who have spoken in meetings here the past three years include Del Winger, Johnie Edwards, Raymond Harris, James E. Cooper, James Hahn, Robert Crawley, Dave Lawson, Tom Stockton, Julian Snell and Jerry Parks. We invite all travelers on I-65 or U.S. 50 to stop and worship with us. We meet just south of U.S. 50, on the first road west of I-65. On Sundays we begin at 9:30 AM and 6 PM and Wednesdays at 7:30 PM.

PREACHERS NEEDED

INDIANAPOLIS, INDIANA — The Belmont Avenue church, a long established congregation in Indianapolis, Indiana, is looking for a full time preacher with at least one year's experience. Interested preachers please call 317-634-7252 or 317-298-3081.

HOBART, INDIANA — WENDALL M. POWELL, P.O. Box 275, Hobart, IN — After almost 7 years with the good church in Hobart, my family and I are moving to Savannah, TN. Our work here will end on June 3 and begin on or around June 10 with the Savannah Heights congregation. The work in Hobart has been a very pleasant and rewarding one. The church is in excellent unity with brotherly love and kindness prevailing. Any faithful gospel preacher desiring to move to Northwest Indiana should contact Bob Kelley (219-942-3455), one of the fine elders of the church here.

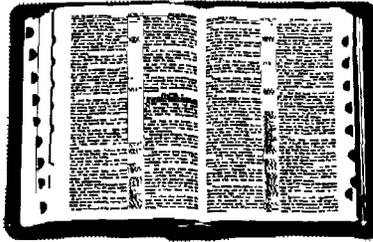
BERWYN, ILLINOIS — The congregation here is seeking a mature, experienced gospel preacher to begin working with us about June, 1980. The congregation has about 100 members and is self-supporting. Donald P. Ames is the present preacher but is going to help establish a new work. Those interested may call 312-771-1715 in the evenings from 8 - 10 P.M.

IN THE NEWS THIS MONTH

BAPTISMS	381
RESTORATIONS	116
(Taken from bulletins and papers received by the editor)	

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.

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VOLUME XXI

MAY, 1980

NUMBER 5

Perfecting Holiness in the Fear of God

Gary P. Henry
603 Rosemary Dr.
Gulfport, MS 39501



LOVING THOSE WE LOVE

Common sense says that we ought to treat best those whom we love most. Unfortunately just the opposite is often true. When we should be reserving our very best behavior for those dearest to us, we seem to give them only what is left over after we have tried to please everyone else. In our homes, especially, family love ought to cause us to do and be the best we can for each other, but too much of the time it is there that we reserve the right to lower our standards and carry on in ways that would be unthinkable outside the home. Why is that?

What is it, for example, that will make a husband the very model of gentlemanly courtesy in the presence of his employer, but turn him into a first-class clod when he comes home to his wife? What will make him dress neatly even when he is going among total strangers, but allow him to look and smell like a caveman when he's alone with the woman who cares for him more than all the world? Why will he politely guard his words in conversation with his preacher or next-door neighbor, but bark irritably at his own children as if they were little more than inconveniences in his busy life? What accounts for his good manners, his well-groomed appearance, and his friendly speech in public and his rudeness, his sloppiness, and his gruffness at home with his family?

What will make a wife rise at the crack of dawn to prepare a feast for the visiting preacher, but never prompt her to set her best table for her family alone? Don't her husband and children rate at least an occasional 'special' meal? Why will she spruce herself up for a PTA meeting, but not even run a brush through

her hair in anticipation of her husband's arrival home from work? Why will she fret if the house is not in order when unexpected guests drop in, but be perfectly content for her family to exist week after week in a domestic disaster zone of debris and dirty dishes?

And youngsters. What prevents them from speaking to their parents and brothers and sisters with the same respect they feel for their best friends at school? What makes them save up their raunchiest attitude for display at the family dinner table?

Perhaps no one simple answer can be given to all these questions, but there is one thing which at least comes close: thoughtlessness. We simply are not thinking. If we were, it would be obvious to us that our families love us most dearly—and they deserve the very best we have to offer. It is certainly true that home ought to be a place where we can relax and dispense with some of the formalities that are necessary on the outside. But the informal and relaxed atmosphere of home does not confer on any of us the right to be discourteous, slovenly, and unkempt. Informality is one thing—inconsiderateness is quite another.

A look at some of what the Scriptures say about family relations is enlightening. For instance, in describing the "excellent wife" whose "worth is far above rubies," the Book of Proverbs says that "her children rise up and bless her; her husband also, and he praises her, saying: 'Many daughters have done nobly, but you excel them all'" (Prov. 31:28,29). Husbands and children: how often has it been that you have expressed appreciation, either by your words or your actions, for the woman who loves you like no one else in this world? And wives: how hard have you been working at being the sort of wife, mother, and homemaker your family will WANT to appreciate?

The apostle Peter wrote that husbands are to live with their wives in an "understanding way" (1 Pet. 3:7). At the very least that would mean treating them with gentlemanliness and thoughtful respect. Men need to guard against taking their wives for granted and becoming thoughtless in their speech, dress, and manners, and thus quenching that spark of romance that means so much to a woman. Lots of husbands need to think again about that promise they made to love and CHERISH their wives.

Wives need to be reminded that they are to love their families (Tit. 2:4). If they have gotten out of the habit of ACTING like they love them, they had better re-learn the habit and begin showing how much their families really do mean in their lives. The worthy wife demonstrates her love for her mate, "she does him good and not evil all the days of her life" (Prov. 31:12).

Children, for their part, are not only to obey their parents, but also HONOR them (Eph. 6:1,2). Young people: a little respect and courtesy for the two human beings who lovingly brought you into this world and are doing their best to help you become a well-adjusted adult would do wonders. A little straightening up of the mess in your bedroom would do even greater wonders. Your parents love you and they mean well. And, in all honesty, you actually do love them. Why not let it show now and then?

Paul said that "love has good manners" (1 Cor. 13:5, Phillips). Most of us normally are careful to be mannerly and thoughtful in the presence of friends and even strangers. But regrettably we are not as careful about this aspect of love within the family circle. Husbands, wives, children—all need to observe mutual courtesy. Together, families need to rediscover their love for one another and determine that they will do nothing but good for those they hold most dear.

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Editorial

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OUR AUGUST SPECIAL: CHALLENGES TO FAITH

Beginning in 1974 we have printed a special issue of this paper during one of the summer months. These have been well received and have enjoyed a wide circulation. These "specials" have been aimed at issues and questions which we felt were badly needed. Several have suggested that we ought to have such specials more often. Since *Searching the Scriptures* is a monthly, then too frequent publication of such editions would cease to be "special." We prefer to confine these editions to one each year. We have dealt with "An Unchanging Kingdom in a Changing World", "The Family Under Fire", "Morals Under Fire", "Bringing in the Sheaves", and "The War Against the Works of the Flesh." The subject for our special 32 page edition in August, 1980 will be "Challenges to Faith."

The theme is broad enough to allow treatment on a wide range of subjects which do, indeed, challenge the faith of every Christian. The following subjects and writers will be presented:

1. Faith and Morals—Connie W. Adams
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4. Challenge to Divine Creation: Organic Evolution—Weldon E. Warnock
5. Social Challenge: Women's Rights Movement—Marshall E. Patton
6. Social Challenge: Children's Rights Movement—Ken Green
7. Social Challenge: Is Marriage Obsolete?—J. Wiley Adams
8. Social Ills Mirrored in the Church—Earl Kimbrough
9. Sensual Challenge: Hedonism—Thomas G. O'Neal
10. The Challenge of Materialism—Ward Hogland
11. Religious Challenge: Denominationalism—J. T. Smith
12. Religious Challenge: Oriental Philosophies—Gary P. Henry
13. The Challenge of Entertainment Without Morals—Eugene Britnell
14. Living Soberly, Righteously and Godly in This Present World—H. E. Phillips

A quick glance at these subjects should be enough to convince the reader that we are going to deal with very

real and vexing issues of our time. The men who will write these articles are all well known to our family of readers. Their preaching experience ranges from 12 years to over 40 years and accumulates to 350 years of work in the kingdom. All of these men are careful Bible students, yet each one is awake to the religious, educational and social currents which directly affect the lives of Christians today. We believe this special issue will open the eyes of many as to what is happening to shape the thinking and behaviour of multitudes in today's world, including many within the body of Christ. Many parents are crying for help in trying to grapple with attitudes in their own children which they do not really understand. This material will help greatly in coming to grips with what causes many of the younger (and older) generation to think and act as they do.

We hope brethren everywhere will see the need for such material and will do what they can to put it into as many hands as possible. Our printing and publication costs continue to soar but we will do the best we can to offer this larger-than-usual edition at a reasonable price. This year's special will sell for \$60 per 100 copies, \$40 per 50 copies. All orders of less than 50 copies will sell for \$1 per copy. Although this issue is planned for the August mailing, advance orders will be accepted now and may help us determine to some extent the number to have printed. Why not see to it that every family where you worship has a copy? Order now from:

SEARCHING THE SCRIPTURES
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You may pay for your order in advance or we will bill you at the time of mailing. We are grateful to our readers for helping to circulate previous special issues.

Correction

The April issue carried a fine article by Rodney M. Miller entitled "Eight Cardboard Boxes." The picture carried with the article was that of Ronny Milliner and not Rodney Miller. Our apologies to both men for the mistake.

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(No. 4)

Eugene Britnell

P. O. Box 5624
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This is our fourth lesson in review of this material, and we now come to question four and the Baptist answer:

"4. 'Are the disciples of Christ ever called Baptists in the New Testament?' No. They are simply called churches without any distinguishing name, as all churches then were of one faith and needed no name except the church of Jerusalem or Antioch or Corinth or the churches of Judea or of Galatia or of Asia. But let the reader bear in mind, too, that no New Testament church is ever called a Christian church; that the name Baptist came from God, while the name Christian came from the heathen; and that the name Baptist was first used in Judea, during the personal ministry of our Lord, of His forerunner, while the name Christian originated 10 or 12 years after the death of our Lord at the heathen city Antioch."

In his answer, Mr. Taylor makes an honest admission and then follows with a dishonest effort to justify a false conclusion. He admits that the disciples were never called Baptists by the Lord or any inspired writer of the New Testament. We must conclude then that the name and practice, when applied to anyone other than John, originated with someone after the New Testament was completed. It is also true that the apostolic churches had no "distinguishing name" in the form of denominational or ecclesiastical titles, and that they were all of "one faith." That should be true now, and if it were it would be meaningful to speak simply of "the church" or the churches of a city or some area. There is one faith and one body or church (Eph. 4:4, 5).

We are in agreement that the term Baptist (when applied to disciples) did not originate in the New Testament. Then where and when did it originate? Baptist historians can provide the answer. I have in my library a book (from the library of Joe H. Blue) entitled "English Baptist Reformation" written by George A. Lofton, D. D., published in 1899. We quote from it:

"Thomas Crosby, the first Baptist historian, (Vol. I, pp. 265-278), gives an account of the origin of the first Baptist church in English history, organized 1609 A. D. It originated with John Smyth and his followers at Amsterdam, Holland, whither they fled in 1606 from persecution." (page 29) "John Smyth founded a church upon the Baptist model, believers' baptism and a regenerate church membership; and, organically speaking, this was the 'beginning' of the present denomination of Baptists, though begun with an

unscriptural form of baptism. The principle, however, was right, and the form was corrected in 1640-41." (page 254)

Another famous Baptist historian was Henry C. Vedder. He said: "The word Baptists, as the descriptive name of a body of Christians, was first used in English literature, so far as is now known, in the year 1644. The name was not chosen by themselves, but was applied to them by their opponents. For the fact that the name Baptist comes into use at this time and in this way, but one satisfactory explanation has been proposed: it was at this time that English churches first held, practiced, and avowed those principles ever since associated with that name. There had been no such churches before, and hence there was no need of the name."

Our friend is right in saying that no New Testament church was ever called a Christian church. The name Christian was applied to the individual disciple, never to a church, home, school or nation. But the name of Christ was used in describing churches. When Paul was closing his epistle to the saints in Rome, he said, "The churches of Christ salute you." (Rom. 16:16) Every plural includes the singular. If many churches were churches of Christ, what would one of them be? It would be the singular, or church of Christ. If we could find anywhere in the Bible the expression, "The Baptist churches salute you" we would know that any one of them would be the Baptist church in that location, and, therefore, that would be a scriptural term for the church.

While they admit that no reference is made in the Bible to the Baptist Church or to Baptist churches, Baptist writers and creeds recognize that "church of Christ" is a scriptural designation. In "The Standard Manual for Baptist Churches" by Edward T. Hiscox, we find the following statements: "A body of Christian disciples may fail to meet some of the requirements of the gospel, and still be a true church of Christ, providing it fulfills the fundamental conditions of a Scriptural faith and practice." (p. 12) "We believe the Scriptures teach that a visible Church of Christ is a company of baptized believers ..." (p. 69) Speaking of persecution and apostasy in the early church, we are told, "then religion, in its prevailing forms, lost its simplicity, its spirituality, and its power, and a temporal hierarchy took the place of the church of Christ." (p. 155) By their frequent use of the term "church of Christ" they admit that it is a scriptural description of the true church. We agree. And don't forget: we all agree that there is no mention of the Baptist Church or Baptists in the New Testament.

Remember that the material which we are reviewing appeared in "The Baptist Challenge." On the front page of the June, 1968, issue of that paper, there is an article by Frank Beck entitled, "Was the Church of Christ a Baptist Church?" Consider these statements from the article: "We call our church a Baptist church. We admit such a name for a church does not occur in the Word of God. Let me pause and ask you a question. Would you rather have a church with the proper title, yet full of error, unbelief, and worldliness; or would you rather have a church where the Word of God is

preached and practiced with a name, or denomination, not expressly found in the Scriptures?" Well, that's about like asking if I would prefer to be put to death by hanging or by electrocution. Not either, thank you! In the first place, I deny that the church of Christ is full of error, unbelief and worldliness, I know one thing, we don't teach that one can live in sin and still be saved, as many Baptists teach. But look at the statement again on the point under consideration. That Baptist paper admits that "Church of Christ" is "the proper title" for the church, and also admits that "Baptist Church" is not found in the Word of God. We rest our case!

I deny that the name Baptist, when applied to the followers of John or Christ, is from God. I vehemently deny that the name Christian is of heathen origin! If Baptists believe that it is, they do not talk like it. I find the word Christian eight times in the first short chapter of Hiscox's Manual — and always in a good sense. Speaking of God's grace, he says "it is the foundation of Christian assurance." Does he mean heathen assurance? On page 69 he says, "We believe the Scriptures teach that Christian baptism is the immersion in water of a believer in Christ ..." Is he speaking of heathen baptism?

"And the disciples were called Christians first in Antioch" (Acts 11:26). The word "called" here is from the Greek *CHREMATIZO*. In his Greek-English Lexicon, Joseph Henry Thayer, a famous Greek scholar, says of the term: "to give a divine command or admonition, to teach from heaven ... to be divinely commanded, admonished, instructed ... to receive a name or title, be called: Acts 11:26; Rom. 7:3." In Romans 7:3, Paul says of a woman who marries without scriptural right, "she shall be called an adulteress," Does he mean only that heathen people will call her that? Of course not! She shall be called an adulteress by God. Was Paul trying to persuade Agrippa to be something of heathen origin? (Acts 26:28) Was Peter teaching that one can glorify God in a name of heathen origin? (I Peter 4:16.) It is amazing what men will say when trying to justify an unscriptural name or doctrine or when trying to deny what the Bible plainly teaches.

I believe that the people who obeyed the gospel from Pentecost on were Christians, but the name was not given until the Jews and Gentiles were accepted in the one body. Even if we should grant for argument's sake that the name was of heathen origin, it would only prove that the people of the world could see that the disciples were followers of Christ and should wear his name. But we note with interest that neither God nor the heathen people ever called the followers of Christ Baptists!

Now to question five and the answer:

"5. 'If so, where?' Nowhere. They are called disciples or believers or brethren or saints or sheep by the Master and the Apostles."

That's some admission from a man who is deprecating the name Christian and wearing the name Baptist. He is assuring us again that the disciples of Christ were never called Baptists in the New Testament. That is so obviously true that it cannot be

denied. Why then will people insist upon wearing the name today? How can a church be scriptural in name when it is not named in the scriptures? (We shall continue in the next issue.)

MY SERVANTS THE PROPHETS

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NEHEMIAH LEADERSHIP: THE NEED FOR RESTORATION

This work of rebuilding Jerusalem's walls in the post-exilic era provides rich and fertile ground for lessons on leadership. The reason for relevance of this period is found in the similarity of circumstances between their day and our day. In many ways this period of the rebuilding of Jerusalem represents our day more than any other in all of God's word. Much of what was written in the epistles was to new converts and newly established churches that needed to know the doctrine of Christ. On the other hand, in the post-exilic period we find those who were for generations God's people and knew His teaching and who assembled regularly for worship. Their problem, as well as ours, was the rebuilding of what they knew to be God's order and a restoration of spiritual priorities in their lives. They outwardly honored God with their lips, but inwardly sought their own materialistic pleasures. So it is today. We are in second and third generation Christianity, which in many cases is no more than a social club with religious overtones. Yet, before we heartily agree in condemning the social gospel philosophy, with its fellowship halls and ball teams, we need to examine our own congregations where oftentimes evangelism is dead and where spirituality is but a corpse. Evangelism is relegated to two meetings a year and our idea of world evangelism consists of "support" of one or two men at \$25.00 a month. This, we ardently call "outside" support. Yet, all the while we drive new cars and live in luxurious homes (by world-wide standards) and enjoy 2 color TV's. This picture is not universal, but all too frequent nonetheless. The work of the Prophets was restoration! Restoration of the Temple, of the city with its gates and walls, and of the people to their unique place of a separated and sanctified bloodline for the Messiah. Our task is restoration as well! Our task is to restore the early church of the New Testament. "Oh, it has been done," you say? Has it now? Are we really ready to stake our souls on the completion of this task because that is in fact what we are doing? The Pharisees saw no need for Christ because in their arrogance they felt no burden of failure on their part. We need to be careful lest we as well feel no need for

change because we feel no burden.

Let us look at the New Testament church in three brief areas, and ask if we have restored it today across the brotherhood?

1. In Growth. In Acts 2:41, we find out how 3,000 souls became obedient to the truth. By the time Peter had preached on Solomon's portico, preceded by the miracle of raising up the lame man, we find the number of men had increased to over 5,000. The Jerusalem church had now grown to a conservative estimate of over 13,000 members! Then, in Acts 6:7: ". . . the number of disciples continued to increase greatly. . . and a great many of the priests were obedient to the faith."

Are we now so ready to affirm that the work of restoration has been completed? We may have the worship restored, but have we really restored the growth? You be the judge.

2. In Evangelism. In Acts 5:28 we find why they grew as rapidly and forcefully as they did. They preached the word! Here in Acts 5:28 Peter and the apostles stood before the Sanhedrin for the second time and the council was so angry they were ready to kill them on the spot. Listen to the council speak in verse 28 and it should terrify every spiritually-minded child of God. "

you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." Just think of it! They filled Jerusalem with their teaching of the resurrection of Christ! These words were not from the local church's bulletin, telling how great the local work was progressing. These words came from the mouths of their bitter enemies! "You fill Jerusalem ----" This, Brethren, is the New Testament pattern for evangelism. This is to be our goal today. How many congregations have restored the New Testament church in regard to evangelism? How many have filled the city where they live with the gospel? Brethren, I, personally, know of one church that has actually filled its community, and it is a church that we would call "liberal!" Have we restored the New Testament church until the enemies of truth cry, "Stop Preaching!""? You be the judge.

3. In Commitment. In Acts 4:33 we find financial commitment where Barnabas sold all he had and laid it at the apostle's feet. In Acts 5:40 we find personal commitment as the disciples are flogged for Jesus Christ. In both areas, the early disciples put us to shame and disgrace concerning financial commitment. We tithed the waitress and tip the Lord, because we want the material possessions for ourselves. Concerning personal commitment, we feel we have given all if we attend on Wednesday night and a night or two during a gospel meeting. Preachers go without support because we want material goods and the church hoards up bank accounts rather than spend it teaching and preaching. We face the impossible task of finding a group of godly men and women to teach Bible classes because we work too many long hours on our jobs, while the Lord's work lies in ruins.

Now, we ask one more time, "Are we the New Testament church?" Simply making the claim doesn't make it so. Israel and Judah claimed for years to be

God's people while they pleased themselves instead of Him. They stoned every prophet which raised his voice to say we need to change our HEARTS. Such is the need today for God's people to seek Him with the heart. We, like the Jews of old, go through the motions of religion with our hearts far from God. Micah spoke to this type of religion in the long ago (Micah 6:6-8). The real question Micah raised is what does God really desire from man? Man is expected to respond today, as in the long ago: God wants external deeds. While obedience has always been necessary, what God really wants is a heart that loves Him above all else. Without that type of heart, all the external deeds are worthless and vain. Micah asks, "does God want thousands of rams to be sacrificed?" "Does God want rivers of oil or even the life of a first born son?" No, none of these things, no matter how high the price, can take the place of a heart that does justice, loves kindness and walks humbly with God. All of their sacrifices meant nothing because they were mere external deeds from an uncaring, unloving, and self-righteous heart. Our danger today is that instead of genuine restoration, we simply re-dedicate our externals and thereby pompously proclaim that "we are God's people."

Brethren, we need to work on restoration just exactly as did the post-exilic prophets of God. As we learned in Haggai, the key to this reform is the leadership. This lesson screams at us from every page of these Old Testament scriptures. The response of those who have voiced their thoughts, have also with one heart said concerning the lessons of Haggai on leadership, "Amen." Therefore, we will turn our attention to the work of Nehemiah and his teaching on leadership in future articles. Here in the dusty script of Old Testament history we find the answers to today's problems. It is only because we have neglected them too long that we find ourselves in the predicaments that we do.

We must restore the leadership, and then we can more assuredly restore the New Testament pattern. We have taken the first steps in restoration by restoring the purity of doctrine and restoring the New Testament pattern of worship, but we must open our eyes to the continuing need for restoration or be led into destruction. The next issue will be on Nehemiah and the characteristics of leadership.

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**REMINISCENSE—W. A. Cameron
(No. 2)**

(AUTHOR'S NOTE: William Alan Cameron, about whom these lines are written is the great uncle of the writer. Upon the death of his first wife, Maude, he courted and married the youngest sister of my paternal grandmother, Alberta Westbrook. Sis. Cameron now makes her home with her daughter and son-in-law, Mary and Bob Stoner, living at 6164 34th Avenue N., St. Petersburg, Fla. 33710. On January 5, 1980, she was 96 years old. It is my hope these lines will bring fond remembrance of her as well as Uncle "Billy" and cause our readers, their friends and ours alike, in remembering a faithful and valiant preacher of yesteryear to resolve to serve more diligently that we may be numbered together finally. Like Abel of old, bro. Cameron "being dead, yet speaketh"].

(Letter continued from Last Month)

Uncle Billy, it is thrilling to read and learn of your activities as you summarized those early years in south Georgia and north Florida. Hardies Chapel, among those congregations established through this early preaching, continues to be a good church. 36 meetings here is a pretty good record; either they needed lots of preaching or liked good preaching, a combination of both I suspect. You probably remember the first meeting here above all others. I believe you said it was sister Molly Peacock who by long distance telephone set up the meeting. Seems rather trivial to reflect upon your first long distance telephone call of 175 miles in an age when one can span the globe by phone. This call was responsible for your stopping over on both ends of the trip to college of Embalming in Augusta, Ga. As I remember, this was in July and August of 1900. Going to the college you preached nine sermons and coming back you preached sixteen and taught three special lessons on how to conduct the Lord's Day services, according to my records, Twenty-three men and women were baptized and on August 5, 1900, the congregation, as you put it, was "set in order" with twenty-four members. You noted they handed you \$5.95 for your labors among them and that you left as happy as any preacher ever left a place.

However, to me the most interesting of all your activities during these early preaching years was the meeting in Bradenton, Florida in 1902. This was where you rented the building from the women of the Episcopal Church, wasn't it? As I remember, you said that meeting lasted about a month with good

interest, in fact it was extended for a second period of two weeks beyond the original schedule. You note the jailor of the town, his wife and a prisoner, who was later executed, were baptized. Shades of Paul and Silas at Philippi. And to think this was the nucleus of the church in Bradenton and the beginning of the West Bradenton congregation. While I mention these two works specifically, I do not intentionally slight the scores of others started through the efforts of you and Uncle Casey. (Howard Casey Shoulders also married a sister of the author's paternal grandmother, the oldest, Lula).

Uncle Billy, we share your sorrow in the death of your first wife, Maude. Perhaps in a later time childbirth for her would have been easier with the advanced medical techniques. We rejoice that Fanny Maude lived and that in the providence of God a sequence of events began at this point to unfold which brought our lives together and entwined our hearts in the work of the gospel. The Lord surely does take care of his own, doesn't he? How else could we explain bro. H. C. Shoulders and his wife, Lula, moving into your home so that aunt Lu could be your housekeeper and then through this tie your meeting aunt Bertie, who became your wife.

I don't think I shall ever forget that story. Seems like I can almost hear you ask aunt Lu if she had any sisters. Either she was pretty good at describing her or you had a good imagination. At any rate, her description provoked a seven months correspondence with the younger sister and a trip to Warren County, Kentucky to meet her. The fact your courting began under a chestnut tree in a cow pasture didn't seem to be too much of a problem. Neither the presence of the girl's younger brother, Burch, who joined you for the greater part of the afternoon. Guess we will have to give him credit for bringing a watermelon though. True love must have run smoothly for you and aunt Bertie were married Tuesday, November 3, 1908. I know you could have found no better wife and mother for little Fanny Maude. What a blessing to later have Mary added to the family circle and then for her in marriage to add Bob Stoner, who has ever been more than just a son-in-law. Their care and abiding concern epitomizes what godly children should be in relation to aging parents. But I digress, with some justification, I hope.

That first trip to Warren County, Kentucky, ten miles out of Bowling Green, (in what is now called the Barren River Community) in 1908, was a bit before my time, but there were others more recent which I faintly remember. Summer meetin's, going to hear bro. Cameron preach at Price's Chapel, Park and 13th, Rich Pond, and other places the years have caused to fade. Uncle Billy, I have a vivid memory of you in a white suit, string black tie, and the white hair which had a way of becoming tousled when you put a little life and feeling into your preaching. I can still remember the swelling within my chest when you, a dignified preacher from far off Florida, had a little something to say to little old Julian at the meetin'. I have tried to keep that impression in mind and be equally considerate to the kids of today wherever I go. Thanks for the lesson. Say, I can remember the time (maybe because it has been told

on me so much) when my family got to services after preaching had started and I broke away at the door to come on up in the pulpit with you. I didn't want to preach then but to give you one of the cookies I had in my pocket. This interruption didn't seem to bother you much, you just said "go back and sit with your mother, Julian, and save me some cookies." It did Mother me some though, after the services mama tended to me with a "hickory." Who would have thought twenty years later I would be back in that pulpit, this time to preach the gospel we had come then to hear you preach. It is indeed a small world. To be continued

EXPOSITION: TEXT and CONTEXT

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CROSS-CENTERED RELIGION

Because of Jesus' crucifixion the cross has a predominant place in the New Testament. Today, the cross has come to symbolize Christianity, at least, so-called Christianity. In this study we shall consider the cross in three different aspects: (1) the historical cross, (2) the theological cross, and (3) the metaphorical cross.

The Historical Cross

All four Gospels mention the physical cross on which Jesus was executed (Mt. 27:32ff; Mk. 15:21ff; Lk. 23:26, Jn. 19:17ff) as well as other New Testament letters. Crucifixion was the most barbaric mode of execution known of man.

Roman citizens were excluded from crucifixion. It was reserved for the slaves, particularly those guilty of treason, sedition, assassination, robbery, piracy, etc. It was practiced until Constantine outlawed it as an insult to Christianity. Crucifixion was also familiar to the Egyptians, Greeks, Persians, Babylonians and others. It is said that Alexander the Great crucified 2000 Tyrians after the fall of Tyre.

There were different forms of crosses. One was shaped like our letter T. Another was like our letter X. The one on which Jesus was put to death was, evidently, the dagger-type, where the upright beam projected above the cross-piece. The fact that inscriptions were placed above his head indicate this.

The *I.S.B.E.* gives the following gruesome description of crucifixion: "The suffering of death by crucifixion was intense, esp. in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body and insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and

nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths . . . The sufferings were so frightful that 'even among the raging passions of war pity was sometimes excited.'" (Vol. 2, p. 761).

It is no wonder that Jesus prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Mt. 26:39).

The Theological Cross

The apostle Paul uses the word "cross" in a religious or theological sense. He wrote: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). Cf. Ga. 5:11; 6:12, 14; I Cor. 1:17. The cross to Paul was the gospel. By the death, burial and resurrection of Christ, God's saving power is manifested. The cross stood for all of this. Hence, by the cross the following was accomplished:

(1) **Redemption.** Paul wrote: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). The Greek word translated "redeemed" (*exagorazo*) in this text suggests the "price paid" for redemption. By the cross Jesus paid the price or debt for our sins.

Another word for redemption is *lutroo*. This word means "actual deliverance." Paul uses the word both in Eph. 1:7 and Col. 1:14. Through the cross, or by Jesus' shed blood, we are delivered from bondage.

(2) **Reconciliation.** Man, alienated from God by sin, is brought back to God's friendship, yea, reconciled to God, by the cross. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death...(Col. 1:21-22). Both Jew and Gentile are reconciled in one body by the cross (Eph. 2:16).

(3) **Peace.** Sin makes man an enemy of God. Friendship of this world is enmity with God (Jas. 4:4). There is estrangement, terror, fear and distance. But all of these disappear when we come to God by the way of the cross. We read: "And, having made peace through the blood of his cross . . ." (Col. 1:20). To have peace with God is to have right relationship with him. This we have through Christ.

(4) **Purchase of the church.** It was through the cross that the church was purchased. Paul told the Ephesian elders to "feed the church of God which he hath purchased with his own blood" (Acts 20:28). The same apostle told Titus: "Who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14).

From heaven He came and sought her
To be His holy bride; With His own
blood He bought her, And for her life
He died.

(5) **Abolishment of the law.** At Calvary the Mosaic law was abolished. No man could be justified by the law (Gal. 2:16; Rom. 3:20). It was given to magnify sin and act as a tutor to the Jews until Jesus came. In order to inaugurate a better system, Jesus abrogated the law of Moses and instituted the New Testament.

The handwriting of ordinances that was against the Jews and contrary to them, Jesus nailed to his cross (Col. 2:14).

In light of the great and glorious blessings that we realize through the cross, we can say in unison with Paul: "But we preach Christ crucified . . . the power of God, and the wisdom of God" (I Cor. 1:23-24).

The Metaphorical Cross

The word "cross" is also used in a metaphorical or figurative sense. Listen to Jesus: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). Cf. Mt. 16:24; Lk.14:27. Jesus chose this figure, perhaps, because he was to be crucified.

Jesus bore his cross. No one else could bear it for him. Each disciple of Jesus must bear his own cross, and that day by day.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

Analyzing the passage in Luke, let us notice four things:

(1) **The cross is voluntary.** Jesus said, "If any man will come." The Lord does not force us or coerce us, but we follow Jesus by our own volition. When the burdens become heavy and the way groweth weary, let us not fret and complain. We made the decision to follow. Rather, let us ask for strength to persevere.

(2) **The cross means self-denial.** As the text states he who follows is to "*deny* himself, and take up his cross." This entails a disowning and complete denial of oneself. This is not just giving up some of the bad habits or outward practices, but is a turning off altogether of **SELF**, that is, sinful self. When Christ's will becomes the disciple's will, then he is ready for cross-bearing.

(3) **The cross must be borne.** A disciple must take up his cross and this is to be done daily. The responsibility of being a disciple of Jesus is a constant thing, regardless of the hardships that may be encountered. Cross-bearing is a readiness and willingness to bear and endure all things for Jesus' sake.

(4) **The cross is a test of discipleship.** Jesus exhorts any would-be disciple to follow him. This denotes faithfulness and fidelity. But prerequisites to following Jesus are cross-bearing and self-denial. In Lk. 14:27 Jesus said that a man cannot be his disciple unless he bears his cross and comes after him.

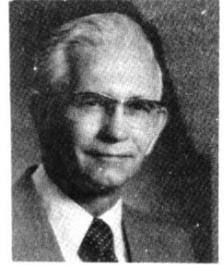
Goldenhuis makes the following comments on Lk. 9:23: "He who desires to become His disciple and servant will every day have to be willing to put his own interests and wishes into the background and to accept voluntarily and whole-heartedly—the sacrifice and suffering that will have to be endured in His service. The 'cross' is not the ordinary, human troubles and sorrows such as disappointments, disease, death, poverty and the like, but the things which have to be suffered, endured and lost in the service of Christ" (*Commentary on the Gospel of Luke*, p. 276).

In view of what Jesus did for us at Calvary, and all that we have received through the cross of Christ, let us take up our cross daily in His service.

Behaving Oneself in God's House

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ETIQUETTE IN THE CHURCH SERVICES

"... that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God..." I Timothy 3:15.

In a previous article we emphasized the necessity of a proper behavior pattern in the church. I was born and reared in eastern Virginia at a time when social etiquette was a way of life. Those who did not regard it were social outcasts. Some things were "proper" and some things were "improper". The men were chivalrous toward the women. The aged were revered. Courtesy was characteristic of those who wished to be regarded as ladies and gentlemen. Youth deferred to the elderly. Dignity and propriety were virtues not to be disregarded by anyone. To do so would be to stigmatize oneself in the eyes of the community.

Going to church services was always a special thing at our house. Whatever was our best, we put it on. Shoes were shined on Saturday evening out on the back porch all ready for Sunday. Trousers were pressed and shirts were starched. Dresses and blouses were ironed to perfection. We were going to worship God. It was **special**, so our **attire** was also **special**. It is a reproach on our generation, I believe, when some dress for worship as if they are going fishing, camping, or just "hanging around". We have gone crazy over being casual about nearly everything. **Brethren, worshipping God is not and cannot be casual.** Let us show even by our apparel that worship is a special occasion. Blue jeans, T shirts, tennis shoes, and pants suits may have their proper place but we associate them with the ordinary and not with that which is **special**.

I remember as a lad attending two or three weddings. We really spruced up for that. It would have been an insult to the bride and groom and their families to have come to their wedding improperly attired. Today there are many who still recognize this propriety and always wear garments suited to the occasion. It always offends me to see people disregard such. Even so, I have seen some attend weddings so sloppily and casually attired as to stand out in the crowd. Did not our Lord make reference to one who came to a wedding without a wedding garment? (Matt. 22:13) In this he not only showed regard for proper custom but he taught a lesson about spiritual garments for those who are members of the bride of Christ, the church. The spiritual attire for the Christian is a robe of righteousness. He must not be found without it.

We have seen brethren show more respect for the

dead than at the worship services. When there is a death, friends and relatives dress themselves in somber clothing or robes of mourning. This is out of respect for the dead and the sad occasion. Yet some who have known a month ahead that they would be serving at the Lord's table get up before all dressed as if they were going on a hike in the woods right after services. They feel nothing **special** about the memorial of the death of Christ for our sins. They show it even by their manner of dress. Something is wrong somewhere. Most of them have "dress up" clothing. If they did not have such, then whatever is our best ought to be worn.

It is a reflection on our times when there is more respect shown in manner of dress for a wedding, funeral, or social function than for the worship of Almighty God.

Not a few preachers have joined the world according to their appearance in the pulpit and in the classroom. There was a time when preachers regarded their standing before an audience to proclaim the unsearchable riches of Christ as an occasion to be characterized by great dignity. It was reflected in their appearance, speech, and manner. I remember brother Franklin T. Puckett as he would stand in the pulpit or before a class of his "preacher boys" at Florida College. He was articulate in both his manner and his dress. He was the picture of dignity and propriety. It was a proper example. Alas, it is not that way with some today who preach, both young and old. Brethren, if you are going to preach, lay aside the street talk, the street manners, and above all the street attire. If the preaching of God's Word does not demand this, then I must have been reading from the wrong book.

Brethren, let us give some consideration to the improvement of our spiritual etiquette.

APOSTASY'S ATTITUDE

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THE SPIRIT AND THE WORD is a booklet which was published in 1905 by Dr. J. C. Holloway of Indiana. As the title implies, the booklet engaged in a discussion of the nature and work of the Holy Spirit. At the time of writing, the division in the church which was brought about by a lack of understanding and an improper regard for Divine authority, and evidenced in missionary societies and instruments of music in worship, had largely crystallized and these innovations were permanent fixtures in the Christian Church as present practice testifies. This loose construction with reference to the Scriptures which made the corruption of the organization and worship palatable to their spiritual appetites, also reflected itself in their attitude toward the plan of salvation and the operation of the Spirit.

But such has always been so. When people gain the consent of their minds to ignore even a part of God's will and deviate from His authority in even the slightest degree, other departures and farther departures will follow in rapid succession. As a case in point, some of those among us who, in the early fifties, took unholy liberties with the word of God and advocated "Centralized Control" of the churches' finances through the "Sponsoring Church" arrangement, and the support out of the church treasury of unauthorized projects of every nature, have departed to the point of claiming the direct operation of the Spirit and the speaking in tongues. And some of those who helped sow the seeds of this apostasy by disregarding Scriptural authority now stand in stunned disbelief at the far-out departures of those whom they helped to launch in this direction.

In this article, we are not concerned with the discussion which ensued in 1905 regarding the operation of the Spirit, but we are interested in the attitudes manifested by those who took exception to certain things which the author had to say in the above mentioned booklet, as well as the type of proof offered to substantiate a certain point. He wrote:

"When the Author of this work wrote a series of articles in the *Christian Leader* and *The Way* on the 'Personal Indwelling of the Holy Spirit,' there sprang up quite a sprinkling of those who are supposed to be adherents of A. Campbell, and reproached and slandered us equal to the most orthodox. But this class of writers we chiefly ignored, attributing their sectarian views to the want of a clear understanding of the Scriptures, or to the lack of Faith in God's Holy Word."

What this writer says about the attitude of those in his day who "reproached and slandered" him because he dared question their belief and practice relative to the operation of the Holy Spirit, leads us to the conclusion, in view of like attitudes among some brethren today, that in spite of boasted progress, a good many brethren from a spiritual point of view are about where they were 75 years ago.

The writer of the booklet further says: "I now propose to show by quotations from the pen of Mr. Campbell himself, that I am not such a heretic after all." Why go to the pen of Mr. Campbell in order to establish that he is "not such a heretic after all?" Why not prove it by the word of God, if such can be done and if not, all the appeal to human wisdom would be utterly worthless. Any effort to absolve one of the charge of heresy by appealing to the writings of other uninspired men, seems to us a waste of time. Suppose the author could abundantly establish that his belief and practice was entirely compatible with that of Campbell's, what would that prove in regard to the Scripturalness of his position? How would agreement with Campbell enhance his stand insofar as his relationship with God is concerned? Only if Campbell had been infallible, which he was not, could agreement with him, per se, be of any spiritual value. An effort then to prove one's position to be Scriptural by calling up the past to obtain human acquiescence of human practice, sounds very much like some of the

purported proof tendered now by those whose affliction is the same as that suffered by the digressives of the past century. They seem to think they can prove themselves Scriptural now by establishing their orthodoxy by past accepted practices of the brethren. So, the expression, "Why, we have always done it" may mean nothing more than that "we have always been wrong" even if it could be established that "we have always done it." It matters not how many human testimonies may be adduced, how highly treasured human traditions may have become, and in what great esteem the witnesses may be held, none of these things prove anything to be acceptable to God. the controversialist who proffers such for proof, needs converting to the Divine principle that "my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

Dr. Holloway says some other things which are very apropos to our time and which no doubt failed to improve his "heretical" position with his readers. In fact, he may have been branded an "Anti" after he wrote: "The masses were so eager to grasp a rational conception of God's Truth, that their preaching (Campbell, et. al.) was everywhere received with glad and thankful hearts. It spread like the flames of a prairie fire and mowed down all forms of error which result from human tradition. But, alas! Many could not stand prosperity. So it was resolved that a new order of things was to be adopted. The public was notified 'that first principles' had been dwelt on long enough; that it was now high time that 'love' and a 'sweet spirit' be cultivated. So they laid down their arms, threw up their hands and surrendered! They at once began to throw love-kisses to the 'called and sent' clergy; then they began to exchange pulpits with them; then to adopt their 'expedients' and all other measures calculated to bring them into public favor as one of the orthodox denominations. They succeeded admirable in their efforts and are today so recognized." If we were called upon to give a definition of "apostasy's attitude" reflected in practice, we could not do a better job than was done in this quotation from Dr. Holloway at the beginning of this century.

Anyone acquainted with church history of the past century will easily recognize the above quotation as a brief description of God's people falling away from the truth, and arising to take their place among the denominations as a sister thereof. But what is even more distressing is the fact that the dust which was raised by their going down the road of apostasy had hardly settled when those of our time, who are the direct beneficiaries of the battles fought by those who then contended earnestly for the faith, began traveling the same road, pursuing the digressives of a century ago at a much more rapid rate than their predecessors in apostasy ever traveled, and in many instances, with the exception of the mechanical instruments of music in worship, have overtaken and outrun them. Will brethren refuse to learn from either

history or the Bible? Will our digressive brethren of the 20th Century learn too late, as Pharaoh of old, that what looks like an easy path to success may suddenly become their sea of destruction?

At this late date, we feel helpless to aid and are left with nothing but a slight hope, which is no more than wishful thinking seeing the distance that brethren have digressed from the truth, that they will learn and that in time. We can appreciate Paul's prayer in Romans 10:1-3: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

SET FOR THE
DEFENSE OF
THE GOSPEL

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PREACHING THE WORD

Paul wrote Timothy, charging him "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 3:14-4:8).

Observe that in verse 2 of chapter 4 Paul said "preach the word." The great need of today is the

" plain, positive, uncompromising preaching of the word of God. Much of what is preached today is not "the word" but the opinions of men. Preaching the word of God will give much assurance coming from the pulpit. Preaching the opinions of men will produce doubts, maybes and uncertainties. The word will produce certainty.

Various Descriptions of "Word"

In the books of First and Second Timothy there are different references to "the word." These terms or references all point to the same word of God. Please observe these. (1) In I Tim. 1:3 reference is made to doctrine, as well as in I Tim. 4:16, 5:17 and 6:3. (2) The "word" is called "sound doctrine" in I Tim. 1:10 and 2 Tim. 4:3. (3) Paul speaks of it as "good doctrine" in I Tim. 4:6. (4) The "glorious gospel" describes "the word" in I Tim. 1:11 and "gospel" in 2 Tim. 1:8, 10 and 2:8. (5) The apostle calls it the "truth" in I Tim. 2:4,7; 6:5; 2 Tim. 2:25; 3:7 and 4:4 and the "word of truth" in 2 Tim. 2:15. (6) The message called "the word" in 2 Tim. 4:2 is called the "mystery of the faith" in I Tim. 3:9, "the faith" in 4:1 and "words of faith" in 4:6. (7) Paul speaks of "the word" as being the "scripture" in I Tim. 5:18 and 2 Tim. 3:16 and the "holy scripture" in 2 Tim. 3:15. (8) Paul calls "the word" "wholesome words" and the "words of our Lord Jesus Christ" in I Tim. 6:3, the form of sound words" in 2 Tim. 1:13, the "word of God" in 2 Tim. 2:9, the "word" in 2 Tim. 4:2 and "our words" in 2 Tim. 4:15. (9) When Paul mentioned the "testimony of our Lord" in 2 Tim. 1:18 he referred to "the word." (10) When Paul told Timothy to commit unto faithful men "the things that thou hast heard of me" (2 Tim. 2:2) he was telling him to preach "the word."

These terms all refer to the same body of teaching, received from heaven, and preached by Christ and the apostles. No different messages were preached. When men preach different messages today, it is evident that the word of God is not being preached. Paul said "there is one faith" in Eph. 4:5 — one message. With so many different messages being proclaimed today, it is evident that many are preaching something other than the word of God.

Contrast

While various terms are used to denote the word of God in the books of First and Second Timothy, there are also some terms used in contrast with "the word."

(1) When Paul mentioned "other doctrine" in I Tim. 1:3, he warned of doctrine different to the word of God. (2) The "doctrine of devils" mentioned in I Tim. 4:1 was not the word of God. (3) When Paul said "neither give heed to fables and endless genealogies" in I Tim. 1:4 he was contrasting these as opposites to "the word." (4) When Paul said "refuse profane and old wives fables" in I Tim. 4:7, he was not telling them to refuse the word of God. (5) "Questions and strifes of words" mentioned in I Tim. 6:4 was not "the word" Paul told Timothy to preach. (6) Paul mentions "perverse disputings of men" in I Tim. 6:5 which was not "the word." (7) "Words to no profit" mentioned in 2 Tim. 2:14 certainly were not "the word" of God. (8)

When Timothy was told to avoid "profane and vain babblings" in 2 Tim. 2:16, Paul certainly wasn't telling him to avoid "the word." (9) Avoiding "foolish and unlearned questions" mentioned in 2 Tim. 2:23 was not avoiding the word of the Lord. (10) When some turned to "fables" in 2 Tim. 4:4, they were turning from the truth, not to the truth.

Why Turn?

What causes men to turn from that which 2 Tim. 4:2 calls "the word"? Paul sets forth several reasons for this. Observe what they are.

(1) **"They will not endure sound doctrine"** (2 Tim. 4:3). The time will come when men will not endure "sound doctrine." It is a sad day when men want error preached rather than the truth. The truth will make men free (John 8:32). Error only enslaves. When men will not endure the truth, they are soon to be enslaved by and to error. This makes it all the more important that we have a love for the truth (2 Th. 2:10-14).

(2) **"Having itching ears"** (2 Tim. 4:3). When men will not endure the truth, the word of God, they begin to have spiritual itching ears. Their ears itch for something besides the word of truth. Thus, they heap around themselves religious teachers who will scratch their ears. When people's ears itch, for a price, they can always find those that will scratch those ears. The supply has always exceeded the demand. There are many false teachers. Most religious teachers are false, teaching error.

(3) **Turn From Truth** (2 Tim. 4:4). Paul said when men having itching ears heap around themselves teachers, these teachers will turn them from the truth. It is easy to lead men astray when they want to be led that way. We need to be impressed that men are turning from the truth. Such is a tragic move, but many have made the journey.

(4) **"Turned Unto Fables"** (2 Tim. 4:4). Paul said when men turn from the truth they "shall be turned unto fables." A "fable" is fiction. It will not save. It is interesting that when men turn to fables, they become more important to them than truth is. That which is not true is more important than that which is the truth. How sad it is when men put such a value on error; yet many do.

In giving the reasons why men turn away from the word for fables, Paul begins with their attitude toward truth and ends with their having completely abandoned truth. This shows us the need for always guarding our attitude toward truth and keeping it what it should be. If our attitude toward the word is not what it should be, we may well leave truth and embrace error without realizing that we have done so.

Error or a fable is not God's power to save the soul for the gospel is that (Rom. 1:16-17). It will not purify the soul for only truth will accomplish this (I Pet. 1:22). Error will result in the damnation of souls (2 Th. 2:11-12).

Men Who Turned

Paul has (1) identified the truth for us in First and Second Timothy. He pointed out (2) the **contrast between truth and error**. Then we have looked at (3)

why men will turn from the truth to error.

Also, Paul tells us that men who teach error, leading men astray **(4) could be identified**. Such men could be so identified in Paul's day. They can be so identified today.

(1) Hymeneus and Alexander were men who Paul said "concerning faith have made shipwreck" (I Tim. 1:19-20). Paul was not ashamed nor afraid to name these individuals. Neither should we refuse to name false teachers today.

(2) Phygellus and Hermogenes were men who had turned away from Paul, which in turn meant they had turned away from Christ (2 Tim. 1:15). Paul did not have a bad attitude in mentioning their names.

(3) Paul warned that Hymeneus and Philetus were individuals who had words or teaching that would eat as a canker or cancer, who had erred from the truth and who had been responsible for overthrowing the faith of some (2 Tim. 2:17-18). Paul was not being unkind when he warned of such false teachers. To warn would be to prevent them from having an influence on others if they would listen.

(4) Paul said "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Paul called the names of those who taught error and who practiced such. We should follow his example.

(5) Alexander did Paul evil and he said so (2 Tim. 4:14). Paul as he was guided by the Holy Spirit did not think it was wrong to call names. He believed false teachers needed to be identified so people could know who they were, what they were teaching and to beware of them.

When Paul wrote Timothy and called the names of false teachers, identifying them so all could know them, he was doing so to save the church from error. When preachers today call the names of false teachers, both in and out of the church, they are doing what Paul did. They will hinder the work of those false teachers. And they will be pleasing to God since Paul was. When we develop better methods and manners of dealing with false teachers than Paul and the other apostles of Christ had, we have become more affected by error than we realize. Paul did not call names to be mean and neither should we.

The need of the church today is for gospel preachers to preach in no uncertain terms the message of salvation as revealed upon the pages of the word of God, pointing out truth and exposing error and calling the names of false teachers both in and out of the church. Such will not make one popular with the world and with some of the brethren. However, it will save the church from error and the souls of men from hell. It will bring the appreciation of brethren who are trying to live for the Lord and go to heaven. It will give the preacher a clear conscience that the word of God has been preached and the will of God has been done (Acts 20:20, 27; I Cor. 9:16). Brother, "preach the word."

Please Renew Promptly!

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J. T. Smith

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EVIDENCES—THE RESURRECTION OF CHRIST

Having shown in our preceding articles evidences from within and without the Bible that the Bible is in fact the Word of the Living God, it would be a simple thing to just state that since the Bible says that Jesus was raised from the dead that settles the matter. However, there is abundant evidence from the record of His burial and resurrection that He was raised from the dead.

In Matthew 27:57-60 we read, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." From this reading we observe a number of interesting evidences.

First of all, the place where Joseph placed Jesus was in "his own new tomb." Luke adds to this, "wherein never before man was laid" (Luke 23:53). It appears to me that this is a very significant point. The fact that no person had ever been buried in this tomb would negate the possibility of a "a mix-up" on how many were in the tomb when Jesus' body was placed there and whether or not they were all there after Christ's resurrection. There could be no doubt as the situation was, for no body had ever before been placed in the tomb.

Secondly, we note from the reading that the tomb had been "hewn out in the rock." Since the tomb was hewn out in the rock, then there was no chance of anyone digging into the tomb and stealing the body. If any came into the tomb, the only way they could enter was by the door. But note also that a great stone was rolled to the door.

The Jews were not satisfied with the situation as it was. They wanted other precautions to be taken concerning the matter. Matthew tells us in Matt. 27:62-66, "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say

unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." They realized that if the body of Jesus was missing in three days what the consequences would be. Thus they placed a seal on the rock that was placed at the door of the tomb, and also placed soldiers to guard the tomb.

From history we learn that the placing of a seal was done by stretching a rope across the rock. Each end of the rope was fastened and wax was placed on each fastened end and the seal or imprimatur of the one who had authorized the sealing of the tomb, was placed in the wax. So, the Jews now had it just like they wanted it. They were going to make sure that the "last error" (that the body of Jesus was missing) was not going to substantiate the "first error" (Matt. 27:64), that is Jesus' claim that he would rise again the third day. But there was just one thing to which the Jews had not given serious consideration—that **Jesus actually was who he claimed to be.** (Next Month, Jesus' claim fulfilled).

FLED FOR REFUGE

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Old Testament

People seek security. God's faithful looked to Him for protection. The many verses speaking of Jehovah as "refuge" are listed in Strong's "Exhaustive Concordance". This book shows that five different Hebrew words were used for "refuge". The different special meanings each of these had are interesting indeed.

"The eternal God is thy refuge," states Deut. 33:27, where ASV reads, "thy **dwelling-place**". We feel safe at home. Another term for refuge (2 Sam. 22:3,b and Jer. 16:19) indicates a **retreat**. It was from a word which meant, "escape". A third word used repeatedly in Psalms has the idea of **shelter**, as from storms and other dangers (Isa. 25:4). Still another (Ps. 9:9 and 46:7) refers to a **high place**. This reminds us of the crags and towers of Israel, and of the history of our famous Cliff Dwellings.

The fifth word is very expressive. It indicates security, especially under protective wings (Ps. 36:7 and 91:4). It is found in Ruth 2:12, which concludes the statement of praise by Boaz. He said, "Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge." In this connection we quote from, "**Refugee Mother**":

Faithful daughter-in-law of Naomi
Was the damsel from Moab named Ruth.

**She had left her own people and country
To know God and to serve Him in truth.**

Under His wings **she** had come to take refuge. "Now thy God is my God," **she had** said. She became an ancestor of Jesus, Who helps those who for refuge have fled.

New Testament

In each of two Scriptures a different form of a compound Greek word occurs. It is KATAPHEUGO and means, "flee for refuge".

Acts **14:6** At Iconium resistance to the gospel became intense and was about to become physical. Gentiles, Jews, and rulers combined in opposition to the preachers and planned "to treat them shamefully and to stone them." That meant, "to **kill** them". So the refuge for which Paul and Barnabas fled was shelter, not only from humiliating abuse, but from death itself. "They became aware of it. and fled unto" other cities.

Hebrews **6:18** It was with both the promise and the oath that God assured that "we may have a strong encouragement, who have fled for refuge to lay hold on the hope set before us."

We fled from sin and from the wrath to come. We sought shelter, the safety of home, the security of the high place, and, as did Ruth, protection under the wings of God.

In memory we hear again the dear old congregation. At a baptism in 1921 they sang at the water's edge, "How Firm a Foundation". Their voices rang with, "What more can He say than to you He has said, You who unto Jesus for refuge have fled?"

Having been blessed with this assurance and protection, let us abide in it. We are thrilled and exhorted by the song which ends with, "Under His wings my soul shall abide, safely abide forever."

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CAN MAN BELIEVE IN GOD? - #5

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Only two sources of knowledge are available to man: his five senses and revelation from a source outside man and nature. Atheists deny the second source and leave us only the first, saying there is nothing man can know except what he perceives through touch, smell, taste, sight, or sound. Obviously, a blind man can never experience colors or physical beauty. One born deaf can never understand or appreciate sound. Without one of his senses, man is lost absolutely to a knowledge of those things associated with that sense and is unable to create the sensations by himself.

Now with which sense do we perceive the religious concepts of sin, atonement, priest, sacrifice, altar, grace, and redemption? With only his five senses, man can no more conceive, on his own, of those spiritual concepts than the deaf can be enthralled by beautiful music. Among the plants and animals, what teaches us religion? Which natural phenomenon teaches us the concepts? Just as surely as something cannot come from nothing, so it is impossible for man to find those spiritual ideas through any of his natural senses, for nature neither contains nor suggests them. Their logical explanation is that they were taught us by a source outside both nature and man—and the only alternative is that of a revelation from a Personal Being able to inform us of our purpose for existing, of our failures, and of His means of remedying our fallen condition.

Where do we see, touch, hear, smell or taste morality? Did man create it out of nothing? Did he learn it from plants and animals? By himself, man was incapable of creating or inventing such ideas.

Thus, the only rational explanation for man's spiritual nature is that his origin is spiritual. As our senses cannot teach us religion and morality, that knowledge had to be communicated to us from an "outside" source possessing those characteristics. But communication, morality, and religion demand a Personality—One who imparted His own spiritual nature and ideas to mankind, His creation. That Personality is revealed to us in the Bible as Jehovah, the Great I Am, whose power and divinity are revealed in every facet of nature, so that all unbelievers are "without excuse" (Romans 1:18-23).

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

INTO GRATEFUL HANDS OR INTO THE TRASH?

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What do you do with bulletins, gospel papers, mimeographed lessons, and other printed teaching materials after reading them? After one use, often such material is thrown out or laid aside. Why not put such materials to good use? We are on this earth to do all the good we can, by whatever means is at our disposal. After we benefit from using teaching materials that come into our hands, we should give thought to sharing that benefit with others. This is one way to plant the seed of truth along the way in life. Freely we have received good from the word in print, and freely we should extend that good to others.

Our family and friends could learn from these lessons in print. Brethren in foreign lands, such as in Africa and in the Philippines, are begging for such material. Eyewitness accounts have come of such printed teaching material being passed from hand to hand, village to village, and town to town until it literally falls to pieces! As a song says, why so thoughtless do we linger while the fleeting days go by? Too often we neglect the simple things we can do, and excuse ourselves by talking about things we cannot do.

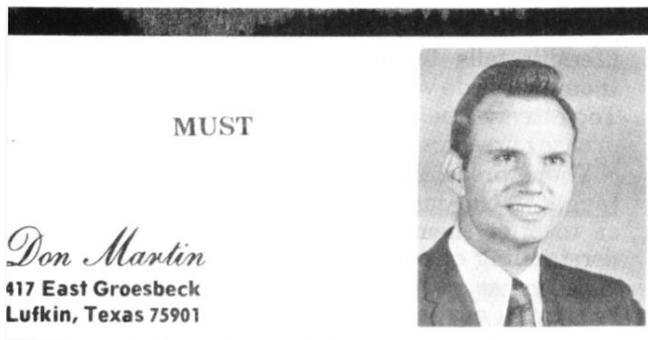
Young preachers like myself can benefit from lessons taught in the past, if someone would be so thoughtful as to offer them to us. We do not "inherit" an understanding of past battles, losses, victories, failures, and successes—and older saints are sometimes heard lamenting our lack of perspective about such things. The printed page helps younger men to learn from the struggles of past years, but that printed page in the possession of older brethren is often buried in boxes, stored in trunks, or stashed up in attics where no one can use them. Ultimately, they will be thrown out or burned up in "spring cleaning," perhaps by someone else who has no interest in such things.

For instance, the Bible Banner published in the 1940's can give insights and perspectives to many of us who were only born in that decade, or since then. Older brethren who took and saved those papers may not think to offer them to younger men now, and in many cases have even forgotten having them stuck back somewhere. When I mentioned this to an older brother a couple of years ago, he said, "You know, now that you mention it, I think I have some of those out back in the chicken coop." Sure enough, he did. And, he was glad for me to have them, droppings and all! I was glad to get them, droppings or no droppings! I'm still searching for all of Foy E. Wallace, Jr.'s original *Gospel Guardian* (1930's) as well as most of the *Bible Banners*, and would be glad to hear from some reader. But this article is not intended to simply increase my files. If some older reader has a stack stuck under the bed or in the garage (where they are doing no one but the rats any good), why not offer them to some

younger man who will be thrilled and benefited from something only going to waste now.

Quite a few older readers have back issues of papers printed in the last 25 years, but most young men born within that time cannot obtain those issues. Good lessons can still be learned from old copies of the *Gospel Guardian* (I am still searching for volume 4), *Searching the Scriptures* (anyone have volumes IX, 6; X, 1-12; XI, 4 through 6, and 12?), and *Truth Magazine* (wish I could find volumes I, 3,6,7 and 11,5). Many brethren have these papers stacked or boxed up for years back, and do not know what to do with them. Upon asking, a number of times I have been taken by some brother to the dusty attic of an old garage to look through magazines that ultimately will end up in the trash. While you have the chance to put these into the hands of someone who will use them, why not do so? Mention what you have not only to younger preachers but also to any younger men who are active in the Lord's work. Not everyone will be interested, but those who are will not be able to thank you enough!

While on the subject of sharing the printed page, many of you can also do someone good by sending *Searching the Scripture* to them.



Many people do exactly what they themselves want to do! They resent restraint and authority. This rebelling disposition can be seen in law enforcement as well as in most other civil and secular areas. Not a few also possess this selfish desire to paramourntly please themselves and do exactly what they want to do when it comes directly to the realm of religion. Educators tell us we should not use such words as "must," "necessary," and "you have to" in trying to motivate people — people resent authority and being told they have to do anything. However, there are certain things that God has said are necessary for man to do if man is going to enjoy the approval of God and heaven after awhile. The word "must" is expressive of God's authority and man's absence of choice to submit to God if man is going to be saved.

The word "must" (the word we shall examine) in the New Testament comes from the Greek "dei." Thayer defines dei (must) as follows: "It is necessary, there is need of, it behooves, is right and proper," (*Thayer's Greek-English Lexicon*, pg. 126). Now let us consider some occurrences of the word "must" and see what man must do.

MAN MUST DO SOMETHING TO BE SAVED. After the Lord had appeared unto Saul of Tarsus and

told him it was hard for him (Saul) to kick against the pricks (rebel against God's authority), this conversation took place: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Observe the Lord told Saul it would be told him what he must (dei) do (all emphasis throughout mine, dm.) After Saul went into Damascus, as the Lord had instructed him. (Acts 9:6-8), a gospel preacher named Ananias came to Saul and told him what he must do, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

The alien sinner must be baptized for the remission of sins (Acts 2:38, 22:16). The act of baptism is preceded by faith, repentance, and confession of Jesus' deity (John 8:24; Acts 17:30; Rom. 10:10). The Lord told Saul (later known as the apostle Paul) but at this time an alien sinner) that in Damascus it would be told him what he must do. In Damascus Saul was told to be baptized. Hence, man must (dei, it is necessary, there is need of, it behooves, is right and proper) be baptized after he has believed, repented, and confessed!

MAN MUST BE SAVED IN THE NAME OF JESUS. "Neither is there salvation in any other," Peter exclaims, "for there is none other name under heaven given among men, whereby we must (dei) be saved" (Acts 4:12). To be saved in the name of Jesus is to submit to the authority of Jesus (cf. vs. 12 with vs. 7). Individuals who pervert, substitute or flagrantly reject the teaching of Jesus will not be saved (Matt. 7:21-27; Rev. 22:18, 19; 2 Jn. 9; Gal. 1:6-9). Man must be saved in the name or by the authority of Jesus. Hence, Paul wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . ." (Col. 3:17).

MAN MUST WORSHIP IN SPIRIT AND IN TRUTH. Jesus taught, "God is a spirit; and they that worship him must (dei) worship him in spirit and in truth" (John 4:24). Friend, it matters not how you want to worship God or how I want to worship God — we must worship him in spirit (fervently) and in truth (according to the teaching of his word). Denominationalism is the result of different men rebelliously worshipping God in the way they prefer to the exclusion of the way God has commanded. Every act of homage to our God must be rendered to God out of sincerity and because his word commands it — whether it be "private" or "public" worship (in this vein of thought where is the authority in the New Testament, Jesus' doctrine and covenant (2 Jn. 9), for mechanical instruments? Compare Eph. 5:19).

AN ELDER MUST BE BLAMELESS. Elders are to rule and lead God's people (Heb. 13:7; 1 Pet. 5:3). It is God's will that every local church have elders, overseers, bishops, pastors, presbyters, or shepherds (Acts 14:23; Tit. 1:5). Understandably, as leaders and examples for God's people they must possess certain qualifications. "A bishop then must (dei) be blameless. . . ." Paul commands (1 Tim. 3:2).

Actually, the word "must" is involved in each of the qualifications (cf. 1 Tim. 3:1-7; Tit. 1:6-9).

Just as the alien must do certain things to be saved, men must meet these qualifications in order to be scriptural elders.

MAN MUST STAND BEFORE THE JUDGMENT SEAT OF CHRIST. The judgment is inevitable and necessary. Each individual shall be judged by Christ on the basis of what he has done and /or has not done "For we must (dei) 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).

Concerned reader, it matters not how man resents authority and being told he must do something — God requires certain things of man. This requirement is often expressed and reflected in such words as "must." Man must do something to be saved, must be saved in the name of Jesus, must worship in spirit and in truth, elders must be blameless. . . , and man must stand before the judgment seat of Christ. Therefore, the only thing man can do — if he wants to be pleasing to God — is what God has said he must do!

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THE NEWS LETTER REPORTS

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

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SOUTHSIDE LECTURES

DEE BOWMAN, 808 Fresa Road, Pasadena, TX 77502. This is to announce the SOUTHSIDE LECTURES at the Southside church of Christ, 808 Fresa Road, Pasadena, TX (Houston area). The dates are June 2-5. Housing arrangements can be made by writing Bro. Fred Gore at the above address. The following is the schedule of the lectureship:

THE CHRISTIAN: HIS LIFE MONDAY, JUNE 2

9:30AM "THE CHRISTIAN: HIS LIFE"
—Connie W. Adams 10:30 AM
"THE CHRISTIAN: HIS CHOICES"
—Harry Pickup, Jr. 7:00 PM
CONGREGATIONAL SINGING
—Directed by R. J. Stevens 7:30
PM "THE CHRISTIAN: HIS MORALS"
—Homer Hailey 8:30 PM "THE
CHRISTIAN: HIS GROWTH"
—David Edwin Harrell, Jr.

TUESDAY, JUNE 3

9:30 AM "THE CHRISTIAN: HIS ABILITIES"
—Homer Hailey 10:30 AM
"THE CHRISTIAN: HIS TIME"
—David Edwin Harrell, Jr. 7:00 PM
CONGREGATIONAL SINGING —Directed
by R. J. Stevens

7:30 PM "THE CHRISTIAN: HIS RECREATION"
—Connie W. Adams 8:30 PM
"THE CHRISTIAN: HIS FAMILY"
—Harry Pickup, Jr.

WEDNESDAY, JUNE 4

9:30 AM "THE CHRISTIAN: HIS WORK"
—David Edwin Harrell, Jr. 10:30 AM
"THE CHRISTIAN: HIS WORSHIP"
—Harry Pickup, Jr. 7:00 PM
CONGREGATIONAL SINGING
—Directed by R. J. Stevens
7:30 PM "THE CHRISTIAN: HIS POWER FOR
VICTORY"
—Homer Hailey
8:30 PM "THE CHRISTIAN: HIS MONEY"
—Connie W. Adams

THURSDAY, JUNE 5

9:30 AM "THE CHRISTIAN: HIS RELATIONSHIPS"
—Homer Hailey 10:30AM "THE
CHRISTIAN: HIS HOPE"
—Connie W. Adams 7:00 PM
CONGREGATIONAL SINGING
—Directed by R. J. Stevens 7:30 PM
"THE CHRISTIAN: HIS REWARDS"
—Harry Pickup, Jr. 8:30 PM "THE
CHRISTIAN: HIS ATTITUDES"
—David Edwin Harrell, Jr.

WEST COAST SPANISH REPORT

MELVIN ROSE, 8221 Somers Dr., Anaheim, CA 92804. More than a year ago we initiated procedures to bring Jose Luis Arroyo from Mexico to work with us in the Spanish work in Southern California. I am happy to report that Bro. Arroyo has received his visa and plans to arrive around April 1st. The Arroyos will be a great help in the local work. Bro. Arroyo has been preaching the gospel some 12 to 15 years, so his experience will greatly aid the Spanish work in Orange County. Also things continue quite well in the Spanish speaking church in Tustin Santa Ana. As for me, I have had as many as five classes a week during the past month. However, despite our busy schedule I was able to go and see Bro. Alvarado in Tijuana. I had the privilege of preaching twice in English, at the West Covina and Lancaster congregations. Any time brethren in the area would like me to speak for them, I can do it, because I am free on Wednesday nights, plus both morning and evening services on Sundays (we meet from 12:30 to 2:30 p.m.). Phone: (714) 893-5279.

GLENN SEATON, 170 Brunswick, Paducah, KY 42001. During the month of February the 32nd Street church in Paducah ran 20 thirty second television commercials on the local N.B.C. affiliate. This idea was taken from the Lockland congregation in Cincinnati which had great success with similar program. The commercial offered a free Bible Correspondence Course and was shown once each day, Monday through Friday, between 9:00 a.m. and 3:30 p.m. The results were simply amazing! At this writing we have had 94 requests for the course. We have had requests from four states and as far as 70 miles. Out of the 94 requests, 41 people have finished the first course and are now working on additional material. I am now in my fourth lesson in a home study as a result of the commercial. Two other classes are being arranged at this time. Details are also being worked out for a possible Bible Class at the Kentucky State Prison at the request of one of the inmates. Our plans are to visit and try to study personally with every person that has requested the study material.

The total cost for this project was about \$1,200. This included 20 commercials, production, and a telephone answering machine. This congregation was so pleased with the results that we are considering dropping our bulletin and using the money to run these commercials once each year. This information is passed on with the hope that many congregations will look into the feasibility of television advertisement in their area. I personally feel that television is the best medium available in many areas to contact people who are interested in a study of God's Word. Why not open up many doors of opportunity in your area through this successful medium? I will be happy to supply any additional information or help to any congregation interested in a similar project. Phone: (502) 554-3044.

THE WORK IN GERMANY

JACK MILLER, PSC Box 7989, APO NY 09012. There is now a faithful church meeting in the Sembach area of Germany. This is about 15 miles from Kaiserslautern, W. Germany. There are currently five families meeting from house to house. We are looking for a place to rent for a more permanent meeting place. We are determined to worship in spirit and truth after the New Testament

order and welcome all that would want to meet with us. The following people can be contacted:

Andy Croley, PSC Box 3358, APO NY 09130 Sembach Military 7081/7325.

Dennis Poyner, PSC Box 519, APO NY 09130 Sembach Military 7201/7015.

Fred Gosnell, PSC 2281, APO NY 90130 Sembach Military 7889.

PREACHER AVAILABLE

DONALD LEE, 14651 Flair Dr. Houston, TX 77049. Preacher 46 years of age with 20 years of experience would like to relocate this summer. Interested in the states of Texas (Gulf Coast), Kentucky or Alabama. However, I would consider other states of the south. If interested please write me at the above address.

PREACHER VICTIM OF FIRE

CHARLES ANDREWS, Rt. 3, Box 338, Perry, FL 32347. Bro. Andrews preaches for the Spring Warrior church and recently saw his house burn, along with his library. He asks if any preachers have duplicate books to please send him a list and prices. He desires very much to rebuild his library.

KNOW ANY ROLAND SUTTON'S?

(Taken from the Imhoff Avenue Messenger of Truth, Port Arthur, TX.) We are happy that Roland R. Sutton obeyed his Lord in baptism on Friday the 25th of January. He is 70 years old, has lived in this community for years and never attended services at any church. He made up his mind he was going to attend church services somewhere and so one Sunday morning he walked into our services and asked if we would teach him the truth. With an open heart like that he was a 20th century Cornelius. But my point is, how many Roland Sutton's live in your neighborhood? How many are still in ours? We were fortunate ... he came to us and asked for the gospel. Many, just like him, will die before they get around to asking. We must "seek and find" them—Rick Lanning.

RONNY MILLINER, P.O. Box 371, Middlebourne, WV 26149—The church here has concluded a most edifying week (March 24-30) in which Connie W. Adams preached in a gospel meeting. This was the first time the church here had tried day services. Theme for these morning studies was "The Home." The enthusiasm and interest shown in these studies showed that it was well worth the effort. A brief question and answer period followed each lesson. The average attendance for the morning services was 62. Interest from the morning sessions seemed to carry over into the evening periods. Attendance for the meeting was the highest here in years with an average evening attendance of 140. We rejoiced to see three baptized and two restored during the week. Brother Adams did an excellent job preaching the gospel. Our next extended effort will be a Summer Bible Study June 16-20 with the general theme "Lessons From History." We invite readers in our area to visit with us. May God be praised in all our efforts.

IN THE NEWS THIS MONTH:

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(Taken from bulletins and papers received by the editor)

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 XXI

JUNE, 1980

NUMBER 6

Restoration Footnotes

Earl Kimbrough

2212 Malibu Drive
Brandon, Florida 33511



FIFTEEN MILES FROM HEAVEN

Moses E. Lard, the well-known gospel preacher of the nineteenth century, kept a preaching appointment at Richmond, Missouri, in 1853. As he was hitching his horse near the meetinghouse, a black man named Dick, a brother in Christ, approached him and introduced himself. He told Lard that he once belonged to the church at a place called Stanley's, where an "old brother Warrinner" used to preach, but that after Warrinner's death, the church there ceased meeting, depriving Dick for a long time of the privilege of assembling with the saints. Yet, his faith in Christ had remained steadfast. "I have come fifteen miles today to hear you preach," he said, "and I have brought with me my young master, Thomas. . . . I think he would be a Christian if he knew how.

After being introduced to Thomas, Lard went into the house to begin to services. He strongly believed in divine providence and wondered to himself if God's hand were in the presence of Dick and his master. The audience was large, but not a Christian there had come fifteen miles, a considerable distance in that day. But here was a bondservant who, after having worked hard all week, had traveled that far to attend the meeting.

Lard was still thinking about Dick's words as he entered the pulpit to begin his lesson. "Thomas was in the congregation—a circumstance which I determined not to forget for the next hour and a half," he later recalled. And through his speech, he kept steadily in mind "a plain honest boy of sixteen." The simple sermon, deliberately delivered in the "plowman's phrase" that had been Lard's early dialect, accomplished its purpose. When the invitation was extend-

ed, Thomas went forward and gave the preacher his hand.

"Poor Dick was as near Heaven then, as he will ever be again, till he reaches that blessed abode. He could not sit, he could not stand, he did not shout, but clapped his hands; while tears ran over those toil-worn cheeks. He meekly occupied a distant corner of the house; and I felt, if angels delight to gather around the heart that is full of gratitude to Christ, surely they must have a strong pleasure in folding their wings in that corner just then." Thomas was baptized into Christ that evening.

A little more than two weeks later, at the request of Dick and Thomas, Lard went to the community near their home to preach for two days in the shade of some large trees. There a modest stand and some crude seats had been erected to accommodate the services. Resolved to make the most of the limited time, the first day Lard preached two and a half hours to a large audience of "an honest, agricultural people, blessed with pertinent common sense and sound hearts." The sermon made a favorable impression on most of those present. The next day the audience, undiminished in size, gathered again to hear another equally long sermon. At the close, four men came forward to confess Christ. Excitement was such that Lard thought it would be unwise to leave the people in their present mood in order to meet another appointment where nothing might be accomplished. So he decided to stay.

The third day eight more confessed their faith in Christ; and before the meeting closed, forty had been baptized for the remission of sins. Furthermore, those who remained of the old Stanley's church came to take seats in the assembly of the saints. On the Lord's Day, the brethren, old and new, met at a convenient place a mile distant to organize a New Testament church. They invoked the protection of God and resolved to be faithful in his service. "A table was then spread, and on it were placed the emblematic loaf and cup. The supper was then eaten in memory of the Master, a song sung, and the services of the hour closed." (*Lard's Quarterly*, September 1863, pp. 23-25.)

The church, known as South Point, was located in Fay County, Missouri. It came into existence primarily because a chattel slave who was also a bondservant of Christ loved both of his masters enough

to travel fifteen miles to hear the gospel. That journey may have been the difference between heaven and hell for Thomas, and for many others as well. God, in the exercise of his providence, very often uses what to us may seem to be an insignificant act of faith to accomplish his purpose.

Heaven indeed may sometimes be just "fifteen miles" away.

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Editorial

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APPRAISING "A REAPPRAISAL AND A WARNING"

Elsewhere in this issue appears an article co-authored by Ed Harrell and Tommy Poarch entitled "The Philippines — A Reappraisal and a Warning." We urge you to give it a careful reading before continuing with this article. Their article grew out of a two month trip around the world during which time they spent two weeks in the Philippines. We print their article for two reasons: (1) We have carried (as have other papers) considerable information about the Philippine work; (2) These are good and worthy brethren whose views deserve to be heard. With many of the views expressed by them we are in accord. However, we take exception to some of their comments and feel duty bound to devote some space to a response.

That there have been unworthy brethren in the Philippines, none could deny. We have some in this country. There has been a weeding out of such men over a period of time and that certainly ought to continue as long as brethren in this country support men there. Some of this has been made possible by men of integrity in that nation who have gathered and presented undeniable evidence for the benefit of churches here in forming a judgment as to their future involvement with such men. The work in the Philippines has been going on since the late 1920's and has survived Premillennialism, World War II, institutionalism and unworthy men. There are some men still at work who have been faithful all through the years with or without American support. We are fully convinced that should all American support be stopped immediately, such men would continue to work as they have in the past. While such cessation of support might greatly hinder the fruitful labors of some good men, it would certainly further identify any who work only for the loaves and the fishes.

The Nature and Extent of Their Trip

Brethren Harrell and Porch spent a total of two weeks in the Philippines and came away with the assessment that "sporadic visits" cannot give us accurate information. Well, gentlemen, that places your assessment in doubt, doesn't it? Faithful brethren have been in touch with the Philippine work for a number of years now. American service men stationed there have had a close-up view for a long time and their stays could not be described as "sporadic". Additionally, several visits have been made to the islands by members of such churches as that composed of ser-

vice families on Okinawa who supported preachers there. Since the late 1960's there has been much contact with that work. Beginning in 1970 and every year thereafter, teams of American brethren have made trips which have taken them to most of the islands where congregations exist. These include Roy Cogdill, Cecil Willis, J. T. Smith, James P. Needham, Dudley R. Spears, Earl Robertson, Larry Hafley, Leslie and Roy Diestelkamp, Jady Copeland, Frank Butler, Keith Burnett, William Battles, Wallace Little, Arnold Granke, Paul Casebolt, Jim Puterbaugh, Hiram Hutto, Leo Plyler, Ben Shropshire, Bob Buchanon, Harold Trimble and possibly others inadvertently omitted. The writer has also made two such trips and is personally acquainted with all the others who have been. There has been a wide exchange of information among the various brethren who have gone. I know about 400 native preachers by face. I have personally preached on the islands of Luzon, Mindoro, Tablas, Cebu, Palawan and Mindanao. Over the past ten years I have corresponded with many of the brethren and have a filing drawer full of such correspondence. I have traveled with them by plane, boat, horse-drawn conveyance, motorcycle, bus, taxi, jeep and by foot. I have stayed up nearly all night with many (after being in services all day and half the night) studying the Bible. I have laughed with them, cried with them, baptized some of them, rebuked some, apologized to some, exhorted and encouraged. I have traveled and worked for days at a time with some of the abler preachers among them. I have seen them under all sorts of situations. I have slept in their houses and eaten their foods. I have made it a point to stay in touch with the other men who have made such visits. Very frankly, I am much more disposed to trust the accumulated information and impressions of these 23 or so brethren who have gone to travel and labor among the churches (some making several trips) for periods ranging from one month to a full year than I am the appraisal of two brethren who spent two weeks, saw very few of the brethren and assessed the matter from that vantage point together with an accumulation of reports from various sources before going.

Brother Harrell did some academic lecturing while there. Neither of them went to Mindoro where there are many congregations and where the Philippine work actually began. They did go to Davao City on Mindanao but they did not visit the two provinces on that island where most of the congregations are found (Cotabato and Zamboanga). They did not venture out into the rough mountain areas near Davao City where there are many churches which were largely established and nourished by the late Ruben Notarte. Several American brethren have gone among those churches and they can tell you how "accessible" transportation is into that region. Ask Paul Casebolt, Leslie Diestelkamp or Ben Shropshire. They did not go to the remote island of Palawan where there are now many churches. They did not visit the Visayas where there are churches multiplying. How do I know this? I asked them face to face.

They spent some time in Manila, worshipped twice with the Pasay church, flew down to Davao City and

back and brother Poarch made a trip up to Baguio City where he met with a preacher whom he had been asked to see. While he made a visit to Philippine Bible College and talked with the president, he did not see Andrew Gawe or any of the faithful brethren in that area. They talked with at least two men who have personal axes to grind. It was one of these who reported that the late Romulo Agduma said he thought there might be \$1,000,000 a month support going into the Philippines. Not only do I not believe that this figure is anywhere close to reality, I don't even believe that Romulo Agduma said any such thing and have good reason to suspect the motive of the one who is said to have reported this to these good brethren. Their estimate of» how much American support goes over there ranged from \$150,000 to \$1,000,000 a month. That is a wide variance and only underscores the incompleteness of their actual knowledge of the situation.

Others Have Warned

All of the brethren who have gone over there in recent years have warned brethren in this country to do as much checking as possible before agreeing to support any preacher there. Reports have been published in this paper as to how much a school teacher is paid, a carpenter, and other lines of employment. We are indebted to these brethren for updating this information to current times. That should prove a useful guideline for brethren in making their decisions. I have had a part in locating support for several preachers in that nation. With few exceptions, these men have worked well. It was my practice always to urge the brethren who supported them to require a regular and frequent report of their work and a full disclosure of total support received. I have consistently advised brethren not to continue support to any man who was unwilling to do that. Others have offered the same advice. It is a fact that some men have collected names and addresses from periodicals which have fallen into their hands and have sent out blanket appeals to many different places. It was consistently my practice (and that of others I could name) not to recommend any man for support who had left denominationalism or liberalism within the last two years prior to considering such support. Others can speak for themselves, but this writer personally resents, not only on his own part, but on behalf of many good American brethren, to say nothing of faithful men in the Philippines, any statements about "buying converts" with promises of support.

Churches Need To Move Toward Self-Support

We agree with what they have said about the importance of developing churches which support their own men and work. There have been some churches in the Philippines which have had a part in supporting native men. On the last visit this writer made to the Philippines, Romulo Agduma urged that several sessions be devoted to discussing with a large number of preachers the urgency of teaching brethren to give as prospered and to assume as much of their own preacher support as possible as soon as possible. That was in 1975. At his suggestion I spoke three evenings and fielded questions from brethren for a long time

each night. While we rejoice in the good work done for so long by good men in South Africa, a work which these brethren heartily recommended, it should be said that American brethren have been working there for about 30 years on support from American churches and there are also some native men receiving American support now. Most of the sound churches in the Philippines have been developed within the past twelve to fifteen years and many of them are less than five years old.

Respecting Bible Principles

Whatever sociological presuppositions and personal judgments may be involved as to how best to develop self-supporting churches, there are certain Bible truths which must not be ignored. (1) It is scriptural for a congregation to send a preacher elsewhere to help another congregation (Acts 11:22-24). (2) It is scriptural for a congregation to send to meet a preacher's needs while he labors elsewhere (Phil. 4:15-16). (3) It is scriptural for a plurality of churches to provide wages for a preacher to labor elsewhere (2 Cor. 11:8-9). (4) It is scriptural for brethren to uphold the hands of those who preach the gospel on the strength of recommendation from those who know them (consider the closing verses of several of Paul's letters). Personal opinion about specific cultures and about the best way to encourage self-sustaining churches should not be allowed to over-ride these Bible truths. The nationality or culture of the man being sent, or receiving support does not enter the matter unless it is intruded by the personal opinion of some.

Cure Worse Than The Disease?

While these good brethren have sounded timely warnings about "paternalism" in foreign evangelism, it is difficult for me to see that their suggested remedy is any better, and, indeed, may be far worse. While there have been, and yet are, dangers in what they have called the "recommending" system, there are also dangers in their suggestion that "a more permanent American presence in the area" should be worked out. My question is a simple one. Why are American workers permanently needed in a country where there are over 600 native preachers? What would be their role? Would they be there to evangelize that country? Native men are already doing that. Many of them are well educated, experienced and frankly, many of them can preach better than some of us can. Would their role be that of supervisors? Is this not the essence of their suggestion? If so, then that is paternalism gone to seed. Is it not good old American arrogance to even suggest it? Is a work not to be counted worthy or valid unless there are Americans on hand to oversee it?

Further, while all agree that amends should be made in any case where a brother is receiving far too much support, we question the right of any two brethren to fix an absolute amount which covers all men in all cases regardless of family size or place of work, an amount fixed by men who live 10,000 miles from the scene they seek to regulate. Further, they have not taken into account the fact that some men in the Philippines have bought radio time, printed tracts, paid travel costs, bought Bibles, rented meeting places and other expenses from the total amount received

which brethren in other countries (some in South Africa, for instance) have counted as a "working fund" and from which such expenses are deducted from what is considered family living expenses. What is sauce for the goose in South Africa ought to be sauce for it in the Philippines. These brethren need to write some more "Reappraisals and Warnings."

Personal Talks

The writer spoke with brother Harrell about this by telephone soon after receiving this article and was recently in Birmingham where he met with both brethren Harrell and Poarch and said personally to them most of what is in this article. We are not out of sorts with each other. Both of them, as they stated, have a keen interest in the work of the Lord world-wide and both have had a part in such work in the past with future plans in that direction. All of us can learn from their experience and their warnings. Regardless of that, we felt some things needed to be said from a different vantage point. They do not, nor do I, want to see a running battle among brethren over this. Read it, study it, then use it as you think best. If either or both of these brethren think our remarks have been inaccurate or unjust, then reasonable space will be provided from them to say so.

THE PHILIPPINES—A REAPPRAISAL AND A WARNING

Ed Harrell and Tommy Poarch

We have just returned from a two-month trip which has taken us collectively to nine countries including the Philippines, Australia, Singapore, South Africa, Argentina, Italy, and England. We preached extensively and visited with many brethren who are receiving support from American churches. We want to report that we are thrilled by much of what we saw. Among others, we visited with Rollie McDowell in Australia, Phil Morr and Brownie Reeves in London, Gardner Hall and Tommy Holly in Buenos Aires; and Jimmy Lovell, Gene Tope, Piet Joubert, Paul Williams, Ray Votaw and others in South Africa. In each of these places we found the work to be vigorous and in need of additional workers. We hope to write some more specific reports about these impressions in the near future.

We feel compelled by conscience, however, to first write a serious warning about the dangers which we believe exist because of the tremendous flow of American money into the Philippines. We do this only after serious reflection. It would be much easier to say nothing. We know that some good people will be seriously offended by our conclusions. But we ask everyone to study the facts and to react with reason.

The clear truth—and one difficult for Americans to understand—is that American money can do harm as well as good. What is at stake is not simply the possibility that much American money is being wasted, but rather that the cause of Christ in the Philippines is being injured by the support that is being sent. If that is the case, and we believe it is, the

only solution is to begin to stop the money. We have made a full set of recommendations at the end of this article; the import of them is that this is the only short term solution to the many problems in the Philippines. We know that this is a drastic recommendation and we urge you to read the remainder of this article objectively to determine whether it is justified.

One further point of introduction. We are not the first American visitors to reach this conclusion. Others who have been to the Philippines—and some who have worked in other underdeveloped areas (and other countries must surely at some point bear the same kind of scrutiny)—have long believed that the Lord's cause is not served by wide-scale support of foreign preachers with American money. Even the strongest advocates of support for native preachers, including brother Wallace Little, admit that there are serious problems in such efforts. We believe it is time to face these perils directly, and we stand ready to answer any questions that are raised. We hope that the discussion that follows will reflect the dignity and honesty that the subject demands.

Not a Condemnation of Foreign Work

We want it clearly understood that this is not an attack on foreign work. Nor is it a defense of everything that is done in America. We both have a strong interest in seeing the gospel preached abroad. We have both lived abroad in the past and we both are making plans to go overseas again to try to establish the cause of Christ in Asia. We both work with congregations that have strong financial commitments to foreign work. Those who oppose institutional orphan homes supported by churches have often been accused of opposing relieving the needy; we hope this article will not meet with that type of emotional misrepresentation. If we are wrong, it is not because we oppose preaching the gospel abroad.

Not a Condemnation of Native Preachers

We do not believe that all Filipino preachers are dishonest and all American preachers are honest. We do believe that American churches are generally better able to judge the honesty and quality of American preachers and Filipino churches are better able to judge Filipino preachers. The difficulty of judging moral credentials and making sound financial decisions increases proportionately with the distance of the culture from America. For instance, in the cases of men like Rollie McDowell in Australia, Piet Joubert in South Africa, and Arrigo Corazza in Italy, it has been relatively easy for Americans to judge the quality of the men and the extent of their financial needs.

Underdeveloped societies present quite different kinds of problems. Money has a particularly corrupting influence in underdeveloped cultures; it attracts the avaricious; and it has the potential to do great harm to the cause of Christ. It may be that small amounts of money, used with great discretion and care, can help the cause in such countries. For instance, in South Africa there are growing and impressive churches among the Africans, coloreds, and Indians. These churches have grown slowly and solidly, based largely on the preaching of committed

native Christian men who asked no financial reward for their labors. After years of testing, a few natives have been given support. In each case, the men have been recommended and partially supported by their own brethren, receive support equivalent to others in their society, and work in close association with the more mature preachers of the country. We believe that the wisdom of the South African brethren is apparent in the strength and stability of the native churches.

The Philippines presents an entirely different scenario. Literally hundreds of preachers are receiving support from America (probably over 500); many of them are taking huge sums of money in the context of their culture; almost all are working without any Filipino support or any sustained association with mature American preachers. The essential ingredients for knowing the moral character of these men are almost completely lacking—we do not believe that sporadic visits can accomplish this purpose. We believe that it will be clear from the facts presented here that American churches have not been supplied with adequate and correct financial information.

In New Testament days churches supported men whom they knew and trusted. Questions about moral character, proper financial support, and general trustworthiness did not arise when congregations supported Paul, Barnabas and Silas. We believe there is an obvious wisdom in this. While such direct relationships may not always be possible, they are clearly highly desirable. American churches can act with confidence when they support those whom they trust. And, when people are converted in underdeveloped areas, they can act with confidence in supporting those that they know and trust. Only with great care can American churches escape both the accusation and the reality of buying converts with promises of support.

Not a Condemnation of the Philippines

We do not call into question the integrity or the accomplishments of those who have worked in the Philippines in the past. Although we sharply disagree with the methods of brother Wallace Little, we are not questioning his good intentions. Nor is this a condemnation of all Filipinos. We are confident that there are fine Christians in the Philippines.

The problem is that the work in the Philippines apparently has attracted dishonest leeches because of the huge sums of American money going into the country. Everyone admits this. Nearly every Filipino preacher we talked to told us horror stories of corruption. Brother Little agrees that there has been stealing and open misrepresentation about support. Filipinos are no different from Americans. If Americans were paid huge salaries (say \$100,000 per year) to preach, the result would be corrupting.

We believe that the recommendations made at the conclusion of this article (which generally urge the cessation of support for Filipino preachers) will have a healthy effect in the Philippines. This is the only way we see that the bad element—an element that can only have a devastating effect on the spread of true religion—can be winnowed out of the work. The real Christians in the Philippines will remain faithful

without support—as they have in the past in the United States and as they are now doing in South Africa. Perhaps somewhere down the line a more discriminating judgment can be made about what the American role should be in encouraging Filipinos. We shall have more to say about that at the conclusion of this article.

The Question Is How

The question, then, is not whether we should support foreign work, but how we should go about it. We believe there is no substitute for sending good men to preach, and we want to urge brethren to think both about going and sending. The South African work provides a good alternative about how to proceed in poor cultures. In short, there are other ways. We are not bound simply to send money to places we do not know, to people we do not know, in amounts that we do not understand. The reports may be less spectacular than in areas where American money flows freely, but neither will one find the problems and perils that come with mixing money and conversion.

General Problems in the Philippines

We believe that several general problems pervade the work in the Philippines. We do not intend to explore the ugliest details. We do have considerable material in hand that deals with each of these problems and we would be happy to share this information on request. Please feel free to call either of us if you wish to discuss the matter further: Ed Harrell: 205-967-4804; Tommy Poarch: 205-798-4789.

1. **The Magnitude of the Problem.** A very large amount of money is going from conservative churches in this country to the Philippines. No one knows how much. We estimate the amount to be in excess of \$150,000 per month. Perhaps that much more is being sent by individuals. Before he died, brother Romulo Agduma reportedly estimated the amount to be around \$1,000,000 per month. This does not speak to the thousands of dollars that have been raised in the yearly "benevolent" campaigns that have been supported by Americans. Nor does it consider the constant "special" pleas for typewriters, motorcycles, auto repairs, and countless other personal appeals which most every American church has received. At the very least, the size of this undertaking deserves serious and calm review. Perhaps as many as a hundred preachers could be supported in foreign work with this kind of support. We need to look dispassionately at the alternatives.

2. **Over-support and Its Attendant Problems.** The main thrust of this article will be simply to demonstrate that the native preachers in the Philippines have been consistently over-supported and that they have come to expect and demand such treatment. We believe that the facts on this point are absolutely undeniable; in the next section of this article we present some examples of the extensive evidence we gathered. On the face of it, such merchandizing of the gospel is wrong. There is absolutely no excuse for paying a preacher two to five times what he could earn in a good job in his society. No American church would pay a preacher \$50,000 to \$150,000 per year. And no honest man would take that kind of compensation to preach

the gospel. The evil that undergirds such a system is readily apparent.

The first evil is the tendency to attract outright frauds and rascals with exorbitant salaries. Who would expect otherwise? We can not judge individual preachers on the basis of a brief visit (nor do we believe others can on the basis of occasional visits), but there can be no doubt about the immorality of the system. And we can tell you that stories of corruption are everywhere in the air in the Philippines—stories of adulterers, drunkards, liars, and preachers threatening mayhem and murder against those who oppose them. We can tell you that we have received letters from people in the Philippines who plead for anonymity lest they be murdered by those receiving support from the United States. It is unthinkable that such a system should be encouraged. One sure way to identify the wicked men is to ask them to work for the Lord from conviction. The time has come for a period of proving in the Philippines. We do not believe there will be an end of such charges until a purification takes place.

An additional form of corruption in the Philippines involves the deceptive solicitation of money. Many preachers in the islands receive more money than they report. Some of them make openly fraudulent reports. This practice is a matter of open discussion in the Philippines—preachers label these funds "undercover money." Some of brother Wallace Little's closest friends and advisers are guilty of precisely this practice. It is hard to label this practice anything less than lying—and apparently it is epidemic in the Philippines. Undercover money" is probably an inevitable consequence of supporting unknown men in a remote and little understood society. Nor is it a problem that can be solved by occasional and transient visits. Men's characters can not be judged so easily; we believe that brother Little's experience in the Philippines forcefully illustrates that point.

It must also be noted that the benevolent relief that has been sent to the Philippines has been subject to misappropriation. Again, some of this has been made public and verified, but the feeling among some in the Philippines is that scandal goes deep into every such effort that has been made. Clearly, some Filipinos have enriched themselves off the generosity of American saints.

A final, and more far reaching, problem with over-support is that it undermines the independence and integrity of native churches. When a preacher is supported from America at a level far above that of others in his society, it clearly undermines the desire and ability of others to support their own work. There is little evidence of any effort on the part of Filipino churches to become self-supporting. The church in Manila (Pasay City), where two preachers are being supported at a level of probably around \$1500 per month, reported in December, 1979, an average attendance of 64 per Sunday and a contribution of about \$21.25 per week. But, even if Filipino Christians had the very best intentions and gave liberally, there is no likelihood that they could ever support their preachers at near the level they are now receiving from the United States. The discussion of wage levels that follows will

make that apparent. And so, what is left is a permanent dependence, a paternalistic relationship in which the native churches have little control over their own works (we know of a number of churches that have repudiated the preachers being supported from the U.S.) and have little incentive to support themselves.

3. **The "Recommending System" as Denominational Organization.** Perhaps the most destructive feature of the present system of support in the Philippines is the "recommending system" that is used. We believe that the problems discussed here are pervasive, though they are difficult to document. But it seems to us that such problems are inherent in any broad system in which support is sent on the basis of second and third-hand recommendations, or when one man, such as brother Little, tries to assume a broad role as a "recommender."

We believe that many Filipinos understand this as little more than a denominational hierarchy. And there has been some reason for them to so perceive it. For instance, we were sent a copy of a letter written by brother Little to a Filipino seeking support which stated: "Third, I need letters from (three Filipinos) who together represent me in your nation there, to make recommendations as to who should be supported, and who should not." It is hard for me to believe that this represents brother Little's practice, and surely not his convictions, but I believe it is a framework that many of the Filipinos understand. They talk openly of those who have "recommending powers" in their districts, and there have been repeated charges of "extortion" being practiced by those with such "powers." We believe the error and treachery of such a system is too obvious to demand further discussion.

Over Support—The Facts

While one may be dismayed by the apparent presence of wide-scale scandal in the Philippines, it is true that each man must be judged individually and one might be inclined to try to bear with the confusion until the multitude of charges could be investigated. And while the "recommending" system as it has developed in the Philippines is shot through with dangers, one might bear with it until some more permanent American presence in the area could be worked out. It will take some men of great wisdom and long experience in the Philippines to sort out all of those problems.

What can be demonstrated beyond any doubt is that many Filipino preachers (including some of brother Little's close associates) have solicited and accepted exorbitant salaries, sometimes with brother Little's assistance. To say that some of the Filipino preachers have misrepresented their needs is a gross understatement. To say that they do not deserve the confidence of American brethren is a simple fact.

The facts are these. It is virtually impossible to tell what most Filipino preachers are receiving because of the practice of soliciting "undercover" money. However, it is common for preachers to report incomes of \$300 per month and most we talked to in the Philippines blandly asserted that one needed \$300 to \$500 to live. As early as 1977 brother Little solicited

\$500 per month for two of his close friends. We do not know what many of those preaching in the Philippines are receiving, but we do know that one of the above mentioned men was reporting \$700 monthly income in 1979 and receiving at least \$50 more that was not reported. Some of those receiving over \$300 have reported themselves in dire financial straits, as have some of those making much larger incomes. There are probably many preachers in the Philippines who are receiving much less, but it is impossible to tell who they are. What we do know is that it is common to ask for, plead as a matter of necessity, and receive sums ranging from \$300 to \$750 and perhaps more. And in this category are most of the men most trusted by Americans.

Here are the facts about Filipino wage scales at the beginning of 1980.

1. Wages in the Ministry of Labor in Manila (From List of Positions in the Ministry of Labor With the Corresponding Upgraded Range and Minimum Salary Per National Budget Circular No. 305)

Nurse	\$ 61.75 per month
Electrician	\$ 53.25
Mason	\$ 43.62
Auto Mechanic	\$ 53.25
Bookkeeper I	\$ 79.25
Economist	\$115.25
Trial Attorney	\$137.00
Clinic Physician	\$151.37
Ministry Budget Officer	\$214.37
Chief Legal Officer	\$261.62*

*(This is the highest paid job in the Ministry of Labor aside from the Bureau heads who are appointed by President Marcos)

2. Current Pay Scales for Public Education Systems.

Secondary School Teachers with Masters Degrees	\$ 79.25
Jr. College Instructors with Masters Degrees	\$101.62
Jr. College Instructor III with Doctor's Degree	\$118.00
Highest Pay for School Principal	\$151.37
Highest Paid School Administrator	\$175.62
Top Pay for School Division Superintendent	\$204.00

We have a staggering amount of statistical material which comes out at the same place. A few jobs in the Philippines probably pay better than these. The top professors at the highest paying university in Manila, De La Salle University, earn slightly over \$300 per month; their job is comparable to that of a Harvard professor who makes \$60,000 a year. Some people working as business executives probably make considerably more money, as do business executives in the United States. But the evidence is overpowering; one who makes \$100 per month in the Philippines has a good job; the category at \$150 per month includes doctors, lawyers, professors, and other professional people.

It is a monstrous thing that has happened to us. Preachers are receiving two, three, four, five times as much as upper-middle-class wage earners. It is clear that the gullibility of American churches has made them subject to profiteers. The Filipinos have known it for a long time—it is time we found out.

What possible excuse could there be for this enrichment of a few men in the Philippines? Is it because they have great expenses that go with their preaching activities? Travel is cheap and readily

available. But perhaps they are helping others with this vast excess of funds. Who will believe that a man who takes money under false pretenses will be so kind hearted. And what of the Scriptural implications of such an argument. Is that a Scriptural plan for benevolence? Are a preacher's "wages" to include whatever "assumed" financial responsibilities he decides to undertake? Everyone knows the answers to those questions.

And there is ample evidence that the excess money has never been intended for such purposes. That is not the way the solicitations have been represented. Americans have been told repeatedly that these salaries were needed in order to live in the Philippines. One brother reported each quarter that he needed \$300 per month to feed his family, and much more to pay his rent, educate his children, etc. One wonders how all of the doctors and lawyers—much less electricians and carpenters—have survived.

Recommendations

We humbly and sincerely offer these recommendations as the best short term plan to follow:

1. Under no circumstances should Filipino preachers be supported above the level of \$150 per month.

2. Support should be STOPPED TO ALL those who have been receiving excessive salaries in the past.

3. No church should send money to the Philippines unless it is confident of the moral integrity of the man receiving the support and unless it is certain that he is reporting his total income accurately. Frankly, we do not see how that assurance is possible under the present circumstances.

4. Under any circumstances, American churches should initiate a plan for the regular reduction of support (perhaps over a three year period) which would encourage the transfer of responsibility to Filipino churches.

We hope that in the long term, when better conditions have developed in the Philippines, other possibilities may arise. It may be that a careful use of American money at some point in the future might be helpful. Here is an assessment written by a deeply concerned Filipino brother:

THERE ARE **THREE PROPOSALS** that may give SOLUTION to the major problems in the Philippine work—Itemized as follows: 1) TO CUTOFF ENTIRELY all Filipino preachers' support from American churches and CHECK WHO IS THE MOST FAITHFUL. Comment: Number 1 is too drastic; the INNOCENT ONES will be included to suffer. 2) TO WEDGE OUT/PURGE OUT THE UNWORTHY ONES and Continue the supports (moral and financial) to faithful, worthy Filipino preachers. 3) TO RECOMMEND ABOUT TWO TO THREE AMERICAN FAMILIES TO HELP AND STAY IN THE ISLANDS. To this, a close supervision to teaching and edification can be worked out among Filipino preachers and brethren in the churches.

There is much wisdom in what the brother says. We hope that the day will come soon when items two and three can come about. But we see no alternative at the present time to the recommendations we have made. We sincerely hope that some good men will undertake to live in the Philippines in the near future. In the meantime, we are convinced that American churches are only hindering the ultimate stabilization of the work there by the continuation of present financial policies.

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton

10511 Moonlight Way
Valley Station, KY 40272



QUESTION: (In an effort to justify the "Sponsoring Church Arrangement," the following argument based upon Phil 4:15 was submitted for review in SEARCHING THE SCRIPTURES and forwarded to me by Brother Adams.—MEP)

1. No church had fellowship with Paul in the matter of "giving and receiving" but Philippi. Other churches may have had fellowship in other matters, but not in "giving and receiving."

2. "Giving" and "receiving" are action verbs tied together with a copulative conjunction evidencing that they are of equal import. Since the Philippian Church was the subject of this action, they both "received" and "gave."

3. Since Paul "robbed other churches, taking wages of them" (2 Cor. 11:8), which was supplied by the brethren which came down from Macedonia (vs. 9), and the church in Philippi is in Macedonia, the wages must have come from Philippi. But it came from a plurality of churches.

4. However, Philippi was the only church that had fellowship in the matter of "giving" and "receiving" with Paul. Now since Philippi both "received and "gave," they must have "received" from other churches this was their "receiving," then they sent to Paul which was their "giving."

5. So, you see how clearly the Scriptures teach a "Sponsoring Church" and the proposition is proved.

ANSWER: One weakness of the above argument is the **impossibility** of connecting Phil. 4:15, involving the "Communication" between Philippi and Paul, with 2 Cor. 11:8, 9. While some scholars say that Phil. 4:15 **probably** refers to 2 Cor. 8,9, they offer little or no supportive evidence. This means, in the final analysis, their evidence is mere assumption. Other scholars take issue with this assumption; expose its error, and offer evidence to the contrary. This they do by carefully analyzing the grammatical construction of the passages and with a careful exegesis of the verses involved. Note the following on Phil. 4:15:

MACKNIGHT'S TRANSLATION: "Now to shew you how seasonable your present was, and that I honoured you be accepting it, **Know ye also, O Philippians, that after I first preached the gospel to you, when I**

went forth in Macedonia to preach, no church communicated with me in the matter of giving me money, and of my receiving money from them but ye only; I received money from no church but yours."

MACKNIGHT'S COMMENTS; "When I went forth in Macedonia. . . . In our Bible this is translated, 'When I departed from Macedonia.' But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country."

R.C.H. LENSKI: ". . . the clause 'when I left from Macedonia' does not mean 'when I had left' or after I had left.' It simply notes the time, and there is no need to insist on the imperfect: 'when I was leaving.'

"note (translated 'when — MEP)—at the time when I left, before I got entirely away. For Thessalonica is located in Macedonia, and there the two gifts that were sent from Philippi reached Paul. That is why kai, 'even' is added: 'even in Thessalonica, 'before I actually got farther away. Two points are stressed: 1) the Philippian church had just been founded yet, infant church that it was, sent gifts to Paul; 2) it did this immediately, when Paul left Macedonia, while he was in Thessalonica, before he got any farther away from Philippi..

"Because of its simple aorist some think that 'when I left from Macedonia' intends to point to II Cor. 11:9. . . . This idea is unacceptable here where the two gifts that were sent to Thessalonica follow (v. 16), a gift that was sent to Corinth cannot precede." A. T. ROBERTSON: "No other church opened an account with Paul. **Of giving and receiving (doses kai lempseos)**. Credit and debit. A mercantile metaphor repeated in verse 17 by eis logon humon (to your account). Paul had to keep books then with no other church, though later Thessalonica and Beroea joined Philippi in support of Paul's work in Corinth (II Cor. 11:8f). But ye only (**ei me humeis monoi**). Not even Antioch contributed anything but good wishes and prayers for Paul's work (Acts 13:1-3).

"16. **Once and again (kai hapax kai dis)**. 'Both once and twice' they did it 'even in Thessalonica' and so before Paul went to Corinth. See the same Greek idiom in 1 Thess. 2:18."

DEAN HENRY ALFORD; "By this (Phil. 4:15) is not meant, as commonly understood, the supply which he received at Corinth (2 Cor. 11:9). . . . for even in Thessalonica

(which was an earlier stage of my departure from Macedonia) before the departure was consummated."

In the light of the above it is obvious that the expression in our common version "when I departed from Macedonia" identifies the time when Paul was supported by Philippi only. "When" means at the time —Not months later. Furthermore, it does not require scholarship on the part of a careful reader to see the difference between *when I departed from Macedonia* and *after I got to Corinth!* The former is in the Bible, the latter is assumed by men.

I have no doubt that the support Paul received at Corinth (2 Cor. 11:8,9) came from churches in Macedonia (1 Thess. 1:8; 3:6-8; Acts 18:5), however, to conclude that such support was sent through the church at Philippi is unwarranted! This support which he received after he got to Corinth cannot be the support received when he departed from Macedonia.

Another error in the argument of our querist is the false premise found in the following statement: "Since the Philippian church was the subject of this action, they both 'received' and 'gave.'" The action under consideration is identified by the word "communicated." Paul says, "No church communicate with me." Notice the expression "with me." This expression makes clear with whom the church at Philippi communicated, namely, Paul. This also makes clear that the action in the verse involved two—not one (Notice again, "with me"). But the action (communication) involved the matter of "giving and receiving." In the light of these facts, it does not take a scholar to determine who did the "giving" and who did the "receiving". This conclusion harmonizes with the "supportive evidence" of the scholars cited above. To affirm that this **action** was all on the part of the Philippian church—that this church both "received" and "gave"—is to ignore and contradict the facts of divine revelation and affirm a position which rests wholly on **assumption**.

There is no proof in Phil 4:15, or elsewhere, of the sponsoring church arrangement. Desperate efforts of able men have and continue to fail of such objective. Even if such proof were found, it would contradict the plain divine limitations of the following verse: "Feed the flock of God which is among you, taking the oversight thereof, not be constraint, but willingly; not for filthy lucre, but of a ready mind; (1 Pet. 5:2). This verse teaches that elders are limited in their oversight to the congregation where they are. This means that they cannot oversee any work beyond the ability of the congregation where they are and to which other churches are equally related. When elders oversee any work or project for two churches, they oversee too much to be scriptural elders. Faith in this divine limitation makes me know that proof for the sponsoring church arrangement has not been found nor indeed will it be.

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(No. 5)

Eugene Britnell

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In this our fifth article on this subject, we come now to question six and the answer:

"6. 'Is it necessary to be a Baptist in order to be saved?' No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not baptism (1 John 1:7). Men become children of God by faith in Christ (Gal. 3:26; John 1:12), not by the natural birth (Rom. 9:8; John 1:13), nor by obedience (Rom. 5:19), nor by works (Rom. 4:5), nor by joining the church (Acts 2:47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily 'those who were saved.' Salvation first, then baptism and church membership."

We are learning some interesting things, aren't we? Now we are told that one does not have to be a Baptist in order to be saved. Then why be one? Is it necessary for one to be a Christian to be saved? I believe that we have proven that one must be, therefore Christians and Baptists must not be the same.

He says that Jesus saves, not the church. The question was not who saves, but rather what must one be to be saved. It is true that Jesus saves, but what does he save? The Bible says that he is the Saviour of the body, the church (Eph. 5:23).

We are told that the blood of Christ washes away sins, not baptism. First John 1:7 tells what washes away sins, but Acts 22:16 tells when this takes place: "arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is true that we become children of God by faith in Christ, but not by faith only nor at the point of faith. The verses given do not prove his argument. Galatians 3:26 is a statement of fact, present tense. "For ye are all the children of God by faith in Christ Jesus." But look at the next verse. It begins with the word "for" (from the Greek "gar" which means to give a reason for a preceding statement) and says: "For as many of you as have been baptized into Christ have put on Christ." So by faith they were baptized into Christ. Is salvation in or out of Christ? Is one in Christ before being baptized into Christ? John 1:12 does not say that the believer IS a child of God. It says the believer is given the power of right TO BECOME a child of God, proving that other acts of obedience are necessary. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16).

Taylor contends that one is not saved by the natural birth, or obedience, or works, or by joining the church. Well, that's a mixture of truth and error. Certainly one

does not become a child of God by natural or fleshly birth. We are not saved by works of the old law of Moses or the meritorious works of man, or even by "joining" the church. We are saved by obedience to the Lord's commands and our works of faith. We are told that Jesus saves those who obey him (Matt. 7:21; Heb. 5:9) and will come to condemn those who do not obey the gospel (2 Thess. 1:8). James says, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). See also Acts 2:40; 10:35; Phil. 2:12 and Revelation 20:12. If we are not saved by works, why is God going to judge us "according to" our works?

He says we are born into the family of God by the new birth, but not into the church. Does he not know that the church is the family of God? The church is called the "house of God" (1 Tim. 3:15), meaning the family of God.

We are told that the order is "Salvation first, then baptism and church membership." That is not what Acts 2 teaches. The truth is: the people heard and believed the gospel preached by the apostles. At the point of faith, being "pricked in their hearts" or minds, they asked what to do. Peter did not tell them that since they were believers they were saved and should join the church. He told them to "Repent, and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins ..." (Acts 2:38). When they did that they were saved and added by the Lord to the church. By the same process and at the same time that one becomes a Christian he becomes a part of the church, the body of the saved. One cannot be saved out of the body of which Christ is the head and saviour. So the true order was hearing, faith, repentance and baptism, and the result was remission of sins or salvation and membership in the body of Christ.

"7. 'If so, which kind of a Baptist—there are about a dozen different Baptist denominations?' No kind at all. A sinner is saved by the blood of Jesus before and without baptism, if saved at all. In Exodus 12:13-28, the blood was applied in Egypt; they were not baptized until three days after at the Red Sea (Ex. 14:22; 1 Cor. 10:2). In Romans 4:1-25 Paul shows that Abraham and David were justified by faith without works; and that Abraham's faith in a crucified and resurrected Christ was the same faith that we have today. You ask how could Abraham's faith be in a crucified and resurrected Christ before His birth? Read Romans 4:17 where Paul says on that very question: 'Even God who quickeneth the dead and called those things which be not as though they were'."

Our friend dodged the point of the question on the different kinds of Baptists. The truth is, there are a good many more than a dozen, including some who profess to keep the sabbath and worship on Saturday. And his arguments are wrong again.

The blood which was applied to the houses in Egypt was not for the salvation of Israel, but rather was to spare the firstborn of the families of the obedient. As to when the people were saved from bondage, we shall let the Bible, not a Baptist, give the answer. It says: "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore" (Exodus 14:30). What day was

that? Was it the day or night when the blood was applied to the houses? Was that when the Egyptians were dead upon the seashore? No! That was the day they crossed over and were saved by the waters of the Red Sea. If this be denied, then I ask, what would have happened had the people of Israel refused to cross the Red Sea? They would have perished, and so will the one who rejects the counsel of God (Luke 7:30; Mark 16:16) by rejecting baptism.

He does not understand the kind of works under consideration in Romans 4. In Romans 5:1 the same apostle says that we are justified by faith in Christ. Then in the next chapter he says that we are baptized into Christ and "raised up" to walk in newness of life (Rom. 6:3-4). Does that contradict what he said in chapter four? Certainly not! It is true that God calls things which are not as though they were, for God can see the future, but God does not call upon one to believe something as an historical fact before it occurs. The gospel is God's power to save us (Rom. 1:16), and Paul defines the gospel as the death, burial and resurrection of Christ (1 Cor. 15:1-4). How could Abraham, David, the Corinthians, or anyone today believe these facts before they happened?

Let us remember that James says that Abraham was "justified by works" (James 2:21). Does he contradict Paul in Romans? No. Paul was speaking of the covenant God made with Abraham and James is speaking of the acts of obedience by which the scriptures were fulfilled which declared that Abraham believed God (Rom. 4:3; James 2:23). We are commanded to "walk in the steps of that faith of our father Abraham" (Rom. 4:12). When does Abraham become our spiritual father? Let the Bible answer: "For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29.)

(To be continued)

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REMINISCENCE of W. A. CAMERON

(No.3)

(Author's Note: William Alan Cameron, about whom these lines are written, is the great uncle of the writer. Upon the death of his first wife, Maude, he courted and married the youngest sister of my paternal grandmother, Alberta Westbrook. Sis. Cameron made her home with her daughter and son-in-law, Mary and Bob Stoner, living at 6164 34th Avenue N., St. Petersburg, Fla. 33710. On January 5, 1980 she was 96 years old. On Friday, January 18th she died peace fully and in hope of meeting the Lord whom she served all her adult life. While I had hoped she might have the joy of reading these lines, since she was alive and doing well as we began writing these articles, death has decreed not. Nevertheless, it is my hope these lines will bring fond remembrance of her as well as Uncle "Billy" and cause our readers, their friends and ours alike, in remembering a faithful and valiant preacher of yesteryear to resolve to serve more diligently that we may be numbered together finally. Like Abel of old, bro. Cameron "being dead, yet speaketh").

Mr. W. A. Cameron

Perhaps you have forgotten some of the accomplishments of those fruitful preaching years, Uncle Billy, though I doubt it since you seem to be a rather meticulous record keeper. Any way, I take the liberty of comparing notes with you for a bit. 1897 to 1908 you traveled nearly 30,000 miles without the aid of automobiles and airplanes or other modern inventions. 1,930 sermons were preached in 56 different places, 806 were baptized and 19 churches were established. The next 16 years, from 1908 to 1924, was when you were in your prime, 38 to 52 years old, now don't take offense, I know you think your prime lasted a lot longer than that, Largo, Florida was home for most of this period and the records say you preached 4,127 sermons at 35 different places and baptized 888. During this period you established 12 churches. While we both recognize the Lord is not keeping box score, there is some value to the rest of us in noting the record. These records witness to sacrificial and zealous efforts and attest the truthfulness of the Lord's promise and its fulfillment, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it" (Isa. 55:11).

Uncle Billy, I remember it being said that when you

first came to Florida there were no paved roads in the Central and Gulf Coast areas. Of course the main artery, U.S. #1, from Miami was paved, but in this section oyster shell and sand was the paving. At the turn of the century there were only three small congregations of the church east of Apalachicola River. Today there must be well over a 100 in this area. You must indeed feel a sense of justifiable pride when you realize at least an appreciable number of these is the direct result of the Lord's labor through you and probably half of them have sprung from the seed of the kingdom you planted during this time.

Cherry Sink is one of these congregations which must remember you with gratitude. When you came to that community in September 1902 there was a handful of brethren, but with no place to meet. It was from the Baptist that a meeting house was borrowed in which to hold a meeting. Between then and December 18th the brethren built a rough frame house and you held their first meeting before the year ended. You record eighteen consecutive meetings held at Cherry Sink during the last week of December. The close of that first meeting in 1902 also marked the completion of your first year as a full time preacher. That year you traveled 4,000 miles, preached 278 sermons, and baptized 102 souls into Christ. For the years work the ledger notes you received the sum total of \$545.19. Out of this all expenses were paid as well as providing for your family. In this age of inflation and high prices we wonder how you did it. 1902 to 1955 records 56 meetings held with the Cherry Sink church.

Gilchrist County has many members of the Lord's body and there are three other churches in that area which stand as monuments to your work of faith and labor of love. These are Midway, Bethel and Trenton. Six meeting houses were built during these years for these four churches. Besides preaching nearly 800 sermons and teaching hundreds of Bible classes you baptized 180 people. It would be hard to find another group of people that has benefited more or been blessed more richly from your labors than these of this county.

As the records show, your move to St. Petersburg which was to become home was in 1924. It was on the 20th of January the first assembly of New Testament Christians is noted when you and three others of like precious faith came together. Just one month later 39 others, upon learning of this, joined with you to make the 43 names to be known as the Lord's church in St. Petersburg, Florida. From then on you seemed to be fairly content to largely confine your labors to this area. It is a thrill to know local obligations in the Lord's kingdom did not completely curtail protracted meeting work. As I note the next 30 years plus, from the time you were 54 to nearly 87, you preached 4,800 sermons, baptized 400 and established 5 churches. I owe you a debt of gratitude for the careful record keeping which in these lines of reminiscence is invaluable.

Disston Avenue congregation and W. A. Cameron are inseparably joined in history. The congregation was organized Wednesday evening, November 6, 1929.

After such a long tenure there this date must have almost faded from you along with the circumstances which saw 43 members in a store building at 201 Disston Avenue South where they met until January 30, 1939 when they moved to 901 Disston. About 35 years preaching for the same congregation must be some Kind of record and one which I am sure you can look back on with satisfaction in the accomplishments along with sadness in the disappointments.

I am going to leave my reminiscence here where you ended an illustrious life of service to our Lord. Surely you will tolerate a brief summary as I have the notations. 65 years a Christian and actively preaching the glorious gospel 60 of those years. That 60 years is made up of labors and activities which stagger the imagination. You preached more than 11,000 sermons, baptized over 2,000 souls into Christ, traveled something like 110,000 miles and established some 36 churches. There are unquestionably many more churches which you helped plant and scores of others which you watered to thereby encourage spiritual growth and development. My hat is off to you, I am encouraged to continue to the very end because of what you have done and meant to me personally. All the while I know you would give God the glory, honor and praise, even as we reverently do.

Such labor of faith and love as here remembered can but bring a sense of comfort and security when it comes time to cross the chilly waters of death. To die in hope is the only comfort one can have, a hope based on having served the Lord, and in whatever measure, large or small, accomplished his will for us, must indeed be the aim of all. Rest in peace, dear kinsman, until in the morn of the resurrection we shall see Him and hopefully be with Him eternally.

Your brother in the Spirit and
nephew in the flesh,

Julian R. Snell

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EVIDENCES — THE RESURRECTION #2

In our last article we noted all the precautions that were taken both by God (in His providence-having Jesus placed in a new tomb, hewn out in the rock) and by the Jews who were afraid His disciples would steal the body, making the removal of Jesus' body by man all but impossible. However, the thing that we observe as we read the Scriptural account is that no amount of precaution could have kept Him in the tomb, for **He was (is) the Son of God.**

Let's notice the sequence of events that took place in Matthew 28:2-6. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said..." According to the apostle Paul in I Corinthians 15, there were over 500 witnesses to the resurrection, with the "greater part" (which would have been more than 250) still alive at Paul's writing (I Cor. 15:6). Thus it was not a matter of **someone, somewhere thinking that he MIGHT have seen the Lord.** No, for Paul said hundreds of witnesses still lived when he wrote the Corinthian letter.

Another interesting thing about these circumstances, and the one to me that is the most convincing, is the fact that the place where the body Jesus was buried was only a "stone's throw," as it were, from the place where the apostles preached in Jerusalem. On the first pentecost after the resurrection of Christ, having been seen of them for 40 days, according to Acts 1:3, those who had witnessed Christ after His resurrection stood up and preached to the multitudes gathered in Jerusalem. If ever there was a group of people in the position to know whether or not the resurrection was a hoax, surely they would have known.

When Peter and the rest of the apostles preached to them that ". . . this same Jesus, whom ye have crucified, God hath made Him both Lord and Christ" (Acts 2:36), about 3,000 of them believed the apostles' statement, and were baptized. Then in Acts chapter 4, more than 5,000 believed the apostles' preaching. I ask again, were not these people in the best position of

anyone to know whether or not Jesus' body had been stolen or whether the apostles were telling the truth? Surely they were!

I therefore, conclude that with all the precautions that were taken to keep him in the tomb, none were successful. And I, along with the 8,000 people who heard the testimony of the witnesses, believe that God has made Jesus both Lord and Christ.

If you believe that testimony of the apostles concerning the Christ, and believe you are a sinner that needs to be saved by the grace of God but have never acted on your belief, why not do as those on Pentecost did and ask, "What do I need to do?" Then let Peter answer as he did in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

B. G. HOPE —

AT BEAVER DAM, KENTUCKY

I would like to make a few observations on the B. G. Hope I knew and loved, as a gospel preacher, family man and as a very dear friend. I will leave the history of his work for someone qualified to write.

I feel that I knew bro. Hope in a "special way". I worked in the office with him for eight years in the publishing of the church bulletin and as his personal secretary. I first met bro. Hope in 1950, shortly after he moved to Bowling Green, Kentucky to work with the 12th Street congregation there. It wasn't until the fall of 1968 that he moved to Beaver Dam to work with the church here, that I really got to know him.

Bro. Hope had the reputation of going to the aid of churches when they were having problems. We were experiencing some at that time, some that are normal to most churches at one time or another. So bro. Hope was invited to come and work with us. Although he was 65 years old at the time, handicapped with crippling arthritis and knowing that problems existed, he still accepted the call and started his work in October, 1968. After looking the situation over he started writing and preaching on the subjects: Attitudes, Attitudes, and Attitudes. After a few weeks or maybe months, we began wondering if he knew any other subject. If my memory serves me right, he hadn't been here much over a year until you could see the attitudes of the members changing and more love towards one another was being manifested. He knew how to bring out the best in people. His lessons were plain and easy to be understood. He was the best Bible class teacher I have ever sat under,

Bro. Hope was known throughout the brotherhood for his gentle and wise counseling. Young gospel preachers were continually knocking on the office door seeking his advice. They were always welcomed. He encouraged and helped many young men to start preaching the gospel. He was happiest when he was helping someone else.

He was a devoted husband and father. His family was closely knit together. I have been in his home many times when the family was gathered together, children, grandchildren, great-grandchildren and sisters. You could feel the presence of the great love they had for one another. Because of a visual defect, he was unable to drive a car in his later years. Mrs. Hope had to be ready at all times to drive him wherever duty called. She was a "jewel" and still is. She never complained but it bothered him that he had to disrupt her activities. He would more than make it up to her doing extra's around the house.

My husband and three daughters shared the closeness that I felt toward bro. Hope. He gave my husband and me sound and much needed advice in the rearing of the girls while they were still teenagers. He either said the ceremony or participated at each of their weddings. He was and still is — a source of inspiration to all our family. We each loved him dearly and our fond memories will sustain us and influence us throughout our lives.

In our working together we shared many happy moments discussing the work of the church and discussing our families and their needs. We also went together when some of those moments were of a sadder note.

Bro. Hope was a very sensitive man. He was gentle, kind, considerate, courteous, a gentleman in every sense of the word. He always esteemed others better than himself. He was a lover of good poetry and he had his favorite poem, "The Bridge Builder", framed and hanging on the office wall. The words of this poem best portray the kind of man he wanted to be and really was. I don't know when in time this poem was written but it could truly have been written to depict his life.

THE BRIDGE BUILDER

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast and wide and steep,
With waters rolling cold and deep.
The old man crossed in the twilight dim,
The sullen stream had no fears for him;
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man", said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge at eventide?"
The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
The chasm that was as nought to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim--
Good friend, I am building this bridge for him."

Bro. Hope worked with the church at Beaver Dam for eight years. He moved to Glasgow, Kentucky in October 1976 to start a new work at the age of 73. We

hated to see him go. He saw the church at Beaver Dam become scripturally organized. While he was here our contribution grew so that we were able to help in the support of several gospel preachers away from home. **When** he left, we were at peace with one another and still are. I doubt that he ever did a better work anywhere, but it is beyond our ability to determine the extent of the good done. His influence lingers on and for years to come we will continue to profit from his labors here. May we follow him, as he followed Christ.

Mrs. Frances Haven
Cromwell, Kentucky 42333

MY SERVANTS THE PROPHETS

Rodney Miller
15 W. Park St.
Orlando, FL 32804

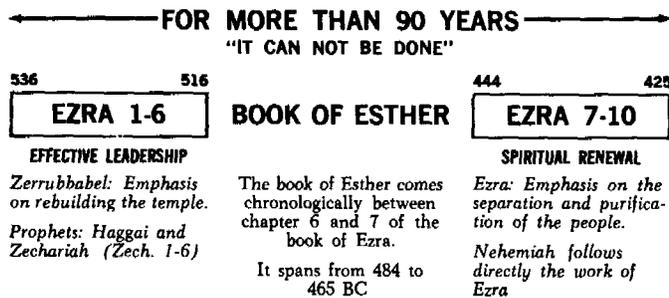


NEHEMIAH (2) The Leader

To appreciate the activity of Nehemiah we must see the background of the situation into which Nehemiah was **catapulted**. Of course this period was after the exile and after the preaching of Haggai and Zechariah. **Note the following chart:**

444	*444	425
NEHEMIAH 1-7		NEHEMIAH 8-13
EFFECTIVE LEADERSHIP <i>Emphasis: Rebuilding of the walls</i> *COMPLETED IN 52 DAYS!		SPIRITUAL RENEWAL <i>Emphasis: Instruction of the people</i>

Just as Ezra's work was divided into two phases: Effective leadership and spiritual renewal, so was that of Nehemiah.



As we follow the chart of Hebrew history we see that when Nehemiah returned to Jerusalem the remnant had been in Judaea for about 90 years! Ninety years of occupation of the land and the job of rebuilding was still not completed. Ninety years with men like Haggai, Zechariah, Zerubbabel and Ezra preaching their hearts out to these people! They were only in captivity for 70 years and now they had forgotten every lesson that caused them to go into captivity in the first place.

What, then, had transpired during those 90 years before Nehemiah arrived? First, the new temple had been rebuilt under Haggai and Zechariah. It was small and inferior to the first one and had taken some 21 years to complete. The remnant laid the foundation on their return, only to turn aside and build their own homes while God's house was forsaken. Finally, after 16 years, Haggai and Zechariah moved the people to rebuild.

Then, some 60 years after the completion of the temple, Ezra found the spiritual condition of Jerusalem in total moral decay. Inter-marriage of the princes, priests, rulers, and Levites with the pagan nations around Jerusalem threatened to destroy the bloodline of the Messiah. Possibly, between the death of Zerubbabel and the coming of Ezra, (458 B.C. — Ezra 7-10), the level of spirituality sank into the mire of the swine. Ezra accepted the challenge with good, but short-lived, results. The baton was now to be passed to Nehemiah. The good of Ezra's reform was now dissipated, and God's people once again returned to the mire of sin. The city was still in a state of disrepair and spiritual Jerusalem had forgotten God. A bleak and tragic picture? Yes, it was. But before we become too pious, consider the history of the church in North America. Our nation is barely over 200 years old, and there have been at least two major apostasies concerning church organization, the Missionary Society and the sponsoring church, in that brief period. Each apostasy was followed by reform and restoration, but it didn't last long.

Nehemiah returned to the city with its walls in ruins and gates of charred ashes, to be a leader of reform. That makes **HOW** he worked, what he **SAID** and what he **DID** important to us in modern America. We have seen in our last issue our need to rebuild and restore. Nehemiah faced opposition in almost every form, yet the walls were rebuilt. Then the spiritual reform of the people which was to follow was even a greater feat of leadership than the physical rebuilding of the wall. Therefore, we will, in these studies, take this period of history and this great man of God, Nehemiah, and open God's word on the subject of leadership. The need for spiritual leadership has been discussed in previous articles on Haggai, which ought to be reviewed if there is any doubt as to the power of dynamic leadership. The qualifications for God's leaders are so demanding because the function of God's leaders is so determinative. So many souls, so many lives, depend on the leadership in God's cause that it makes the responsibilities of an FFA Air Traffic Controller seem like child's play by comparison. Of course, that is not to minimize the responsibility of one who watches the radar screen and literally holds in his mind the lives of hundreds of people each moment. One mistake and L-1011 will collide with an A-300 Air Bus and as many as 700 people could die in the air. Yet, that is still pale when compared with the man who holds the eternal destiny of his brethren in Christ in his hands. This destiny is eternal in nature because a mistake on his part will doom the church to a split, souls to hell, and all of it totally and completely irrevocable for eternity.

In our study together from the Old Testament prophets, we have noted both the power and the relevance of their message. Out of the many lessons we discussed, one theme keeps recurring as an especially meaningful and needed one, which was the lesson on Haggai on leadership in the church today. Therefore, it is beneficial that we open the pages of Divine writ to that subject again.

This time we will examine the subject of leadership from the aspect of Nehemiah's work in rebuilding the walls of the city of Jerusalem.

THE HIGH COST OF DISCIPLESHIP

Don R. Hastings
203 N. 12th St.
Dade City, Florida

Many people are concerned with the **high cost of living today**. However, few have paid any attention to the **high cost of discipleship**. Even many, who are the disciples of the Lord, have given very little thought to the cost for the privilege of being His disciples. One major reason for this unconcern is that many are unaware of the demands the Lord has placed upon His disciples. In our efforts to convert others, we emphasize the wonderful privileges that a Christian enjoys. However, we have failed to point out, with equal fervor, the great responsibilities imposed by the Lord upon those who would become His disciples. We have failed to present the complete picture. This ought not to be!

It seems to be a trait of mankind to want something for nothing. This is particularly true in the religious realm. We want the joy of wearing the name, "Christian", our sins washed away, fellowship with the Father, Son and Holy Spirit, prayer, having the hope of receiving the "crown of life", etc. Yet, we don't want to accept the responsibilities that go along with such highly esteemed blessings.

What is the high cost of discipleship? The Lord has answered this question very clearly and emphatically. We must permit His answer to impress itself deeply upon our hearts that we may examine ourselves to see if we are paying the cost, and so we can teach others what the Lord expects of them should they desire to become His followers. The Lord wants us to inform others of the cost. He did (Luke 9:57-62).

HERE IS WHAT IT COSTS TO BE THE LORD'S DISCIPLE

1. We must place the Lord above everyone. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). No one is permitted to come between the Lord and our worship and service to Him, He demands, and deserves, first place in our lives (Matthew 6:33; 22:37). We must not allow our parents to hinder our obedience to Him. We cannot permit our husband, wife, or children to interfere with our faithful service to Him (Matthew

10:37). Many have allowed others to keep them from obeying the Lord and becoming His disciples. Some, who have become Christians, are not worthy to be the Lord's disciples for they have allowed others to hinder them from doing their Master's will.

2. We must sacrifice worldly pleasures, desires, passions, and life for Him! "Then said Jesus unto His disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24). It is hard to practice self-denial, but we must. We must put to death our old man of sin (Romans 6:6; Galatians 5:24). Paul was a wonderful child of God because he had accomplished this difficult task (Galatians 2:20). We must crucify our fleshly desires if Christ is going to live, and reign, within us. Our first thought, in every situation, should always be, "What would Christ want me to do?" Having discerned His will in the matter, we should proceed to do it. The cross we are called on to bear, is an emblem of sacrifice. Christ sacrificed His life on His cross for us. What are we sacrificing on our cross for Him? When we refuse to assemble with the saints because we are too tired, have company, the weather is bad, or we want to go somewhere else, are we practicing self-denial? No! When we look at some filthy picture at the theatre, on television, or in a book, are we practicing self-denial? No! You can make further application of this principle.

3. We must renounce all that is ours for Him! "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14:33). Paul said, "... I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ . . ." (Phil. 3:8). This is the precise attitude every disciple must possess towards his worldly attainments and possessions if he is to be a worthy disciple. With this attitude, we will not permit the pursuit of worldly riches, knowledge, or fame, to come above our service to the Lord. Nothing on this earth is as valuable as the Lord's approval of us. We must be willing to give up anything that hinders us from putting "on the Lord Jesus Christ" (Romans 13:14).

4. We must continually abide in His Word! "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples." (John 8:31). We must not go beyond the teaching of Christ (II John 9). This means that we have book, chapter and verse for everything we believe and practice. The silence of the Lord is prohibitive. If what we are doing cannot be found in His Word, we are not His true disciples.

Are You Paying the Costs of Discipleship?

Examine yourself and see. If you are not, don't expect the Lord to reward you. If you are paying the cost, you should not feel that you are earning the "crown of life" (Luke 17:10). However, because you are doing your part, God through His grace, will give it to you (Ephesians 2:8,9). If you think the cost is

too great, then think about the consequences of refusing to pay (II Thessalonians 1:7-9).

Please Renew Promptly

THE NEWS LETTER REPORTS

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

News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

A GOOD MAN IS GONE

We are saddened to report the death of Bro. Mitchell L. Clair. His son Garreth L. Clair writes: "My father, Mitchell L. Clair has gone to face the final Judge of all men. It is my belief that after about 50 years of faithful service he will receive the crown that he so diligently sought in this life. Dad began his labor for the Lord about 50 years ago serving congregations in Lothair, KY; Brown's Fork, KY; Welch, WV; Jaeger, WV; Chicago, IL; Glendale, AZ; and Paradise Valley, AZ." Services were conducted on February 28, 1980 in the Chapel of the Chimes at Phoenix, AZ. Our sympathy is expressed to the family.

PREACHERS NEEDED

STAMPING GROUND, KY — The Caesarea church of Christ is looking for a middle aged man with experience. Anyone interested may call Tommy Curtis at (502) 535-6886.

LOUISVILLE, KY — The Oak Grove church needs a full time preacher. Attendance is 45. We can furnish most of the support. A two bedroom house with full basement as well as payment of utilities is provided. Please contact Russell E. Smith, 9503 Slay ton Ct., Louisville, KY 40229. Phone: (502) 968-9880.

MERRITT ISLAND, FL — The congregation on Plumosa St. in Merritt Island is looking for someone to work with us. We are a small congregation of about 75 in number. We have a three bedroom house in a good neighborhood. Some outside support will be needed. We are located in the central Brevard County area referred to as the Space Coast Area. Central Brevard has a population of 50,000. If interested please write to the church at P.O. Box 591, Merritt Island, FL 32952 or call Cloyce D. Walden at (305) 636-8255 or (305) 636-4361.

SHIPPENSBURG, PA — The church in Shippensburg, PA is seeking a full-time preacher to begin work in early summer. We will be able to provide a house with partial support. The average attendance is 45-50. Anyone interested can contact Dennis Adams at 34 Eton Ct., Chambersburg, PA 17201. Or call (717) 263-4022.

CLEARWATER, FL — The Northeast church of Christ in Clearwater is seeking a good man to work with the church. We have been meeting for about 4 years at our present location at 2060 McMullen-Booth Rd., This is a new developing area that promises good opportunity for growth. We are presently able to provide a good portion of his support. Anyone interested may contact: Lee Phillips, 2226 Curtis Dr., So., Clearwater, FL 33516.

MONTI CELLO, KY — (Richard Megronigle) I have just completed four years work with the church here and Lord willing plan to move and work with the church in Corrigan, TX the first of July. The brethren here have recently completed a new meeting house, are able to support a man full-time and have a very nice modern 3-bedroom, 2 bath, brick home for the preacher and his family. Anyone interested should write to the brethren, church of Christ, North Hwy. 90, Monticello, KY 42633.

NEW CONGREGATIONS

LONDON, ENGLAND — (Sewell Hall, 33926 Beechnut, Westland, MI 48185). Visitors in London this year will have opportunity to worship with a new congregation south of the Thames River in the Elephant and Castle area of the city. The church is presently meeting in Jubilee Centre Hall on Rockingham St., only four minutes walk from the Elephant and Castle Underground Stations. The area is served by the Bakerloo and Northern Lines; buses feed into the area from all over London, and it is less than one mile from the Waterloo and London Bridge railway stations.

Phil Morr and Brownlee Reaves, supported primarily by Eastside in Athens, AL, are working with the church. Although living several miles from London, they are diligently evangelizing the area with encouraging results. Those planning to visit London should take these phone numbers: Morris (0732) 355-940; Reaves (0892) 22-359. They can also give information about other congregations meeting in England.

CORINTH, MS — (Eric George, 121 Auburn St., Florence, AL 35630) A new congregation of the Lord's church has been meeting in the Central community near Corinth, MS. This is only the second non-institutional church in this area, the other being the Second and Meeks congregation in Corinth, where most of the members at Central came from. Attendance averages about 30.

At the present Alan Kay, also from Florence, and I alternate Sundays preaching. Two elders (Milton Grisham and Arnell Grisham) oversee the work at Central. We have just completed a week-long gospel meeting and support from the community was encouraging with 5 to 10 non-members visiting every night. We also rejoice in the baptism of a daughter of one of the members.

We are located about 3 miles north of Hwy. 72, between the Strickland and Farmington communities on Old Hwy. 72. If you are visiting in our area we would be happy to have you visit with us. Correspondence may be addressed to the Central church of Christ, c/o Milton Grisham, Rt. 3, Box 457, Corinth, MS 38834.

D. R. BRIGHT, Box 24, Wickett, TX 79788. This is to report that Bro. Jack Kirby of Las Cruces, NM has just completed a six day meeting with the church here. His lessons were outstanding and three precious souls were added to the Lord. We give thanks to the power of the gospel and to Bro. Kirby who so ably set forth the terms contained therein.

MARK NITZ, 917 4th St., Cincinnati, OH 45215. I have recently begun work with the Lockland church here in Cincinnati. The church is under the leadership of two fine elders with much foresight. The work looks promising and I'm enjoying it.

P. J. CASEBOLT, 313 S. 4th Ave., Paden City, WV 26159. At present, I am still living in Paden City, and working with the Cedar Ave. church in Moundsville, WV. My meeting schedule for the remainder of 1980 is as follows: May 5-11, W. Main, Barnesville, OH; May (no date), Daugherty St., Charlestown, WV; Aug. 4-10, Chesapeake (Charlestown area), WV; Sept. 15-21, Macdale, WV; Sept. 29-Oct. 5, Beckley, WV; Oct. 20-26, Morgantown, WV; Nov. 3-9, Cambridge, OH; Nov. 17-23, Wallace, WV. In the past I have limited my meeting schedule mainly to the Ohio Valley area. My plans now are to expand my meeting work into other areas, especially during the winter months. Few congregations plan meetings from December to April, so if I can be of help to churches in a warmer climate, preferably the Florida area, please contact me.

STEVE POLKS, Kissimmee, FL. This is to announce that Danny Graham from Florence, AL will begin full time work for the church meeting in Kissimmee beginning in June of 1980. Danny is currently finishing up his third year at Florida College. He and his wife (the former Linda Clark) will be a tremendous boost to our efforts in this area. We are excited about the prospects.

E. RAY COATES, 800 Forest Hill Rd., Macon, GA 31204. The work carried on at the Women's Correctional Center in Hardwick, GA by David Fraser of Gordon and myself has progressed with good interest and attendance. On February 26, Dave delivered a good gospel message to the inmates there, and six women who had been studying with us previously obeyed the gospel. It made the job of bringing a baptistery (250 miles round trip) worth the time and expense. When these women return to their homes we will contact the congregation nearest them. In the meantime those baptized are continuing in our study groups each Tuesday evening. Dave is teaching classes each Tuesday in the men's prison and I soon will be starting another class there with him. Pray for us and our students.

SUPPORT NEEDED

MIKE T. ROGACS, 4159 Mesa, Brookline Station, MO 65619. Having preached full-time for nine years I moved to Southwest Missouri three years ago. I am presently working with a small church in Republic, MO part time by also teaching in a nearby public school. We have decided that if possible I could devote my summer months off from school on a full time basis with the church helping to build up the work. To do so I need to raise \$900 a month in support. As of this writing I have \$350 a month committed. If any church can help with any amount for only the three month period of June through August it would greatly help our efforts. Phone: (417) 883-1338.

HERB BRASWELL, Rt. 2, Box 358-D, Cedar Bluff, VA 24609. On July 1, 1980 I plan to move to Cedar Bluff, VA at which time I will have completed 18 months of labor with the church here at Shippenburg, PA. We have come to love and appreciate the brethren here very much. Several were baptized and the members have grown spiritually. The prospects for growth look good for the future of this congregation. In moving to Virginia I will be working with the brethren in Clintwood and with the church at Rich Creek, VA. We also plan to mail out a paper twice a month. Beginning July 11 will be in need of additional support. Any brethren that can have fellowship with us and would desire more information please contact me. Until July 1 my address is: 418 E. King St., Shippenburg, PA 17257. Until sufficient support is received I will continue to labor with my hands. Pray for us.

JIM HARTMAN, P.O. Box 317, Byrdstown, TN 38549. In the middle of May, I will be moving to work with the church here in Byrdstown, TN. I am in need of \$1,000 a month in outside support. References can be sent to all those who are interested in helping the Lord's cause here at this place.

DEBATE IN VIRGINIA

WILSON ADAMS, 317 Trinkle Ave., N.E., Roanoke, VA 24012. This is to inform the readers that on June 24, 26, 27 Bro. Benton Graves who preaches for the church of Christ in Ridgeway, VA will have a discussion with Mr. Roger Hawley of the church of Jesus Christ of Latter Day Saints. Mr. Hawley claims to be a Melchizedek priest and thus is a fitting representative. The propositions read:

- a) Resolved: The Bible is the all-sufficient Word of God for man. There is no need for modern-day revelations. Affirm — Benton Graves Deny — Roger Hawley
- b) Resolved: The church of Jesus Christ of Latter Day Saints is the church restored in this day. Affirm — Roger Hawley Deny — Benton Graves
- c) Resolved: The church of Christ of which I am a member is of divine origin and it's members are divinely authorized to administer the ordinances of the gospel. Affirm — Benton Graves Deny — Roger Hawley

The discussion will be conducted in the Drewrey Mason High School auditorium. Housing can be arranged for most. Contact Benton Graves at 1-919-623-6725 or 1-703-956-3880 or write to 213 Dunn St, Eden, NC 27288.

THE SPANISH SPEAKING WORK

LUPE M. ALVAREZ, JR., 3227 Weisenberger Dr., Dallas, TX 75212. We started the month of February in a good way when one of our regular visitors obeyed the gospel. I am now having a class at one brother's house and it is really turning out well. We started with two Catholics, and now in only three weeks time we are having four Catholics and one Baptist. I am really encouraged with this class because several questions are being asked which makes it that much more interesting. Also I have another class with a group of people who believe in keeping the Sabbath. We had 14 present at the last session. I reported before about a couple I baptized at Galveston Hospital in Pasadena. I recently found out that the man has died. I am so glad that the Lord permitted us to preach to him the gospel and giving him time to obey. They lived at Morton, TX and I conducted the funeral along with Brothers Luis Trevino and Robert Spencer.

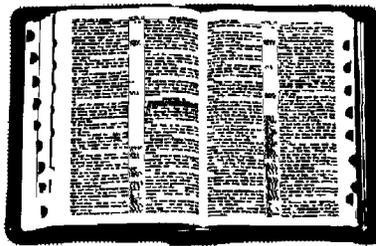
ENRIQUE DE CISNEROS, Apartado Postal #1306, Hermosillo, Sonora Mexico. More than a year and a half ago we arrived in the city of Hermosillo, Sonora with the purpose of beginning a work for the Lord. Today there are 14 members of the church here. We do not have a building but are meeting in a special room in my home which will seat more than 40 people. At the present we have an urgent need for a car. The buses are overcharging and are not dependable transportation. The members have a hard time getting to the services on time. We are informed that for \$2,000 we could buy a pickup which will greatly ease the problem. The brethren here have given beyond their capability and we not have \$500. If you can help in any way with financial assistance it would be appreciated.

IN THE NEWS THIS MONTH

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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 XXI

JULY, 1980

NUMBER 7

FOR OR AGAINST?

Irven Lee

P.O. Box 866
Hartselle, AL 35640



Various ideas, doctrines, and practices constantly come toward us from different directions. People who do public work or stand in places of leadership in the Lord's church are expected to oppose these doctrines if they are unscriptural and to support them with zeal if they are in harmony with the will of God. It is a shame for men in positions of responsibility to dodge or shun the issues where the truth is involved. The masses of people are not required to follow the elders and preachers on all occasions in matters of doctrine. Christ is head of the church, and no group of men can make a doctrine right if it does not have the Lord's approval.

It is sad when a large portion of the preachers and elders over the land accept and promote some highly advertised unscriptural plan of action. Yes, it is sad, but such things do happen. Each wave of digression or apostasy comes this way. As long as men who have special opportunities to teach publicly stand for the truth their leadership helps hold all the brethren in the safe way. These same teachers who are in strategic positions can take the many down the wrong road with them (2 Pet. 2:1-3).

When there is a falling away of a large segment of the church, social pressure becomes one of the chief weapons in trying to force every one to follow the crowd. Some efforts are made to make the unholy movement look like a revelation from God, but prejudicial titles and pressure tactics to force all to line up with the parade becomes more effective than arguments in favor of the erroneous doctrine. Pointing to the large number of highly respected men that favor the innovation is treated as if their approval of the idea is more or less equivalent to scriptural authority.

Many poorly informed people will get on the band wagon under the urge of such social pressure. They then finance the popular projects and scorn those who call for Bible authority.

It is not safe to promote those things which the Lord does not approve, and it is not safe to oppose or hinder the works which the Lord does approve. We are in no position to fight the Almighty One (1 Cor. 10:22). The religion of Christ is of such nature that true Christians diligently work to advance the faith, and they work just as diligently against the things that would hinder the truth in unrighteousness. The Lord has no place in His army for those who will not fight for the right by means of the spiritual armor (Eph. 6:10-20; 2 Cor. 10:3-6). One who would be faithful needs the wisdom to "approve things that are excellent," and to "earnestly contend for the faith" (Phil. 1:9-11; Jude 3; Heb. 5:12-14; 2 Tim. 2:15).

A Christian is to rebuke sin (2 Tim. 4:2; Tit. :13; 2:15). This is part of the good warfare. He is to wrestle against wickedness, even in high places. He is to be well armed for the fight so that he will be able to stand against the fiery darts of the wicked one (Eph. 6:10-20). Even though he is to fight a good fight against evil, it is not fair to say that he is against everything. It would not make sense to say that such men are "against." The question would immediately follow as to what they are against.

"Anti" is a prefix that is intended to be used with some other word. It is not a word to be used alone. This four letter prefix means against the idea, habit, doctrine, philosophy, or practice implied in the word to which it is attached. An example of this is that many Americans are anti-Communists. This means that they are against the beliefs, plans, and goals of the Communist Party. Each time a large segment of the church would run rough shod over the informed brethren who stand for the way of truth, the factionists call them "antis" as a prejudicial name to help deceive the masses. All men are against some things, and the prefix used with these words that identify which things are being opposed is appropriate. When it is used to close minds to further investigation and study, it is only an act of cunning craftiness of those who lie in wait to deceive (Eph. 4:14).

Some people are born in the "objective case" and

oppose many things that actually deserve encouragement. Often these radicals come to be known as "antis," and they add special unpleasant significance to this prefix so that those who would introduce unscriptural programs can do more harm than ever by calling defenders of the faith "antis." The ability to discern between good and evil comes with spiritual maturity and much exercise of the mind (Heb. 5:12-14). This wisdom or skill is something for which we should pray and study (James 1:5; 2 Tim. 2:15). Be careful to reserve your disfavor for that which is evil, and be glad to manifest your approval boldly for that which is good. A cowardly refusal to have part in a battle between truth and error is no compliment to any one.

What are the things that have come among the churches today that should be opposed? If we think of the new and unscriptural practices that have come to one place or another we come to realize that there are many. These additions can be grouped for study. Church support for various forms of projects which involve food, fun, and frolic are being emphasized as if they were a primary part of the church work in some areas. Financial support for schools, hospitals, camps, and other works that are considered good works are looking to the church for money, but there is no scriptural authority for the churches to become fund raisers for such organizations. The church has a great work of its own to finance without undertaking to pay the bills that the public should pay. There are many chartered corporations under boards, or under the supervision of "sponsoring churches," that are set up to do evangelistic or benevolent work, which are pressuring churches to finance them. Each church is to do its own work under its own elders. Several churches may relieve the need of the saints in one area by sending to the elders in the area of special need (Acts 11:27-30; 2 Cor. 8,9; 1 Cor. 6:1-3). Several churches may support a good man to preach (2 Cor. 11:8). The Bible examples show no corporation between the churches and the work being done.

Another unfortunate change is emotionalism and sensationalism in the place of gospel preaching. The gospel is God's power unto salvation, and it appeals to every aspect of man's mind and not just to the emotions. Pride and appeals for worldly recognition are also easy to find. One way this is demonstrated is by the great number of very extravagant buildings which may cause poor people to feel uncomfortable but which cause high society to stop and look.

A fact that is sad to contemplate is that basically good people who are not for these wild ideas often use preachers that are for them for their regular work and in meetings and special efforts. They may be drifting closer and closer to the ways of the denominations without realizing it, and they may be unwilling to let any one warn of the danger in the things mentioned in the above paragraphs. How wonderful it would be if truth could have free course. All truth asks is that honest people be able to hear it. Is it sinful to speak out against dangers that are in evidence?

Searching The Scriptures

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Editorial

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RURAL CONGREGATIONS

As these lines are written, the editor is half way through an enjoyable gospel meeting with the Antioch congregation in Ohio County about 20 miles from Beaver Dam, Kentucky. This is an old congregation which has flourished at times, diminished at intervals as members have moved to Louisville or other places seeking work, and flourished again as good men have assisted them. The church at present has about 50 in attendance on Sundays. Meeting attendance so far has ranged from 61 the first night to 80 by the fourth night with several community visitors and support from brethren in other places.

The building is situated in a grove of trees on a gravel road. It is a white frame structure which has had an addition to the back (for two extra class rooms and a baptistery) and an addition on the front for a vestibule, rest-rooms, a small class room and a nursery. The interior is neat and adequately furnished. Adjoining the parking area surrounding the building is a cemetery which is well kept and where many who were formerly active members of this congregation have been laid to rest. The surrounding countryside consists of gently rolling hills and fields with an occasional house or barn in view. The community is on the fringe of the vast coal fields of western Kentucky where strip mining harvests the precious "black gold".

The people of the community have their roots deeply embedded in this area. Some are young families supported by the mining industry or jobs in nearby town. Some farm. One brother farms extensively while his wife runs the only general store for miles around. Some are older people who have worked until retirement in some industrial area and have returned "home" to live out the rest of their days in either the houses where they were born, or else in a mobile home or small dwelling standing on or near the site of their childhood. The housing ranges from the occasional mobile home, to the small two, three or four-room frame dwelling, to a few brick or stone dwellings of larger size. The people are friendly, unassuming, unhurried and conversation comes easy. The general store has its "sitters and talkers." One elderly man sat in his yard and whittled with his pocket knife while we discussed with him the serious concerns of the soul. Oh, there are people here who are prejudiced and are not willing to discuss the Bible. No community is free of that entirely.

Preaching in such rural churches provides a contrast to working with congregations in the towns and large

cities of the nation. It is my conviction that nothing better brings a man back to reality and to basics than such experiences. We have lived and worked with churches in the Louisville area for the past ten years. Many of the elders, deacons, preachers and older members who have been faithful through the years have their roots in such places. Several of the members at Expressway in Louisville grew up in this community and attended Antioch or some similar rural congregation in Ohio, Grayson or Butler County. The family life and congregational influences of these communities have had far reaching consequences for good. In spite of the fact that economics have forced a number to migrate to other areas, the memories of the family circle, the struggle to live off the land, the ties to former days and influences have not been lessened and the attachment felt for the communities where they were born and spent their formative years is strong.

Antioch is served by Dale Barnes who lives seven miles from Beaver Dam and who served as one of the deacons there until he resigned because of the demands on his time from the needs of the church at Antioch. He works through the week for the Peabody Coal Company. On Sundays and Wednesday nights he will be found at Antioch, and sometimes through the week visiting in the community. This week he has taken time off from work to be able to visit more in the community and help the meeting. I am staying in his home where many other gospel preachers have been shown such warm and gracious hospitality. As I write these lines, his good wife has gone to stay with a sister while her husband has surgery in the hospital at Hartford. Their children are well-mannered and obedient. Brother Barnes is accumulating a good library. It is not large, but his books have been carefully selected and are useful tools for his work. His study must be done at night on his time off from the mine. It is obvious that the brethren at Antioch hold him and his family in great respect. At this point, Antioch is not able to provide the needs of a full time preacher. Thank God for men who have the drive and spiritual concern to push themselves so hard in order to help congregations which otherwise might not have anyone to preach.

City dwellers often develop an air of sophistication which regards rural communities and churches as substandard, quaint and somewhat out of date. Rural churches do not always have buildings as large and ornately furnished as some in the large towns and cities. Parking lots might not be black-topped. Classrooms might be small and sparsely furnished. But if you were to remove every elder, deacon, preacher, Bible class teacher, and each family that is spiritually strong from the larger, more prosperous appearing city churches, which have their roots in such congregations as Antioch, then much of the strength and influence of these city churches would be gone.

Rural churches have historically been more tolerant and patient with the feeble, beginning efforts of young men who desire to preach the gospel than some of the large city congregations. It was a rural congregation in a remote farming community which heard my first

"sermon" one Sunday night in August of 1945. They sat patiently and gave their attention while a 15-year-old boy delivered all his "wisdom" on "The Excuses of Moses" for 20 whole minutes. They did not seem embarrassed over my poor choice of words, long pauses occasioned by having to hunt for a verse which was in my notes and I knew good and well was "in the Bible someplace" but which for the time had mischievously disappeared. It was a small, rural congregation which allowed me to conduct my very first gospel meeting in 1950. Some of my finest memories from preaching are centered not in the air conditioned, finely carpeted, padded seated, elegant and imposing structures of the great city churches, but in the plain, frame buildings situated in a grove of trees, back a few yards from a gravel road. Places where there was no air cooling system except what breeze might flutter through an open window or might be generated by the use of paper fans from the funeral home. Places where there were no overhead projectors and pull down screens and the only visual aids were chalkboards and dusty erasers or a cloth chart tacked to the wall behind you (scornfully called "rag sermons" by some). Places where bashful young men stood outside and listened through open windows. Places where older brethren sat in the "amen corner" with their thumbs hooked in their galluses (suspenders to the uninitiated). Places where unassuming people heard the gospel, were touched by it, and stepped forward to make the good confession or to acknowledge grievous wrongs in their lives. Places where you had to go almost every night to a river, creek, or pond and baptize the penitent while gathered brethren sang "Oh Happy Day" or "Trust and Obey". Places where the meeting might be extended a few more days because of the interest. Places where the last service closed with "God Be With You Til We Meet Again" while the preacher and good brothers and sisters wiped the tears from their cheeks.

The world is changing. The pace of the technological society is frantic. Population centers have shifted. Many former rural communities have been swallowed up by the sprawl of suburbia. Many rural churches have long ago folded. But frankly, it is refreshing to find a few Antiochs, Fairviews, Flatwoods, Etnas, Bethels, Elk Forks, and many others we could name, which are still alive and where the word of God is still being preached and saints are yet being encouraged to make their calling and election sure. Thank God for what such congregations have meant and continue to mean to the cause of Christ.

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By Fay Mobley

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After the better part of two decades of being a paid professional writer, you would think that the thrill of seeing one's name set in type would rub off. Not so, especially when it is in such good and noble company. This is a greater feeling than when we were asked to write for a monthly trade publication with a readership of a quarter million.

The theme for this series will be taken from II Tim. 2:2 wherein Timothy is called upon to begin a series of long term linkage that covers the remaining age of man. It had it's beginnings with the Apostles and comes on down to us. The question now comes to us ... will we continue this effort? And of almost as great a concern, will we do it with ability?

This will not become a pure scriptural study as in most of the articles contained in this journal, instead, it shall concern itself with a sort of how-to-do-it polishing process we all need so very much to become better teachers. And most of us are in very great need of improving our ability in this area.

Nothing in this series will be original. I have had very few original thoughts in my whole life. One or two, at the most. I know of very few who have had more than half a dozen. We shall combine the techniques of various educational disciplines with some basic scriptures and reason out goals or targets we need to reach. Our God is a reasonable God as He stated to Isaiah in verse 18 of chapter 1. We will try to keep to this reasonableness, in our determination to share with you some of the things we have seen and experienced in the past three decades in the church of our Lord as a teacher His word.

At the beginning we may go a bit astray from our theme. If so, please bear with us, as we are laying some ground work or 'setting the stage' for some more difficult stuff later on. Anyone who writes has to be aware of the perils of plagiarism. That means stealing the other man's words and thoughts. This, we will be guilty of if we limit our theft to one person. However, if we 'borrow' words and thoughts from twenty authors that changes the classification from plagiarism to research. We'll try to remain in the latter camp at all times.

The theme of this series will be interwoven about seven basic laws that concern teaching. These are not mine, I was lucky enough to 'research' them many years ago. I'd like to share my findings with our readers. The author is John Milton Gregory who organized and helped establish the University of Illinois. He wrote his "Seven Laws of Teaching" in

1884. They have been used in the educational halls of our nation as a 'classic text' for years. Each of the seven laws has a strong scriptural basis as you will soon recognize.

These seven laws may be best classified as being about people, tools, processes and application. That determination is, at least, original. The first two laws cover all the people involved in this teaching program given to Timothy.

Law number one covers that of the teacher: "The teacher must know that which he would teach". Simple, isn't it? Yet this past week, while out of town, we visited another congregation of the Lord's people. We heard an adult class Bible teacher offer far more opinion than scripture. And then to top it off, claim he was not prepared to teach this particular subject. He did not have all his facts straight.

Law number two is about students: "The learner must attend with interest to the material to be learned". Maybe Mr. Gregory got this from the last few words of Nehemiah 8:3, "and the ears of all the people were attentive unto the book of the law". Mr. Gregory was a Bible student as well as a dedicated public educator. His knowledge of scripture seeps through his work, if you look for it.

Laws three and four concern themselves with tools of our professional work. We are not just workers for God. We are, in one sense of the word, professional people. If we are not, we should be. Number three states: "The language used in teaching must be common to both". If there is the slightest gap in understanding . . . the cause has been damaged by our failure to communicate. In the business world the art and science of communication stands up near the top of any priority list. So should it be in the work of the Lord. Preachers, please take note. Some sermons are over the heads of many. It shouldn't be that way.

Law number four is about our second tool, that of the lesson. "The truth to be taught must be learned through truth already known." This is as obvious as the whole subject of math. Can anyone learn advanced algebra before the multiplication tables? Or solve advanced navigational problems of angles and degrees and drift and speed before knowing basic addition? Yet quite often we throw babes in Christ into adult classes and into the depths of the Roman letter when they know very little of basics, of even the very first principles of the type listed in Hebrews 5:12 and 6:1. We need a re-evaluation of our whole teaching program in most congregations. If the slipshod planning for classes and overall teaching were used in business and industry, most planners would have been dismissed long ago.

Laws five and six are process laws, the first of them on teaching: "The teacher must excite and direct the self-activities of the pupil, and as a rule tell him nothing that he can learn himself." Most adult classes violate that principle. That is a crime against the whole teaching program of the church.

Law six is the most difficult to really understand. The area of concern is the human mind of our learner. "The pupil must reproduce in his own mind, the truth to be learned." Here we enter into the region of the

basics of the three R's of first year college psychology; retention, recognition and recall. Without these there is no learning. And they are not new nor is my statement the philosophy of men and therefore . . . heresy! Know and understand from where it came before you mark it up as from man. It's as old as can be as a matter of divine principle. Read Jeremiah's comments on this subject in Lamentations 3:17 through 22. There, you'll find such terms as 1) forgetting, 2) remembering, 3) in remembrance, 4) recall to mind. If that's not on the sixth law then nothing is. Most teachers don't fully comprehend this process, nor understand how it works. This, we will cover in depth. When you do it God's way it does work.

Last of these laws are about review and application. Here, we have left Mr. Gregory and adapted his laws to the reason for our theme. We have called it the application to life. The work of teaching is confirmed, first by review, and finally, by application through the conversion of others.

If there is any single need in the church, it is this. For the Lord said in Mark 4:13 "Know ye not this parable? And how then shall ye know all parables?" The subject matter is the word as the seed. But that is really secondary. The major thrust is on explaining the mystery of the kingdom. But more on that verse later.

Stay with us, let's learn together. We all have much room for improvement.

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RISE UP AND BUILD: Nehemiah's Call To Leadership Nehemiah 1:1-4

Who are God's leaders today? To answer this question we need to return to ancient history of the Old Testament prophets and see what made God's leaders in days past. By such an examination of the past we will know who are God's leaders today and in the future.

Nehemiah teaches us the lesson that the key to leadership is feeling the burden. As we begin our study of Nehemiah, we find him in Chapter 1:2, asking about the Jews who are now living in Jerusalem: "... and I asked them concerning the Jews who had escaped and had survived the captivity, and about Jerusalem." Nehemiah was now in the capital city of the Persian Empire, Susa, serving as cupbearer to the king. Even as Nehemiah asks this question, he is about to become clay in the hands of the potter. The answer would bring Nehemiah to his knees. The response is found in verse 3: "the remnant... are in great distress and reproach, and the wall is broken down and its gates are burned with fire." Maybe he expected better news, because he had heard of the work done by Ezra and Zerubbabel in the rebuilding of the temple and teaching the people. Maybe at his last inquiry the situation in Jerusalem was good, but now that was not the case. The news from Jerusalem, his home and motherland, was desperately tragic.

Nehemiah's response to this terrible situation is found in verse 4: "I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven." How this recent information tore at his heart! He was dismayed by the magnitude of the problem concerning his loved ones and God's people. He poured out his soul in grief over the plight of Jerusalem by weeping, fasting, and prayer. So great was his pain that he was moved to do everything possible to correct the situation in Jerusalem.

Now as we have seen, the attitude of Nehemiah when he receives this news becomes important. Note for a moment what Nehemiah is and what Nehemiah is not. Nehemiah was not a priest, nor was he a king. All such functions were absent from Nehemiah's list of credentials. All three of the orders: prophet, priest, and king, were at various times included in God's plan, but Nehemiah did not fit into any one of these three categories. He was not a priest offering sacrifices, nor did he wear the kingly vestures that would command attention when he spoke. It is at this point that we are about to learn our first great lesson of true leadership.

The leaders of God's choice are those WHO ARISE BECAUSE THEY FEEL THE NEED TO DO ALL THEY CAN TO SERVE GOD. Nehemiah was moved to the depths of his being to such a degree that he HAD to do something to serve not only his people, but also his God. He had the fire burning in his bones to such an intensity that it could not be quenched. Even though he possessed no great earthly qualification, he felt the need to arise!

WHO THEN ARE GOD'S LEADERS TODAY?

The first lesson we must understand is the need for this burning desire to correct the wrong, to strengthen the right, and to serve in any way that we can. A common problem is that today there are some trying to lead, but they have never heard the call or felt the burden. They are termed "leaders", but all they do is occupy an "office." Their hearts, their minds, and their love is far away in other fields of interest. They may be called elders, preachers, teachers, deacons, husbands, mothers, or personal workers, but unless they have heard the call, they are not leaders in God's order. When we speak of hearing the call, we are not speaking of the denominational call of miraculous salvation, but rather the burden of desire that moves an individual to give his life to one goal. That goal is spiritual service to the maximum of their capacity. The condition of the people moved Nehemiah to give up the number one advisory position in the world's greatest and most powerful kingdom in order to serve his Lord. Cupbearer before the King was one of the most trusted and guarded positions of his day. He had all the privileges of royalty and all the glory of the King's most trusted confidant. All of this meant nothing to Nehemiah, just as the earthly power and prestige meant nothing to Saul of Tarsus when he was moved into a position of leadership.

This is the very principle that Paul draws from, as he writes to Timothy concerning those that are to be the leaders in the New Testament church. Paul tells Timothy that they must "desire the office." Here we find the Old Testament definition of what "desire" really is; rambling here and there about what "desire the office" means can be voided by this Old Testament example. For one to consider preaching as a way of life, this burning passion to lead people to Christ is an absolute must. My father used to say, "Son, don't make a preacher unless you can't help it." Down through the years, how much better could the cause of Christ have been served, if those who had not really "desired" to preach had made other choices.

Brethren, who are God's leaders today? Even though they may not be prophets, priests, nor kings, nothing will stop the common man who matures and becomes so spiritually attuned to the needs of God's people that he puts his hand to the plow without one thought as to what he has left behind. Paul says that we have become "fools for Christ"; we have become "a spectacle to the world" (I Cor. 4:9-10); we have "become the scum of the world, the dregs of all things" (I Cor. 9:13). Why, and how could Paul give up the pinnacle of political power in Judaism to become the scum of the earth? Paul tells us of this burning power that drove him into spiritual service: "Woe, be unto me if I preach not the Gospel of Christ." Paul had a fire in his bones

that could not be quenched. This was the reason for his commitment. Listen to what had no effect on Paul: "servants of God, in much afflictions, in much endurance, in hardships, in distresses, in stripes, in prison, in tumults, in labors, in watchings, in fasting, in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love, in the word of truth, in the power of God, by glory and dishonor, by good report and evil report, as unknown yet well known, as dying yet living, as punished but not up to death, as sorrowful yet always rejoicing, as poor yet rich, as having nothing yet possessing all things" (II Cor. 6:4-10).

This, brethren, is the picture of God's leader. Paul **KNEW HE MUST PREACH** the Gospel. God's call to leadership is not for those who want to "play church." As we read the sacred pages of Old Testament scriptures the wrath of God is poured on those who **CLAIMED** to be leaders without a burning passion to serve. Woe be to the leader who wants to claim leadership, yet does nothing but make decisions on how to set the thermostat. Woe to the preacher that uses the church for his own reputation and advancement, when our Lord came to make Himself of no reputation. Woe be to the Bible class teacher that only teaches because he or she has to or it will make them look bad. Woe to the teacher that quickly reads his lesson Saturday night and hopes there are enough questions to take up the allotted Bible study period. Woe be to the men in a business meeting who argue for two hours over what kind of garden hose to buy and what color to paint the auditorium.

The church today faces a crisis in leadership. Elders are needed who feels the passion of Nehemiah. Preachers are needed who are willing to be fools for Christ as did Paul. We need men and women who feel the burden of generations of young people who were "raised in the church", only to bolt for the door at the first opportunity. One man calmly told me that "we have lost an entire generation of teenagers." Yet, why was he not moved to have an all out effort to train their Bible class teachers? And, why was he not moved to teach on the home, and family and its place in society? He felt no burden to make one single attempt to do anything different in order to keep from losing the group now in the Jr. High class. The tragedy was that he was called an elder! The real problem? He was a leader without a passion to meet the need.

What do you think would have been Nehemiah's reaction to that type of news? He would have fallen on his face before God in tears and left the court of kings to meet the challenge.

In conclusion: Who are God's leaders? They are the faithful who will arise in whatever way they can to serve Jehovah.

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EAT, EAT, EAT

From the *Sentinel Star*, Orlando, Fla., Jan 25, 1980, comes this AP release regarding eighteen-year-old Amy Brown who eats a dozen eggs for breakfast and two steaks for lunch to keep her weight up to 90 lbs.

Before you say you wish you had her problem, read on:

This young lady suffers from an unusual syndrome called mal-absorption. She is required to eat almost hourly to replace lost potassium in her body. Her food bills take \$170 a week, \$8,840 a year, out of her father's \$13,000 annual salary.

Her father's salary is too high to qualify for food stamps and welfare officials reject the claim that Amy's food is a medical expense. Only help from friends and civic groups keeps the family afloat.

Doctors say mal-absorption, which usually afflicts younger children, can strike a range of fats or vitamins needed to keep the body's system in balance. A faulty valve in Miss Brown's kidney is releasing almost all the potassium in her system, and the doctors say there is little Miss Brown can do except take potassium supplements and eat.

I've long marveled at the good percentage of folks who have been members of the church for years, perhaps decades, and who have sat in Bible classes year after year and heard literally thousands of gospel sermons, yet when a spiritual showdown comes they weigh in as 90 lb. weaklings with no stamina whatever.

What's wrong with these people. I now know. They suffer from a syndrome (not unusual, unfortunately) which we may describe as spiritual mal-absorption. As in the case of little Amy Brown, enough soul food is taken in to nourish four adults, but not enough is absorbed to give them strength to walk unaided.

The doctors have no remedy for Amy. They predict that her condition will change, for better or worse, as her body completes maturity in the next few years.

Happily, the Great Physician holds greater power in the matter of spiritual mal-absorption: "*I will meditate in thy precepts, and will have respect unto thy ways*" (Psalm 119:15); "*He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*"

LOVE NOTES

Is there no end to the silly antics of the brethren?

Now from the *Star Reporter*, Jan. 80, we find an ad which features a "Note of Love to All Single Members." The copy says:

"*This 'Love Note'* (hearts are substituted for the o's in those two words) *is to those who have been taught to date Christians and to marry only 'in the Lord' (another member of the church of Christ).* (That's their parenthesis, not mine, K.G.) *A group of concerned brethren want to do more for you than say, 'Depart in peace, be ye warmed and filled.' They want to help supply that which is needful to your body and soul (James 2:16; Gen. 2:18).*

"*Somewhere, someone is lonely waiting just for you. If you long for the help of sincere Christians in finding that one, answer this Love Note for further information. The Bible will be our guide all the way.*"

The address is given along with a suggestion that a contribution would be appreciated.

Why on earth didn't Paul think of that?

I believe I can speak for Brother Adams and say that Searching the Scriptures will not be a forwarding agent for this service.

THE A CAPPELLA CHORUS

Bro. Charles Holt, writing in the church bulletin he edits for the Westside Church of Christ in Rossville, Ga. says, "Do you have any idea what the above refers to? It is not what you may think. In the October, 1979 issue of *Mission* (a 'brotherhood publication') there appeared an article under the above caption. It is an edited version of an interview conducted by Lynn Mitchell, Jr., representing *Mission*, with three homosexuals ('gays') who claim to be members of the Church of Christ . . . These three 'gays' wanted to speak up for and in defense of 'the gay community of the Churches of Christ', and *Mission* furnished them an open forum for such. These 'gays' think it is 'time for homosexuals to make a comment to the brotherhood.'"

Bro. Holt continues: "The 'A Cappella Chorus' is the name of their 'gay community, and its 'purpose' is to serve as 'an outreach to the people in the Church of Christ who are gay.' They adopted the name 'as a name we can all identify with' because Churches of Christ believe in a cappella music' All the denominations have a name for their 'gay fellowship' and now our 'gays' have a name for theirs. And they are 'coming out in the open', out of the closet of secrecy and cover-up, hoping to find acceptance of their 'lifestyle'—with their 'lover'—by Churches of Christ. They are 'coming out in Houston' to test the waters of acceptance. They have apparently surveyed the climate and found the time is ripe to make their move. They have gotten off to a good start with the publicity given them by *Mission*."

The standard arguments are used by this "A Cappella Chorus." We are told that homosexuality is not really condemned in the Scriptures. One of those interviewed said, "My sexuality is a gift of God. Being homosexual is what God has given me and I've got to learn... to use that as I would any gift that God would give me."

Lynn Mitchell, the *Mission* interviewer comments: "... knowing what to say to a gay Christian is one of

the most painful and unpliable dilemmas that a sensitive minister can face." Bro. Holt ably responds: "Does he have the same trouble with the fornicator, adulterer, thief, idolater, or drunkard? His trouble is that he is too 'sensitive'. He does not want to believe and say what the Scriptures teach he should say . . . Thank God, Paul didn't have Mitchell's 'dilemma.' Paul boldly and plainly classifies 'homosexuality' as unrighteousness and he converted people from such, just as he converted them from fornication, adultery, drunkenness, and idolatry. Those who don't 'convert', give up their 'gay lifestyle' and get 'straight'—are unrighteous and 'shall not inherit the kingdom of God.'"

Later in this same issue of *Mission*, we see a word that's beginning to be tossed about a good bit. We are told by Mitchell that many who plainly condemn homosexuality as sin are guilty of "homophobia". This is defined as "our irrational, dishonest, confused, cowardly, sinful *fear* of homosexuality and homosexual persons."

"Mitchell even tries to make 'homophobia' worse than homosexuality," comments Bro. Holt. "He (Mitchell) says there is 'no doubt God can forgive homophobia, but that makes it no less destructive, degrading, painfully demeaning of spirits of those whom it affects.' Wonder why the apostle Paul did not list 'homophobia' right along with homosexuality when he wrote his epistles? He did not even include this terrible 'homophobia' in his list of the 'works of the flesh' in Galatians 5! It may well be that Mitchell has described a new sin!"

Bro. Holt closes his vigorous and scriptural response, just a sampling of which we have quoted here, with the words: "**The 'gay community' (the A Cappella Chorus) of the Churches of Christ, along with *Mission's* compromising stance on the matter, is one of the 'signs of our times' that needs to be read carefully by all Christians who love truth and righteousness. Where will it stop? The road of compromise and digression is unending. It is time to wake up to what is really happening to Churches of Christ. 'A little leaven leaveneth the whole lump.' Do you care?'**"

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NEW AMERICAN STANDARD VERSION

Matt. 16:19 — "I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall have been bound in heaven, and whatever you shall loose on earth shall have been loosed in heaven."

Matt. 18:18 — "Truly I say to you, whatever you shall bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven."

AMPLIFIED VERSION

Matt. 16:19 — "I will give you the keys of the kingdom of heaven, and whatever you bind—that is, declare to be improper and unlawful—on earth must be already bound in heaven; and whatever you loose on earth—declare lawful—must be what is already loosed in heaven."

Matt. 18:18 — "Truly, I tell you, whatever you forbid and declare to be improper and unlawful on earth must be what is already forbidden in heaven, and whatever you permit and declare proper and lawful on earth must be already permitted in heaven."

NEW WORLD TRANSLATION

Matt. 16:19 — "I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will have been bound in the heavens, and whatever you may loose on earth will have been loosed in the heavens."

Matt. 18:18 — "Truly I say to you men, Whatever things you may bind on earth will have been bound in heaven and whatever things you may loose on earth will have been loosed in heaven."

J. B. PHILLIPS TRANSLATION

Matt. 16:19 — "I will give you the keys of the Kingdom of Heaven; whatever you forbid on earth will be what is forbidden in Heaven and whatever you permit on earth will be what is permitted in Heaven!"

Matt. 18:18 — "Believe me, whatever you forbid upon earth will be what is forbidden in Heaven, and whatever you permit on earth will be what is permitted in Heaven."

KENNETH S. WUEST TRANSLATION

Matt. 16:19 — "I shall give to you the keys of the kingdom of heaven; and whatever you bind on earth (forbid to be done), shall have been already bound (forbidden to be done) in heaven; and whatever you loose on earth (permit to be done), shall have already been loosed in heaven (permitted to be done). Matt. 18:18 — "Assuredly, I am saying to you, Whatever you forbid on earth, shall have already been forbidden in heaven. And whatever you permit on

earth, shall have already been permitted in heaven."

A. S. WORRELL'S TRANSLATION Matt. 16:19 — "I will give you the keys of the Kingdom of Heaven; and whatsoever you shall bind on the earth shall have been bound in Heaven, and whatsoever you shall loose on the earth shall have been loosed in Heaven."

Matt. 18:18 — "Verily, I say to you, whatsoever ye bind upon the earth shall have been bound in Heaven, and whatsoever ye loose on the earth shall have been loosed in Heaven."

CHARLES B. WILLIAMS TRANSLATION

Matt. 16:19 — "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven."

Matt. 18:18 — "I solemnly say to you, whatever you forbid on earth must be already forbidden in heaven, and whatever you permit on earth must be already permitted in heaven."

ROBERT YOUNG'S TRANSLATION

Matt. 16:19 — "And I will give to thee the keys of the reign of the heavens, and whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens."

Matt. 18:18 — "Verily I say to you, Whatever things ye may bind upon the earth shall be having been bound in the heaven, and whatever things ye may loose on the earth shall be having been loosed in the heavens."

GEORGE SWANN'S TRANSLATION

Matt. 16:19 — "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall have (first) been bound in heaven, and whatsoever thou shalt loose on earth shall have (first) been loosed in heaven."

Matt. 18:18 — "Verily I say unto you that whatsoever you shall bind on earth shall have (first) been bound in heaven, and whatsoever you shall loose on earth shall have (first) been loosed in heaven."

KING JAMES II TRANSLATION

Matt. 16:19 — "And I will give you the keys of the kingdom of Heaven. And whatever you may bind on earth shall occur, having been already bound in Heaven. And whatever you may loose on earth shall occur, having been already loosed in Heaven." Matt. 18:18 — "Truly I say to you, Whatever you shall bind on earth shall occur, having been already bound in Heaven. And whatever you shall loose on earth shall occur, having been already loosed in Heaven."

SUMMATION

Please note that when the apostles gave an answer to such questions as: "Men and brethren what shall we do?" (Acts 2), and "Sirs, what must I do to be saved?" (Acts 16) . . . **THE APOSTLES TAUGHT WHAT CHRIST HAD ALREADY TAUGHT!** For example: Christ taught the need for BELIEF (John 8:23-24, Mark 16:15-16).

Later, the Apostles taught the same (Acts 16:30-34, Romans 10:8-17).

Christ taught REPENTANCE (Luke 13:3,5; Luke 24:27).

Later, the Apostles taught REPENTANCE (Acts 2:38, Acts 3:19, and Acts 17:30-31).

Christ taught the need for oral CONFESSION OF CHRIST (Matt. 10:32-33).

Later, the Apostles taught CONFESSION OF CHRIST (Rom. 10:9-10, 1 Tim. 6:12)?

Christ taught BAPTISM UNTO SALVATION (Mark 16:16, Matt. 28:18-20).

Later, the Apostles taught BAPTISM UNTO THE REMISSION OF SINS (Acts 2:38, 1 Pet. 3:21).

Therefore, we have proved without doubt or question that Heaven (through Christ) first laid down the requirements for man's faith and obedience, leading to the salvation of man's soul. Then, later, the Apostles echo the same requirements of faith and obedience, leading to man's salvation.

Christ's teaching was basically to the Jews, while the Apostles taught ALL nations.

CONCLUSION

The foregoing ten versions of the English New Testament demonstrate the accurate rendering of Matt. 16:19 and 18:18, both grammatically as well as in accord with New Testament teaching. I sincerely wish that ALL English versions were as accurate in rendering various New Testament passages.

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IF I WERE EIGHTEEN

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It is hard to imagine that ten years have passed since I was eighteen years old and a senior in high school. We all at times like to look back and reflect on our lives and see what changes we might or might not want to make. If I could be eighteen again here are some things I would do.

Remember My Creator

One of the wisest men who ever lived advised, "Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, I have no delight in them" (Eccl. 12:1). One would first begin remembering his Creator by obeying the gospel (Mk. 16:16; Ac. 2:38), He would need to continue to remember Him by daily prayer and study of His word (1 Thess. 5:17; Ac. 17:11). One needs to remember God in his youth because that may be the only time he will have (cf. Jas. 4:14).

Realize The High Price of Sowing Wild Oats

A lot of people want to have a "good time" in trying all kinds of worldly pleasures while young. They give their best to the devil and then think they will be able to give the leftovers to God later in life. But they fail to consider the price of sowing wild oats.

I can recall some cases in high school. Our class president was killed in a car wreck because he and another boy had been drinking. A very popular young girl, a cheerleader, had to drop out of school to have a baby out of wedlock. The Bible teaches that we reap what we sow, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life" (Gal. 6:7-8). The sowing of wild oats can cost us our health, our freedom, our lives, but more importantly our souls.

Rule Self

The Bible places a lot of emphasis on the importance of self-control (Prov. 16:32; 1 Cor. 9:27; 1 Pet. 3:10-11; 2 Pet. 1:5-6). One needs to control his actions (2 Cor. 5:10), his words (Mt. 12:36), his thoughts (Phil. 4:8), and his time (Eph. 4:16). There are youthful lusts from which one needs to flee (2 Tim. 2:22). I should learn how to say "no." I should not just follow the crowd and use the excuse "everybody is doing it." Learning to say "no" places me in company with such young faithful servants of God as Joseph and Daniel and his three friends (Gen. 39:7-9; Dan. 1:8; 3:17-18).

Rally Around Good Friends

Paul wrote, "Do not be deceived: Bad company corrupts good morals" (1 Cor. 15:33). If one runs around with the wrong crowd, he is asking for trouble. I need to choose my friends by a high standard. Parents need to recognize they have a big responsibility in providing young people the opportunity to be with good Christians their own age.

Radiate A Good Influence

When the Bible speaks about Christians being shining lights, it does not say that just older Christians are to let their light shine (Mt. 5:16; Phil. 2:15). Young people, I believe, do not fully realize the influence they can have with others. Sometimes they can have a far greater influence with other young people than those who are older. There are even times when some older people will more fully appreciate a young person's faith and thus be influenced by him. Consider the influence of Alexander the Great who was king before he was thirty years old, and Napoleon who ruled France when he was thirty years old. Look also at Jesus who did all that he did in about 33 years.

Reach My Place in the Church

We occasionally hear the cry, "Our young people are just not interested in the church." Maybe they have been made to feel that the church is just for older members. We need to give them responsibilities and use them in every way possible. They can teach classes, lead singing, read the Bible, preach, help in the care of the building and grounds, conduct religious surveys, set up Bible classes with their school friends, and visit the shut-ins and sick. They can do anything, and should do everything, that a Christian is supposed to do. The only way the young people will be the church tomorrow is if they are an active part of the church today. What a beautiful sight to see younger and older Christians working shoulder to shoulder in the work of the Lord.

Respect My Parents

The Bible teaches, "Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise), that it may be well with you, and that you may live long on the earth" (Eph. 6:1-3). We may not while we are younger think our parents are very wise in their decision-making, but generally as we grow older we will see their wisdom. They have our well-being at interest (Heb. 12:9-10).

Reflect Upon Choosing A Mate

I would *start* considering such a choice. Some by this age have already made the choice, and they bring many hardships upon themselves by marrying too young. We should not think that unless we are married by the time we are twenty that we will wind up as an old maid or lonely bachelor. Some have committed fornication, been "forced" to marry, and thus given up their right of choice. I need to exercise great caution as to whom I date, because I will most likely wind up marrying someone that I date.

Above all the considerations for a mate should be that he or she be a Christian, You might be able to find

a tall, dark, and handsome unbeliever, but the short, light, and ugly Christian will make a better husband, "Oh", you say, "I'm going to convert him." If you wanted a Thunderbird, you would buy a Thunderbird. You would not buy a bicycle and then convert it into a Thunderbird. Marry someone who can help you get to heaven, not hinder you and your children.

Conclusion

I'm not eighteen, but I believe these things are what the Bible teaches that an eighteen year old ought to do. What about it?

Using Great Plainness
of Speech

J. T. Smith
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BETTER THAN PREACHING?

Recently in one of their bulletins, Marvin Phillips, who preaches for the Garnett Road Church of Christ in Tulsa, Oklahoma, wrote an article entitled, "It Should Have Been On Nationwide TV." I quote several things from the article.

"The time was last Monday night. The place, Garnett Road Annex. The occasion, '**Parent Appreciation Banquet.**' It is my firm conviction, had it been screened on national TV, it would have done our country more good than a Presidential conference. **It had more spiritual worth than a wagon load of sermons**" (emphasis mine, JTS). Boy, it sure must have been powerful to have done the country more good than a wagon load of sermons. Wonder what it was? Marvin continues,

"First of all, it was a class event. Our young people simply wanted to honor their parents. The food was excellent, the decor lovely. The entertainment, an uplifting time of song ministry by our own 'Heavenly Generation Singers.'"

"And then, came the main course . . . completely unrehearsed! These young people were asked if any wanted to come up to the microphones and express their love to their parents. I guess there must have been 25 to 30 who did so. Generation Gap, gone for awhile, they just unloaded their love and appreciation to Christian and non-Christian parents alike. It was an emotional, heart rending experience."

Now how about that? According to brother Marvin Phillips, food, a lovely decor, entertainment by their own choir (chorus), and personal testimony, (which provided "an emotional, heart rendering experience") would have done the country more good than a wagon load of sermons. Well maybe it would have done the country more good than a wagon load of sermons from Marvin Phillips, but not the kind preached by Peter, Paul, John and others. And how about such a

statement in view of the fact that the apostle Paul said, "It pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:21).

OFT - ASKED QUESTIONS ABOUT ANGELS

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The curiosity of many is peaked by the subject of angels. In this article we propose to study the subject by looking at some "Oft - asked questions about angels."

Where Do Angels Come From? Do Good People Become Angels When They Die?

Angels are a creation of God even as man is a creation of God. Paul said in Col.1:16, "For by him (Christ hh) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Somewhere in the terms "all things . . . that are in heaven," or "whether they be thrones, or dominions, or principalities, or powers," angels are almost assuredly included—hence created.

In Ps.148:2-5 the Psalmist tells the heavens, the heights, the angels of God, God's hosts, the sun, the moon, the stars, the heaven of heavens, and the waters above the heavens to praise God saying, "Let them praise the name of the Lord: For he commanded and they were created." Here angels are plainly said to be created.

The fact that angels are created beings should be sufficient to show that people do not become angels when they die. In Mt.22:30 some are said to be "as the angels of God in heaven" when they are raised from the dead. Note, it says, "as the angels." It does not say they become angels. In Lk.20:34-36 we are told that those of the resurrection will not be given in marriage; Neither will they die for they are to be "equal to the angels." Things can be equal in some aspects without being the same things. A pound of dirt is equal in weight to a pound of gold, but gold is not dirt. The resurrected will be "equal to" and "as" the angels in that they will not marry nor die, but the resurrected will not become angels.

What Do Angels Look Like? Do Angels Have Wings?

When visiting earth, angels sometimes fashioned themselves as men. This seems apparent in that there are instances recorded where people thought them to be men, not angels (Gen. 19:1,5,8,10; Judges 13:16). Hebrews 13:2 also tells us some have entertained angels unawares.

We dare not say that angels always appeared as men, nor do we wish to be so bold as to say that this is their form in heaven. We do not know for certain. We

do know that on some occasions angels were recognized immediately, and brought fear to those who looked upon them (Lk.1:11,12). This suggests a form different from that of a man. We need, also, to remember that Heb.1:14 calls angels "ministering spirits." "Spirits" no doubt has reference to their nature, just as Jn.4:24, "God is a Spirit," has reference to the nature of God. But who knows just what a spirit looks like?

Some of God's creatures are winged. The cherubs each have four wings (Ez.1:5,6; 10:15) while the seraphims each have six wings (Is.6:2). But angels are never described as having wings. Gabriel was caused to "fly swiftly" (Dan.9:21) and David saw an angel of the Lord "stand between the earth and heaven" (IChr.21:16), but neither is said to have wings.

Some have suggested that cherubs and seraphims are different orders of angels. This is only assumed. It cannot be proven by the scriptures. It is just as possible that cherubs and seraphims are yet other creations of God. There is therefore nothing to suggest that angels have wings, nor is there anything that tells us what angels look like except when they appeared on earth in the form of man.

Do People Have Guardian Angels?

In Mt.18:10 Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven." In commenting on this verse, Pulpit Commentary (Mt., Vol.15,p.210) expresses well the thought of many saying, "that each soul has assigned to it by God a special angel is grounded on this and supported on other passages of scripture." Pulpit then lists Heb.1:14; Ps.34:7; Ps.91:11; Lk.15:7,10 as the "other passages."

Angels are indeed ministering spirits (Heb. 1:14). They have on occasions as they carried out God's charges guarded or protected individuals (Ps.34:7; 91:11). We question, however, if Mt.18:10 or any other passage necessitates that "each soul has assigned to it by God a special angel" at all times.

The idea of a guardian angel watching over individuals is consistent with Mt.18:10 and other passages but is not necessarily deduced from them.

Is There A "Death Angel"?

This question seems to imply that death has been committed into the hands of one certain angel, and that death is the result of a visit from this angel. Many would appeal to the plague of the death of the firstborn of Egypt to substantiate the existence of a "death angel."

In Ex. 12:23 we are told that the Lord would pass through to smite the Egyptians; but when He saw the blood upon the lintel and the two side posts, the Lord would pass over the door of the Israelites and would not suffer the destroyer to go in unto their houses to smite them. The Lord was to pass through, but there is mention also of a "destroyer." Ps.78:43-51 again speaks of the plagues which came upon Egypt. Verse 49 reveals the Lord brought about some of the plagues by sending angels among them. It is possible, therefore, that the death of the firstborn was ad-

ministered by an angel, referred to as the destroyer.

There are other occasions where we know an angel administered pestilence that brought death (2 Sam. 24:15, 16; 1 Chr. 21:12) and where an angel was the cause or slayer of people (2Kgs.19:35; Acts 12:23). But nothing suggests that it is the same angel each time, nor that there is one "angel of death." Neither can we reason that because angels have had a part in the death of some people that they have a part in the death of all people.

Are Angels Always "Men Angels"?

In commenting on the word "angel" W.E. Vine in his "Expository Dictionary of New Testament Words," Vol. 1, p.55, notes, "angels are always spoken of in the masculine gender, the feminine form of the word does not occur."

When angels visited earth and assumed a human form, they appeared as men (Gen.19:5,8,10; Gen.32:24; Judges 13:6).

These facts considered, we can most assuredly say that there are no "female angels." But I would still prefer the term "angels" to "men angels."

Is Satan A Fallen Angel?

Some reason that Satan was not created evil, but now is evil; therefore, he must be a fallen angel. We would agree that Satan was not created evil. This would reflect upon the holiness of God, making God the author of evil. We do, however, disagree with the conclusion that Satan must be a fallen angel. It seems to be based on the idea that there are no heavenly creatures but angels. This we do not know for a fact.

Is.14:12 says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground." Some use this as their proof text to show that Satan is a fallen angel. Note Isaiah did not say Lucifer was a fallen angel. Furthermore, in context Isaiah was speaking of the king of Babylon, not Satan.

We do not say that Satan cannot be a fallen angel. No scripture though calls him such or proves him to be a fallen angel. I am, therefore, content to admit Satan's existence and not to speculate as to what he was before he became Satan, the adversary of God and man.

Are Angels Still Active In The Affairs of Men Today?

Angels are "ministering spirits, sent forth to minister for those who shall be heirs of salvation" (Heb.1:14). Nothing in the study of angels pronounces an end to the ministering of the angels. It would seem, therefore, that as long as there are heirs of salvation who need ministering to that God would employ angels. We do not venture to say what angels are doing today. Perhaps one would find a study of what angels did in the Old and New Testaments profitable.

CONCLUSION

It is both right and good for us to know what the Bible says about angels. These things were written for our learning. We must, however, be content with what God has revealed unto us and not go beyond the truths of His word.

SOME THINGS YOU MISS BY BEING A CHRISTIAN

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A lot of people are not desirous of becoming Christians because of all the things they would have to give up. This was the problem with the rich young ruler - he did not want to give up his riches to follow Christ (Lk. 18:18-23). Occasionally, people of the world are heard telling Christians, "Just look what you are missing by being a Christian." But what are we missing by being Christians?

BEING ON YOUR OWN. Beloved, all who are not serving God are on their own. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil" (1 Pet. 3:12). Many are experiencing severe difficulties and consequences from trying to be their own God. But still they look to themselves for guidance and strength. The Christian, however, has one greater than himself to whom he can go for guidance and strength.

Many non-Christians are trying to experience a solid marriage without having a solid foundation upon which to build. They are without the guidance and instruction of God as to how to have a happy, fulfilling marriage (Eph. 5:22-33). They are experiencing not a few problems in rearing their children because they refuse God's teaching on this subject (Eph. 6:1-4). Non-Christians are without the providence of God (1 Pet. 3:12), and they are missing one of the greatest privileges of all - prayer. When adversity and sorrows come upon them, they do not have the assurance that God will hear and grant their requests (Phil. 4:6, Prov. 15:29; 28:9).

THE DEGRADATION AND HURT OF SIN. The Christian constantly strives to avoid sin (Rom. 12:9). Hence, he averts the degradation and hurt of sin. Conversely, those who refuse to become Christians often find themselves wallowing in the filth and mire of sin and suffering its horrible consequences (Rom. 1:21-32, 3:10-18). Many who have chosen to serve Satan and have ridiculed the Christian, pointing out the things he is missing, have experienced the truthfulness of Solomon's announcement, ". . . the way of transgressors is hard" (Prov. 13:15). They have pursued mind stimulants such as alcohol and drugs and have become enslaved to them. In indulging in sensuality, they have contracted obnoxious venereal diseases and suffer the incapacity to enjoy true affection. They have been reduced to mere animalism, being dominated by lust and greed (2 Pet. 2:12-14).

THE TORMENT OF GUILT. By being a faithful Christian you can miss the torment of guilt. We can be

as the apostle Paul who exclaimed, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). The Christian will be convicted by his conscience when he does that which he knows is wrong but when he repents and prays for forgiveness he can forget about his offence and thus avoid a guilt complex (Phil. 3:13,14; I Tim. 1:12-15).

Psychiatrists tell us that one of the common mental aberrations plaguing people today is a deep, intense sense of guilt. They harbor this guilt and thus create a guilt complex. This we are also told, can and does manifest itself in different ways such as self-punishment and abuse.

SEPARATION FROM GOD. By being a Christian you also miss being separated from God. The cause of man being separated from God is clearly seen in the following enunciation: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 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. 59:1,2).

Many suffer from a deep sense of unfulfillment, feeling of emptiness, and aimlessness. It is your writer's belief that this loneliness is often a product of man being separated from his Creator (Eccl. 12:13,14).

HELL. Not only does the Christian miss many things that are certainly undesirable in this life - being on your own, without the guidance of God's word, prayer, and providence, suffering the shame and hurt of sin, the torment of guilt, and separation from God - but he will also miss the anguish and everlasting punishment of hell (Matt. 15:46, Mk. 9:43-48; Rev. 14:9-11).

Christian friend, you are missing many things in being a Christian. None of these things, however, promote man's happiness (Josh. 1:8). Let us, therefore, not be envious of sinners and gladly count all things loss for Christ (Prov. 24:1,19; Phil. 3:7).

My non-Christian friend, you are also missing many things by not being a Christian - the guidance of God's word, prayer, and providence, help to avoid sin, its shame and hurt, freedom from the torment of guilt, being reconciled with God, and heaven. These things are necessary for your happiness and salvation. What you are experiencing is not lasting and enduring and does not offer substance (Heb. 11:25; Eccl. 12:13,14). Choose you this day whom you will serve (Josh. 24:15). Resolve today to become a Christian by believing in Christ's deity, repenting of sins, being willing to confess Christ's deity before men, and being baptized for the remission of sins (John 8:24, Acts 17:30, 8:37, 2:38). The Lord will then add you to his church (Acts 2:47).

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ARE WE "SOUND" ON EVANGELISM?

Ronald B. Roark
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A few years ago, Connie W. Adams wrote an excellent article entitled "Umbrella Religion" in which he warned of the fallacy of considering a preacher to be "sound" simply because he was against certain things (such as, the church support of human institutions) or **for** certain things (such as, morality). He pointed out that a "sound" preacher will be sound in every area of teaching. He stated further the same point in connection with local churches.

Tom Bunting desires to go to Norway to preach Christ. After letting brethren know of his desire, months passed with very few commitments for support. In fact, the only promise of continuing monthly support was from an individual. What's wrong? Brother Bunting is a qualified and mature preacher. He and his family have lived in Norway before. They speak the language. His wife Shirley is a qualified and capable teacher. What's wrong? I believe that a fundamental lack of soundness exists in many churches of Christ that are supposed to be "sound" when it comes to their practice in the realm of evangelism. Let's consider the scriptures.

CHURCH TO SEND

In Acts 13, inspiration has recorded the Holy Spirit directing that **THE CHURCH** was to "Separate me Barnabas and Saul for the work whereunto I have called them." **THE CHURCH** "sent them away" (vv. 1-3). The work was evangelism. The scripture says that the church should select men to go and preach and **THE CHURCH** is to send them.

Our custom is to let the preacher spend the time, money, effort, etc., to determine where he is needed. He then must write articles, letters, and travel, speak, beg and plead to be allowed to give up the blessings of living in a well-to-do country among friends and relatives to go to some country that "knows not God" where language and customs and false religions produce inconvenience, barriers, anxiety, home-sickness and sometimes personal danger in order to accomplish the primary mission of **THE CHURCH** — preaching the gospel. "Thus ye have made the commandment of God of none effect by your tradition" (Matt. 15:6).

The preacher has the responsibility to **GO** (Mk. 16:15; Matt. 28:18-20). The church has the responsibility to **SEND** (Acts 13:1-3). How many churches are "sound" on this point?

SOME RESPONSIBILITIES OF PREACHERS

1. To go (Mk. 16:15; Matt. 28:18-20).
2. To preach (2 Tim. 4:2).
3. To preach Christ (2 Cor. 4:5).

4. To preach truth (Eph. 4:15).
5. To reprove, rebuke, exhort (2 Tim. 4:2; Acts 20:1-2).
6. To be an example (Tit. 2:7-8).

SOME RESPONSIBILITIES OF CHURCHES

1. To send preachers (Rom. 10:13-15; Acts 13:1-5).
2. To support preachers (Phil. 4:10-18; 1 Cor. 9:1-18; 2 Cor. 11:1-15; Lk. 10:7).
3. To hear Christ preached (Matt. 17:5; 1 Thess. 1:5-6; 2:13).
4. To search the scriptures (Acts 17:11; 1 John 4:1).
5. To receive exhortation (Heb. 13:22).
6. To be an example (Rom. 1:8; 2 Cor. 9:1-5; 1 Thess. 1:7-8).

SUMMARY

Are we "sound" on evangelism? Are you willing to go to Norway? Germany? Japan? Australia? Africa? If you are, who will send you? And if you are not willing to GO, are you willing to SEND? Too few are going. WHY? Many "doors" are open that may be closed at any time. Do you know where? Do you care?

CHURCHES TAKE NOTE: If you are "laying up treasures" in your bank account while able men, willing to GO, cannot find a church or churches to SEND, are you "sound"? I challenge you to consider the fact that the Macedonians sacrificed financially to do "beyond their power" the work IN ANOTHER LOCALE for which Paul had shown them responsible. If you oppose the "missionary society" and the "sponsoring church" arrangement, then you must act; and you must act NOW! I challenge you to be sound in evangelism that the gospel may be preached to a lost and dying world, that souls may be saved, and that God may be glorified. And remember, that we have the responsibility to preach and to keep on preaching whether anyone ever responds to the message. (Remember Noah). Let us all pray for soundness in the work of evangelism and do our part to see that it happens.

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DIAL A BIBLE MOMENT

Larry Duncan
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For about two years now, we at Wendell Avenue have had a telephone Bible message program. It seems to be working rather well and several congregations have requested information about the program and recently some individuals have suggested that we describe this program via this medium.

This Dial a Bible Moment program is not "our baby", so I feel somewhat presumptuous to attempt to describe it. What we have done is take various ideas from around the country and try to put them together in a workable format. Brother Rod Boston, in Richmond, Kentucky, has to be given much credit for the work he has done in a similar program and for the aid and encouragement he has given me in this endeavor.

Basically, the system works like this: we use two Code-a-Phone telephone answering machines. We had the telephone company install a telephone line and jack, for each machine, that would be compatible with the equipment. We have used what is called a rotary dialing system. What this means is that if someone calls our DABM number and one machine is in operation, the call is automatically switched to the other machine. Only if both machines are in operation does the caller get a busy signal. Of course, you may use only one line and machine or several. The number used would depend upon the number of calls received. For more than a year we used only one machine, but finally the call volume was high enough to warrant another line. One way of telling whether another line and machine is needed is to have the telephone company run a busy survey. When they do they are able to tell you how many people call and hear a busy signal instead of the taped message. When we did this, we found that on one day 110 callers received a busy signal instead of hearing the Bible message. Surely, several of these 110 calls were repeats but still the number was too high. We immediately added the second machine and telephone line. As the number of calls builds up we will again have a busy survey performed and "take it from there."

Endless loop tapes are available to fit these answering machines in various time lengths ranging from 30 seconds to 3 minutes. I try to vary the length, and of course the time of the tape will depend upon the length of the message. We always try to leave about 15 seconds at the end of the tape for the callers to leave their names and addresses if they wish to receive the correspondence course we always offer. I try to tie the end of the message into a need for Bible study. For example, if the message has to do with the Judgment, I might have an encouraging tie in to the correspondence course like this: "How about you? Are you ready for the judgment? If not, we would like to

prepare to face God and so we offer free of any charge, a Bible correspondence course that will help you know what God would have man to do. You may request this study, taken in the privacy of your home, by leaving your name and address at the tone. ..." If a message fits in well with a particular tract we also offer that.

Material for the taped messages may come from various sources. I have found that many short bulletin articles make great outlines or scripts for the message. Basic sermon outlines also work well and sometimes a current event in the newspaper lends itself well to a message.

It seems almost impossible to predict how many people will leave their names requesting a correspondence course or tract. Some weeks we may have 700 calls and only 5 people will leave their name, yet on other weeks we may only have 500 calls and 50 people might request the study.

When we do receive a request, we send them Lesson 1 of the correspondence course (we use the 8 lesson Hurt series). We also include a welcoming letter that has a clip out section to return if they desire our bulletin, a home Bible study, or transportation to worship. On the back of the letter is a map showing our location, a little discussion on what to expect if they visit our services, the time of our services, and a short outline on the gospel plan of salvation.

When they finish the course (lesson 8) we then have a personal follow-up in their home. Since Louisville is so large and spread out, we try to enlist the aid of other faithful congregations in our area if the individual does not live close to us. We operate on the theory that a "searcher for truth" is going to be more willing to assemble and study with the Lord's people if they do not have to drive past 6 other sound congregations to get to us. While we would like to have them here, our ultimate interest is in the salvation of their soul. If that means another congregation gets the "body count," then so be it.

We advertise our program weekly in the Louisville newspapers and simply use an enlarged version of the sticker seen here. We also try to paste a sticker on each piece of correspondence that goes out of here and also encourage our members to use them. One of our elders is a doctor and he even puts these stickers on his monthly statements. Also, any time we have handouts, meeting announcements, meeting outlines, etc., we try to use these stickers.

We have been thrilled to see our number of calls increase from 200 monthly to nearly 3,000. We believe that if we can get 50+ people to hear a Bible message daily, surely some good shall come of it. Perhaps one thing to keep in mind is that not everyone will immediately respond and request the correspondence course or a home study. Personally, I have not been as concerned with this as I have in simply sending out the word. I guess it's just that "ole" idea of planting, watering, and the increase! It surely takes time to reap a crop from planted seed. I wouldn't be surprised to find that someone who requests a study this week might not be someone who first called months ago. I guess I'm trying to say, be patient. Remember, we have 3,000 calls now but first had 200. But I also

remember that we were thrilled with those first 200 calls, too!

We have found the Dial a Bible Moment program to be a very viable and cost effective way to proclaim the good tidings. You may too.

A WORD WITH YOU: WRITING-COPY

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 Craig, CO 81625

In the New Testament are several figures teaching us to fashion our lives after Jesus. He is our example or pattern (John 13:15). We are to follow Him (Matt. 16:24) and to imitate Him (I Cor. 11:1). Christians have fellowship with Christ (I Cor. 1:9 and I John 1:3). We are taught to emulate His specific traits (Eph. 5:2), walking as He walked.

Standing out among these is an expressive illustration mentioned only once. This is the word translated example in I Peter 2:21, "Because Christ also suffered for you, leaving you an example that you should follow in His steps." So interesting are the comments about this by Guy N. Woods that we quote the entire paragraph from his, "A Commentary on the New Testament Epistles."

QUOTE: "'Example,' in the text, is from **hupogrammon**, accusative singular of **hupogrammos**, from the preposition **hupo-**, under, and **gramma**, to write: thus, literally to write under; to copy, and here figuratively, a pattern or model for imitation. It is a figure suggested by the copy book method of teaching penmanship. Christ thus becomes the copy-head, the beautiful writing at the top of the page. Implied in the figure is a copy book, a perfect pattern of writing, a white, unblemished sheet of paper, the student's effort to transcribe the copy, the awkward attempts in the beginning, persistent determination, constant and unremitting practice; and then, eventually—success!" (End of quote.)

The Zondervan Analytical gives what it calls the proper meaning of this word as, "a copy to write after."

We see in a classroom above the blackboard a series of black cards with the capital and small letters upon them in white. They are written perfectly for the students to imitate and to drill upon. The ancient forms to copy from were similar to this in their arrangement and in the way they were used.

Thayer's first (the "**proper**") definition of **hupogrammos** is: "1. a **writing-copy**, including all the letters of the alphabet, given to beginners as an aid in learning to draw them." He then cites this use by a secular writer as he does several for the figurative usage, which he next defines as follows: "Hence 2 **an example** set before one." He states that this word is in our text, I Peter 2:21. He indicates that it occurs only this one time in the New Testament.

It is the figurative meaning of the term which has come down to our time in the language of the Greeks. Now they use it to mean a model or a pattern.

It was in this sense that the inspired Peter used the word. We should faithfully copy Jesus as our standard. Paul cautioned imitators of himself to do so only as far as he followed Christ (I Cor. 11:1).

Many years ago penmanship copy-books were printed with a line of writing across the top of each page. Below this were several blank lines for copying it. Teachers found that a pupil would copy his own bottom line each time. Thus, down the page, a defect would become more and more pronounced. So, an inventive person designed the "movable copy," a strip which was moved down a line at a time. This kept before the student the perfect model to copy on each line.

The application is obvious. We have heard and read many lessons urging churches carefully to follow scriptural precepts, examples, and necessary inferences. Copying copies would lead to following errors and increasing them. The same care is necessary in the lives of individual Christians as they work at directly copying Christ. We might write (live) after other copies (lives) Heb. 13:7. But we should constantly and carefully check them with the master-copy (Jesus). It is vital that we closely follow our original and perfect "writing-copy."

Please Renew Promptly!

THE NEWS LETTER REPORTS

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

News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

DOUGLAS-AUGUA PRIETA NEWSLETTER

CHARLES F. HOUSE, P.O. Box 1031, Douglas, AZ 85607. We are happy to report that two precious souls were born into the family of God recently. Pedro Ramirez is the fine preacher at Agua Prieta and is assisted in the work by Camilo Villegas, another fine preacher and personal worker. We are anxiously looking forward to the day when we can see these two men installed as elders. The Augua Prieta church is a wonderful example of love, dedication, and pure doctrine. Concerning the English congregation in Pirtleville, we are

known as the Westside church of Christ. The building will seat 80 people although at present there are only three members. Come and visit with us when traveling or vacationing in the area.

LINCOLNTON, NC WORK

GILES PAINTER, P.O. Box 1323, Lincolnton, NC 28092. Lincolnton County, NC has a population of 47,000 people. Being a native of this good state and knowing the need, I have looked to this county with desire to establish the Lord's church here for a number of years. I

moved here June 21, 1979, and the following Lord's day began meeting in our home. While the work has been hard, we have seen two baptized into Christ. We are few in number, only a dozen or so, but we have work to do and we shall be about our Father's business. April 13, 1980 we began meeting in our building following a 12-day meeting with Benton Graves. Other meetings are planned for the coming months with Wallace Whitehorn (Aug. 3-8), and Irven Lee (Nov. 9-14). Keep us in mind when in our area and visit with us. We are located east of Lincolnton on Hwy. #27, just east of the junction of Hwy. #73. If you have friends who live in this area please let us know. Phone: (704) 735-4416.

WORK IN MOBILE, AL

JIMMY TUTEN, JR., 7911 Country Dr., Mobile, AL 36609. The reception among the brethren here has been the best that I have experienced in a long time. All are pulling together, are zealous, and demonstrating the true character of Christianity in their lives. We are greatly encouraged by what is taking place at Tillman's Corner. Several special classes have been conducted already. Group visitation and personal work is beyond the planning stage. A very special teenage class on Sunday afternoons has been responded to in an exemplary fashion. Plans for our "special Bible lessons," the first of May, are moving in a positive way and we are planning for a busy summer. If we can build on the foundation that has been laid in a very positive way, the future will look bright for us. If there is anyone we can contact within driving distance, let us know. Those of you who have encouraged me with your letters and notes, thank you and God bless you.

PREACHERS NEEDED

DALHART, TX — Darrel Shaw who labored with us for 15 years has now moved to Houston and we are in need of a preacher. We have about 30 members. Our building is paid for but we do not have a preacher's home. At the present we could provide \$200 a week in support and will do our best to increase that amount as we are able. As we do not have elders we would prefer a seasoned man to work with us, but would like to contact anyone who may be interested. Al Watkins of Amarillo has been preaching each Sunday for the past

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several months. His phone number is (806) 622-2054. Also Johnnie Monden (806) 249-2323, or BUI McMurry (806) 249-4018. The mailing address of the church is Box 622, Dalhart, TX 79022.

WESLACO, TX — The church of Christ at Weslaco, TX is in need of a preacher. We have 10 members and can pay one-third or more of his support. If interested contact R. Dodd, 310 South Texas Ave., Weslaco, TX 78596.

ORANGE, CA — The church in Orange, CA (located 30 miles S.E. of Los Angeles) desires a preacher to work with them. We are a congregation of 70 members, self supporting, with an average attendance of 90. For more information contact: Bill Barr, (714) 595-8073, or L. O. Anderson (714) 581-3523. Or write the church at 1838 N. Shaffer Ave., Orange, C A 92665.

MARKED TREE, AR — The church here needs a man to work with them. The church has an attendance of 50-60. Partial support and a house can be provided. For more details write the church at Box 115, Marked Tree or call Al Hale at (501) 358-2933. After 6 p.m. call 358-2707.

PEWS FOR SALE

WARNER ROBINS, GA — 18 pews, 12 feet long, light oak, good condition. \$2000, you haul. If interested, write Westside church of Christ, 158 Willow Ave., Warner Robins, GA 31093. Or call 1-(912)-922-1158, 1-(912)-922-5168, or 1-(912)-922-5902.

TERRY L. SUMERLIN — If anyone knows of a baby that is available for adoption by a faithful young couple, please contact them as follows: Mr. & Mrs. Joseph Finch, 1416 Ave. O, Freeport, TX 77541. (713) 233-8045.

DIOSDADO L. AENLLE IS DEAD

MACKEY W. HARDEN, 3535 N. Biscayne Rd., Indianapolis, IN 46226. The work of the Lord in the Mindanao region of the Philippines has suffered another loss in the death of another faithful gospel preacher. On Sunday, April 13, 1980, brother Diosdado L. Aenlle of Pagadian City, passed away as the result of a heart attack. He was approximately 58 years old. Brother Wallace H. Little was in Pagadian City preaching when brother Aenlle was stricken. He, along with several of the Filipino preachers, preached brother Aenlle's funeral.

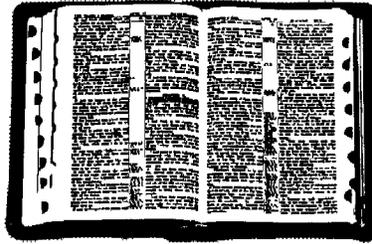
I had been corresponding with brother Aenlle for well over a year and was very much impressed with his stand for the truth. His good widow, sister Charito Aenlle is in need of financial assistance. She is a very dedicated woman and is determined to do all within her power to ensure that her husbands work continues. If you are able to lend assistance you may contact her as follows: Mrs. Charito Aenlle, P.O. Box 1326, Pagadian City 7824, Republic of the Philippines. If you would like more information concerning this situation please contact me at (317) 897-7410.

IN THE NEWS THIS MONTH

BAPTISMS	270
RESTORATIONS	163
(Taken from bulletins and papers received by the editor)	

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 XXI

AUGUST, 1980

NUMBER 8

Special Edition

Challenges to Faith

Faith and Morals

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



There can be no conviction of right and wrong apart from a standard by which such conviction may be judged. "For we walk by faith, not by sight" (2 Cor. 5:7). Our "walk" describes our course of life. "By faith" means that our course is determined by the convictions we have formed. In the context of this passage Paul contrasts our present bodily existence with the life that is to come. What one believes about a life to come has much to do with his "walk." Since "faith comes by hearing and hearing by the word of God" (Rom. 10:17) then failure to "hear" the word of God results in immoral behaviour. Bound up in this simple principle is the answer to the moral chaos of our times. Society has become more immoral because it has lost faith. To the extent that it recovers genuine conviction based upon undeniable evidence will it recover moral uprightness.

The New Testament writers appealed to early Christians to purge themselves from all impurity, "perfecting holiness in the fear of God" (2 Cor. 7:1). There can be no perfecting of holiness nor purging from impurity without "the fear of God." In the First Corinthian letter Paul unleashed a heavy attack upon carnality as it was reflected in a divisive spirit, in an unrepentant fornicator, in brethren going to law before

unbelievers to settle their grievances with each other, and in their misuse of the Lord's Supper. But before he addressed any of these problems, he established the certainty of the gospel as distinguished from human wisdom (1 Cor. 1:18-31). He then argued that the words delivered by the apostles were chosen of God (1 Cor. 2:9-16). Upon the basis of verbal inspiration Paul built his case for right action throughout the remainder of this great epistle.

The same line of approach was made in Ephesians. In grand panorama we are swept from God's eternal purpose before the world began to the glory "world without end" through Christ and the church. Upon such lofty premises, Paul then made his appeal for the "unity of the Spirit", for the growth in Christ of every saint and for putting off "the old man which is corrupt according to the deceitful lusts ..." so that they might "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:20-24).

The Hebrew epistle proceeds in the same fashion. We are introduced to God's greatest spokesman in his Son, Jesus Christ, whose qualifications surpass all human spokesmen and even angels (Heb. 1:1-2:4). The argument is climaxed in the statement "See that ye refuse not him that speaketh" (Heb. 12:25). God has spoken in his Son and the consequences of failure to heed what he said are frightful indeed. This is the common problem of our age. God has spoken, but who is willing to listen?

The Erosion of Faith

Satan has always challenged what God said. In the Garden he preached a lie when he said "ye shall not surely die" when God had said the opposite. Eve was deceived. Her faith was challenged and misplaced. Her wrong action proceeded upon her misplaced faith. Through the centuries there have been many who

flatly denied what God said. In spite of the evidence of God's art, might and wisdom reflected in the universe, still "the fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psa. 14:1). Men who worship at the shrine of their own intellect have scorned the statement that "In the beginning God created the heavens and the earth" in favor of the absurdity that in the beginning nothing created the heavens and the earth. With great swelling words they have filled the hearts of generations with the notion that something came from nothing; that life came from non-life; that rationality and conscience developed from absolutely nothing. Deity was dethroned by this process and humanism enthroned.

With humanism as a working philosophy there has been a gradual chipping away of the foundations of faith with an accompanying moral deterioration. If we were not made by God, in his image, then we are not subject to any spiritual law or rule based on such conviction. The moral implications of this pervading philosophy are horrendous and are being witnessed on every hand.

The erosion of faith has been aided and abetted by religious leaders and movements. The religious intelligentsia joined hands with the forces of infidelity and cloaked their action for years in high sounding platitudes and social reforms. Outwardly they appeared pious and reverential while inwardly they were ravaging wolves undermining the faith of those who trusted them. Movements which once were considered citadels against the incursions of rationalism turned out to be Trojan horses full of enemy troops. Witness today the debates in the general assemblies, councils, and conferences over sex education, homosexuality and you name it. Trial marriages, live-in arrangements, wife swapping, abortion on demand and the most bizarre doctrinal and practical aberrations go on right under the tolerant eyes of the "clergy" and sometimes with their open endorsement and/or participation. The underlying cause of all of this is the erosion of faith. Let religionists temporize on the first verse in the Bible, or the parting of the Red Sea, the virgin birth of Jesus, the miracles of Jesus, the inerrancy and authority of the scriptures and you have swept away the foundation upon which doctrinal conviction and moral turpitude rest.

Ready to Give Answer

Peter wrote "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). Before one can "give an answer" he must first set God apart as the Lord and ruler of his life. He must know the ground of his faith and hope. The religion of our Lord is based on incontrovertible evidence. The Christian is not expected to gullible accept what he is told without evidence to support the claims of the gospel. The miracles of Jesus were reported by eye-witnesses (2 Pet. 1:16). John, one of the witnesses, said "these things are written that ye might believe" (Jno. 20:30-31). Paul preached a certified gospel (Gal. 1:11). With God set apart as the Lord (ruler) of our lives, we are then challenged to "be ready to give an answer" con-

Searching The Scriptures

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cerning our hope. The word "answer" means a defense, an apology. The challenge to our faith and morals must be met. There is an answer. We must learn it and be prepared to give it. Where the skeptic or moral reprobate rattles his saber, there let the battle be joined. Too many of our day are as cowardly as Saul and the Israelites were when Goliath bellowed his heathen challenge across the valley to timid men who had lost their conviction that God was with them when they did right. Some would have given in to the treacherous unity forum offered by the Samaritans to Nehemiah when he was invited to meet in one of the villages "on the plains of Ono" to talk. After all, is it not better to talk than fight? Apparently, some think so today. Others, like the Edomites, stand by on the other side and become as one of the enemies of truth when faith and morals are challenged.

No Reason for Fear

Christians have the truth. Truth has been tested in the crucible of persecution, has survived the betrayal kisses of its would-be advocates, and has emerged triumphant to bless future generations. It does not matter whether the challenge is from the educational

or scientific community, from social tamperers bereft of faith in God, Christ or the Bible, from sensual deviates, from materialism, from the reprobates who control the entertainment world, or from false religious leaders and movements, we must be prepared to meet it with the power and might of the word of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5).

An Urgent Matter

Unless we realize the power of truth and use the sword of the Spirit against those who challenge it, we shall continue to see a weakening of faith and a continuing moral decline. Unless we understand the correlation between faith and moral action, we shall continue to see more and more professing Christians overcome by the world. What good will it do to lecture them on attendance, giving, dancing, drugs, drinking, fornication and you name it, unless they have a clear understanding of the essential pillars upon which faith rests and out of which spring moral decisions? It is our settled conviction that many of the present attitudes and worldly actions of those who claim allegiance to the Lord have come about because of either a failure on the part of those who teach to instill the basic truths of the gospel, or an unwillingness to accept such teaching when it is given.

What is at stake here? The **identity of the Lord's people is at stake**. When the unbelief of the world about us is absorbed, then moral decline is sure to follow. The **evangelization of the world is at stake**. People who have lost their faith and compromised the morals based upon it will have no interest in sharing with the world principles which mean nothing to them anymore. That is one reason the more liberal denominations are losing members at an amazing rate. They have lost their interest in evangelism because they have lost faith in the gospel and have centered their interest in the social needs of the present age. And they are powerless to exert moral influence with no faith to undergird it. The **preservation of our nation is at stake**. It is still true that "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). For the sake of ten righteous souls God would have spared Sodom. They could not be found. The greatest enemies of our nation are its own citizens who have lost faith in God, Christ and the Bible and who are therefore adrift on a sea of moral chaos without a compass. The greatest patriot of all is the humble servant of God who knows who he is, what he is, where he came from, why he is here and where he is going after this life is over. He is a light in a world of darkness. He is salt to preserve all that is good and decent. When all the lights are hidden under a basket and all the salt has lost its savor, then we have no basis upon which to hope for a continuation of our nation. **Our souls and those of our children are at stake**. "Without faith it is impossible to please God" (Heb. 11:6). Without living "soberly, righteously and godly in this present world", we shall be lost eternally.

Foundations of Faith

Julian R. Snell

632 Montclair Rd.
Frankfort, KY 40601



Fundamental to our faith and hope as obedient believers are certain foundation principles. Reflection upon these basic truths will punctuate them as essential to any right and proper approach to the relationship of deity and humanity and will bring the constant shoring and strengthening that only continuing study and meditation can produce. As a basis for this entire series of study we urge prayerful consideration of the following principles.

God Is!

Is there a supreme being known as Jehovah God? This is the most profound of all questions to be raised by human minds. This question is at the foundation of all of man's religious beliefs, involving duty and responsibility, sin and salvation, immortality and eternal blessedness. The reply given to the question determines not only the temporal and eternal happiness of the individual but the welfare and progress of the whole human race. Thus, the idea that man forms of his God will have everything to do with the moulding of his own spiritual character as well as the knitting of his moral fiber.

Man does not have to accept God, this is but one of the two options open to him. The other, God is not, is the choice of the professed atheist. We believe there is abundant proof of the proposition, "God Is!," from every rational point of consideration. The demonstrations through natural order blend with the proof of Scripture to establish an overpowering body of evidence which has never been successfully refuted.

In the introduction to the Book of Romans, the apostle Paul establishes the universal need for the gospel, "the power of God unto salvation" (Rom. 1:16). The depravity which had developed within the whole human family, particularly the segment other than the Jew, is first established in these words: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold not the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18-20). Among other things, these verses establish a correspondence between the invisible things of God and the clearly seen, thus arguing that creation necessitates a Creator.

The Psalmist declares the unmistakable evidence of God in the universe in Psalms 19:1; "The heavens declare the glory of God; and the firmament sheweth

his handiwork." It is said, the natural eye can normally see six or seven thousand stars on a clear night, but millions with the aid of a high powered telescope. The closest fixed star is Alpha which is twenty-five trillion miles, or five light years away from earth. (Light travels 186,000 miles per second, and at that speed it would take light five years to travel from Alpha to earth). Pollux is thirty-two light years, or 160 trillion miles from earth, and Castor, the "twin," is some twenty-eight light years farther away. At the present method of calculation, astronomers are able to measure a distance of 15,000 light years or 100 quadrillion miles out into space. And the precision and harmony with which the universe moves is so perfect that predictions of eclipse can be made to the second, hundreds of years in advance. This is unmistakable evidence of a Superior Being to whom such order must be ascribed.

Design clearly implies designer. This is so whether it is a watch, automobile, house, or whatever. It is said that Benjamin Franklin once made a model planetary system, showing the earth and the planets nearest it. An atheist friend, upon seeing it, asked who made it. Mr. Franklin replied, "No one, it just happened into existence, like the universe!" It is said that the atheist saw the point. "For every house is builded by some man; but he that built all things is God" (Heb. 3:4).

Without God the material universe is and remains a perplexing enigma. It is axiomatic truth that every effect must have sufficient cause; when one beholds creation, nature, and providence the only conclusion open is that Jehovah God is the grand Cause, Creator of all. Indeed, "In the beginning God created the heaven and the earth" (Gen. 1:1).

The works of nature declare that there is a God who created by word and ordered by law all things. The Bible, in addition to setting forth this truth, tells who God is and gives such information as he wants men to know. The God who has thus revealed himself is fact, and that fact is a principle, fundamental to our faith.

The Bible Is God's Revelation

This proposition needs no defense in the mind and heart of those who accept the fact, "God Is". This, along with the other fundamental considerations here offered, is to promote greater faith and growing, and unshakable certainty in the midst of a skeptical generation. The Hebrew writer begins, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Heb. 1:1-2). The principle clause here is, "God hath spoken."

The language of the Old Testament prophet, Hosea, in rebuke of Ephraim may be applied with equal force to us as he says, "I have written to him the great things of my law, but they were counted as strange things" (8:12). Without violence to the context this passage may be applied to the Bible and its divine authorship. The prophet, "mouth of God," speaks for Him, saying, "I have written." This is claim for divine authorship, and that the Bible is the word of God. What "God hath spoken" (Heb. 1:1), is written and the sum total is confined to the pale of the Bible. "All

scripture is given by inspiration" (2 Tim. 3:16) — "Theopnustia," God breathed words. Paul said, "God hath revealed unto us by his Spirit. . . which things we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:10-13). Emphasis is here on verbal inspiration of the Bible as Paul attests spiritual thoughts are conveyed in spiritual words, both originating with God.

The Bible claims that God is its author. If that is not true the Bible is the greatest fraud perpetrated on the human family. Its claims are true or the Book is false. Believing the former is fundamental to our faith. The Bible is the Word of God not because all the words therein were spoken by God. It records some words of evil men, words of some false teachers, even some of the devil himself. It is the word of God because every syllable from Genesis to Revelation is exactly as God caused it to be written.

Paul wrote to Timothy admonishing that he continue in the "holy scriptures" which he had known from childhood because this knowledge of the Old Scriptures and prophecy led to faith in Christ and would make him "wise unto salvation through faith which is in Christ Jesus." This comparison of the Old and New Scriptures, points up that both are by the same inspiration, whether apostolic or prophetic, and this is the basis for belief in the Bible as the word of God.

While there are numerous internal and external proofs establishing that the Bible is God's word there is one area we propose to explore in some detail at this juncture; **prophecy and fulfillment**. While a wide range of events and circumstances are framed in Old Testament prophecy, the principle object and purpose was preparation for the coming of Christ. Prophecy is an element of the Old Testament which no amount of criticism based on natural principles can explain away. Prophecies of the Old Testament which fit into the most minute details of history hundreds of years later can be explained only by divine insight and projection. If there were no other aspect of proof for inspiration of the scriptures, that they are indeed the word of God, this would surely be sufficient evidence.

There are several hundred Old Testament prophecies pointing directly to Jesus Christ. Looking out into the emptiness of the future the prophet's telescope saw the minute details of that which was to come and his indelible pen committed to the page his declarations. We offer a representative sampling of prophecies concerning the Messiah, with little or no elaboration, as a foundation to a more exhaustive study of this body of evidence establishing that the Bible is God's revelation. The unity of the Old Testament as it deals with the purpose of God to redeem sin cursed man through Jesus Christ, the Messiah, as established in the New Testament, constitutes insurmountable and irrefutable evidence for our proposition.

The baseline of all prophecy is couched in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Here a sequence of revelation begins which culminates in the

death, burial and resurrection of the Son of God. Specifically, God pronounced judgment on the serpent and upon Eve and her posterity. Sin has always produced suffering and hardships for the guilty. However, through the seed of woman victory in that conflict is held forth. Paul joins this promise to Christ in Galatians 4:4 when he writes, "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law." Luke 1:34-35 records the reaction of Mary upon being informed of God's purpose for her in bearing Jesus, "How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The initial revelation of Genesis 3:15 spans the ages and cradles all other prophetic utterances as Jesus Christ is projected as the hope of all men who would overcome sin and Satan.

Isaiah declared Messiah was to be "born of a virgin and called Immanuel" (Isa. 7:14). Matthew records, "when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (1:18); "Behold a virgin shall be with child, and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is God with us" (1:23).

The graphic description of the suffering of Messiah unfolds in Isaiah 53 and we note the prediction of his sinless character as the guiltless is projected dying for the guilty. The New Testament then records that he was "without sin" (1 Pet. 2:22). He would bear his reproach and oppression in silence (Isa. 53:7); make intercession for the transgressor (53:12); be rejected by Jews (53:3); His death a sin offering for all (53:4-6); and on and on. Each of these and all others minutely fulfilled and verified by the New Testament record; "Jesus held his peace" (Mt. 26:63; 27:12-14); he prayed for his enemies and the thief on the cross (Lk. 23:34, 43); "His own received him not" (Jn. 1:11, 7:5); He gave "his life a ransom for many" (Mt. 20:28).

He was buried in the grave of a rich man (Isa. 53:9) who is identified as Joseph (Mt. 27:57). The Psalmist declared his flesh would not see corruption (Psa. 16:8-100); his flesh did not see corruption (Acts 2:31). He was to ascend on high (Psa. 68:18); and indeed he did (Lk. 24:51; Acts 1:9).

Space forbids taking note of scores of other prophecies which minutely identify and specifically note all the pertinent features, characteristics and circumstances germane to the purpose and prediction of God's plan for redemption. How is such insight, foresight, and accuracy revealed hundreds of years before the actual fulfillment explained? Only as we accept the Bible as God's revelation. Upon this the case must rest.

Deity of Jesus

Jesus is the most universally admired character in history. To view his movements across the stage of human history is to be filled with wonder and approbation. No one can long behold him without asking great questions about him. From whence is he? How

did he obtain such grace and beauty of character? How shall we account for the potency of his personality?

There are really but two views concerning Jesus. One maintains that he was a great and good man but only a man; the other holds that he is the son of God, as no other being is. The first view cannot be true; for if he is not what he claimed to be, then he is neither good nor great. The second view is correct, and certainly no one today signifies more than Jesus does. Although it has been more than 1900 years since he left the earth, he is not a dead issue. He must still be reckoned with. He grips attention, challenges, and all must do something with him. A consideration of his deity involves recognizing several things.

The focal point of the Bible, the purpose of God in human redemption from sin, the church and even advancing civilization requires acceptance of the deity of Jesus. There is a rationale in our world which recognizes cause and effect. Effect requires cause, and cause produces effect. Things happen in a rational way. Christianity is an effect, and it, therefore, must have adequate cause. The cause is Jesus Christ.

None but deity could make and sustain the claims which Jesus made and sustained. The most amazing thing about these claims is that they are claims only God could make. He claimed to be above the Scripture, "teaching as one having authority" superior to all others (Mt. 7:28-29); to exist before creation, speaking of a glory shared with the Father "before the world was" (Jn. 17:5); sinlessness, "which of you convinceth me of sin?" (Jn. 8:46). If Jesus is not divine then these claims are the claims of an impostor. But he was no impostor and every claim was sustained.

The crowning proof of the deity of Jesus is in the resurrection. The importance of the resurrection of Jesus from the dead is suggested by the fact that it is mentioned one hundred four or more times in the New Testament. Not only so, but, it is treated as the climax in Paul's comprehensive summarization of the gospel to the Corinthians in that memorable chapter 15. Herein the apostle makes a five-fold negative argument designed to show the futility of all things centered in Christ if indeed he is not risen.

The argument (1 Cor. 15:12-19) begins with the declaration, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead." Upon the cardinal fact of Christ's resurrection, the resurrection of all is then predicated and the integrity of the gospel is hinged. "If Christ be not risen:" (1) "Then is our preaching vain;" (2) "We are found false witnesses of God;" (3) "Your faith is vain;" (4) "Ye are yet in your sins;" (5) "Then they also that are fallen asleep in Christ have perished." The whole superstructure of the Christian's salvation and hope rests on the resurrection of Jesus from the dead. Evidence proves the fact and faith in it is vindicated. God be praised.

Here then is what this writer sees as the foundation principles of our faith, lightly treated for lack of space, but established nonetheless. Indeed, God is; The Bible is His revelation; and Jesus is the only begotten Son of God. Upon these things, living faith and lasting hope must be established.

Educational Challenge: Humanism

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We live in a society which seemingly rushes headlong toward degradation and sinfulness, and thusly to ultimate ruination. Our generation is permeated with inordinate pride, unrestrained passion, and rank selfishness. The blame for a large part of this lack of morality can be placed squarely on man's propensity to devise his own means for controlling himself. This problem has ever been present (Jer. 10:23; I Cor. 2:9; Prov. 14:12, etc.). Man has never been too impressed with the fact that only as he functions as God intended when He created him does he function at his proper level of efficiency. The problem stems from man's desire for complete freedom to do as he chooses, the desire for pure self-determination. Such thinking seeks to glorify man, not God.

Humanism defines as "any view in which interest in human welfare is central."¹ It crystallized into dogma religiously when a group of Unitarian theologians and several professors of like persuasion met in convention in 1933. The communiqué derived from this gathering is called THE HUMANIST MANIFESTO. In this godless document religion is viewed as "'a snared quest for the good life,' and social justice and social reform are stressed as important in religious endeavor."² In other words, religion was reduced to seeking after merely secular ends in the promotion of human welfare. And while interest in the soul is avowed, the works performed by the movement deny it.

In 1973 THE HUMANIST MANIFESTO II was published. Among other things, it contained, 1) the denial of creation, 2) the promotion of organic evolution, 3) outright spoofs at the idea of redemption and salvation from sin, even stating that such notions are harmful to the constitution of man, and, 4) that moral values are purely situational and that any lifestyle is acceptable which imposes no harm or restrictions on others.³

When reduced to its practical elements, humanism is the advancement that man's intellect is the unit with which to answer all of man's problems; it is the promotion that religion is no more than mere intellectual evolution. Such thinking reduces Christianity to no more than a slightly higher form of thinking than was Judaism, which was only a higher system than the Hellenistic philosophies, which were only an evolution of whatever preceded them. Christianity, according to this sequence, will eventually evolve into some even higher intellectual system. The modern humanist avers that situationalism is a bridge to that system.

I have sought in vain to find a clear, concise and

unambiguous concept of humanism, one which properly depicts its true aims, intentions, and goals. The term itself is so general and has been stretched in such diverse directions of use that it defies adequate definition as regards connotation. However, the ideas being promoted by humanism are found in almost every school of religious thought and proceed to affect almost every area of life. Humanism cannot be restricted to education, for it pervades more than just the intellectual community. When viewed practically, it is not merely justifiable immorality and situationalism, although it allows and recommends both for a happy and productive life. It is certainly active at every level of education. Strictly stated, it seems to me that humanism is man's answer to his own existence and purpose according to human wisdom. In it he determines where he came from by his own senses and decides his course of activity by his own methods, ultimately to his own glorification.

The gospel message of salvation has forever been in conflict with the secular mind (Cf. Rom. 8:1-ff, etc.). Man, in his nature, was created to be instructed; he is formed for service and such natural qualities cry out for information and education. In his efforts to explain himself by himself, he has not "retained God in his knowledge." I am aware that the humanist would probably deny that statement, but it is nonetheless so. Let me illustrate. The humanist denies God in that he does not believe what God has given as explanation for his existence (Gen. 1, 2, 3). He denies God when he does not subscribe to God's identification of and condemnation for sin (Rom. 3:10, 23; Isa. 59:1-2; Ezk. 18:20). He denies God when he places his confidence in his own abilities and methods of control instead of subjecting himself to the control of the divine directive (II Cor. 10:12). In all these instances, the humanist prefers his own explanations to those of God.

The Onslaught of Humanism

The result of the propagation of humanist philosophy can be seen in almost every area of education. Beginning in the tender and impressionable years, our youngsters are fed a steady diet of organic evolution as if there was no question at all about its truthfulness. In secondary schools, colleges, universities, answers must be given by students as they appear in the evolutionist textbooks, whether or not they are a matter of conviction with the student. The person who would dare suggest that there might be an alternate view is open to ridicule and coarse treatment for even considering what is held by most scientists to be a superstitious and senseless absurdity. Education is the growing bed for the seeds of humanistic philosophies. It furnishes fertile ground because the younger mind is groping for answers, asking to be noticed, and in its newfound independence, is anxious to show off its intellectual strength and potency.

The concept of humanistic thinking can easily work itself into our personal meditations and contemplations. It has an appeal to our tendency toward intellectualism, mental calisthenics, phrenic speculation, sense gymnastics. For instance, if we concede to being mere biochemical machines, how is there any such thing as sin? Then, if there is no such thing as sin, why should we feel the pangs of con-

science when we do wrong? Furthermore, anything done "in love," love being the highest motive to the intellectual, is neither inherently right or wrong. It depends on the situation in which it is done. And if such is so, I can easily justify almost any course of action I deem to be necessary to the situation, according to my own reasoning. And finally, the humanist reasons that unless subjectivism replaces the ancient, droll, and antiquated morality, then puritanical religion is retained and progressive intellectual evolution is retarded. Friedrich Schleiermacher, one of the fathers of classical liberalism, set the stage for such thinking when he taught that "sin is an unavoidable inequality of development and transformed it, as presupposing the need of redemption, into a stage of evolution toward goodness."⁴

Humanism has always had a penchant for the esthetic, the intellectual, that which elevates man as man, rather than the spiritual. E. G. Sihler says, "The overvaluation of formal and literary and esthetical things, and a profound indifference toward spiritual things has been, and still is, a serious failing of much classicism . . ." ⁵ It is obvious that there is a definite connection between the pompous intellectual and the pious humanist. They ascend from the same source—inordinate self esteem. Their creed is the same—human thinking for human need. So impressed are they with their own education and their own acquisition of knowledge that they have made such an end in itself rather than a means toward practical service. And while they cry loud and long about their social reforms, benevolent activities, and social welfare programs, most of what they do is intended to elevate themselves and its motive contains no glorification of God. They can credit themselves for accomplishment, and act as if they alone were responsible not only for their capacity for knowledge, but the talent to make it useful as well. In such endeavors knowledge becomes their god; theory becomes their instructor; and human wisdom becomes their saviour.

Humanist theories have gained a strong foothold in religious education, too. Many large church-related schools are no more than hotbeds for liberalism. Many religious professors today assign a poor definition to truth, if they admit that it can be ascertained, and would look upon seeking command, precept, or example for authority in religion as archaic and badly dated. Their intense desire to promote subjectivism as the final authority for each individual precludes their acceptance of the fact of a controlling and requiring law. They are so busily engaged in social reform and economic revolution that no time is left with which to refresh the soul. In fact, little attention is given to the soul in their instruction, since these so-called "religionist" decry the efforts of fundamentalists who call for authority in religion as divisive and disruptive of peace, arguing that all such actions serve to retard their efforts at ecumenism and unlimited toleration of one another's personal preferences. The existence in many churches today of benevolent societies and entertainment facilities is further testimony that humanism is not limited to the school or the home, but has gained a foothold in the church as well.

Our efforts to give our children the moral education and spiritual conviction they need are meeting with

great resistance today, partly because of the very subtle means being employed by humanist forces. Theistic evolution is a good example of these ploys. Theistic evolution is but a compromise, a bargain struck so as to allow religious people to tolerate organic evolution along with their religion. But this challenge to our faith, when carefully examined, is neither theistic nor religious, but humanistic. It is nonetheless being sold in great batches to our people in a camouflaged and cleverly counterfeited package. If such a theory, which has staggering implications, is accepted then man becomes no more than a highly sophisticated biological arrangement and you can readily see what that does to such ideas as sin ("I was made that way"), accountability ("It's just human nature to do that"), and judgment ("How can He condemn me for doing what I was made to do?"). And so our children face great challenges because of humanistic thinking.

What Can We Do?

What is to be done? How can today's Christian combat the onslaught of humanistic thinking? May I suggest some things?

1. **Let every man have his own faith.** Too long we have tried to function with someone else's conviction. We are too often what we are only as a result of the happenstance of birth—we are Christians because Mom and Dad were; the same with Methodists and Baptists. We have too many who have merely an inherited religion. Let every man begin to think for himself, to be convinced in his own mind from his own study and deliberation. The problem of humanism is condemned by Paul as he cites its practical functions in Rom. 1:18-ff. Notice that all the moral decadence sprang from a failure of the people to "retain God in their knowledge." Any time a man seeks to operate without the benefit of his own faith he operates without a true compass and runs a course of destruction. Let us teach our children the value of being right, not merely religious. Let us teach them to be independent and convinced only after consideration of proper evidence and support from God's Word. Let us show them how to develop their own confidence and trust in the Word of God and then instill in them the courage to follow those convictions, even in the face of adversity. Let us show them a good example, illustrating in our lives our complete trust in God's Word to accomplish what is good for us.

2. **Let us learn to examine.** Oftentimes we accept things just because "that seems logical." The man of God must not be so gullible. He must try things, prove theories, investigate assertions. Many people today will not even admit to the possibility of false teachers in religion. And yet, beginning at the Sermon on the Mount and from thenceforth throughout the New Testament there are repeated warnings about false teachers (Matt. 7:15, Gal. 1:6-9; I Tim. 4:1-4; II Pet. 2:1-3; I Jno. 4:1-ff, etc.). Only as we learn to investigate can we know what is being taught to our children; only in our investigation, our own comparison with the divine standard, can we be certain that our course of pursuit has the approval of God. We do not listen to men, but to God! We need to search the Scriptures to see if what we are being told is true (Acts 17:11).

3. **Let us begin an educational program of our own.** We need to stop depending on others to do our work for us. We need to stop counting on the church to provide the spiritual education we all need. We need to stop waiting on the preacher to teach our friends and neighbors. If we had the excitement, the sheer joy of our salvation possessed by the first century Christians, we would all be instructors (Acts 8:4). Christians do not necessarily need more formal training in how to do personal work, they just need the motive which comes from the joy of salvation (Psa. 51:2; Isa. 25:9), the zeal that comes from loving the souls of men. In Old Testament times, personal family education was a way of life (Deut. 6:3-9; 11:18-20). It should be no less so today. We must learn the value of constant contact with the message of God. How can we conclude that we ourselves or those who are our responsibility can properly ward off the wily stratagem of humanistic thinking without the knowledge necessary to identify it and deal accordingly?

4. **We need to speak up for right.** The forces of humanism have no timidity; they promote their product with care and precision. It is "a time to speak" (Eccl. 3:7). Too long we have been mute as we watched the proponents of human philosophy march by unabated and unopposed. It is time that we learned to speak up for right, contend for decency, show our abhorrence for immorality and gross misconduct, even if it is shrouded in the clothing of respectability and religion. If we do not seek to stem the tide of immorality we may soon find ourselves inundated with a flood of decadence from which escape is mighty nigh impossible. Is right right? Then let us stand for it! Is sin wrong? Then let us cease to tolerate it with seeming indifference! And is Christ the Son of God? Is he the Saviour of the world? Then let us say so! Let us unhesitatingly recommend him. Let us unashamedly emulate his conduct in our lives. Let us untimidly speak of him wherever we go.

Conclusion

Our faith is being challenged on every hand. Doubt, speculation, presumption hang as ominous clouds over our faith. We must rise to the occasion. With a buckler of faith, a sword honed to a fine edge from constant use, with bosoms filled with the joy of our Lord and hearts galvanized with the zeal of our profession, let us rise up and fight. Not merely protect and defend, but march out with an offensive thrust calculated to subdue the enemy and conquer the foe. With glad hearts, let us proceed. With love for men, let us commence. With fear of God and respect for His cause; with love for His Son and profound regard for His law, let us launch our noble conflict. "The earth shall tremble neath our tread and echo with our shout," for "faith is the victory."

Footnotes

¹ *Dictionary of Philosophy*, D. D. Runes, Published by the Philadelphia Library, 1942. (pp. 342).

² *The Godly Family in a Sick Society, Florida College Annual Lectures, 1979*. Edited by Melvin D. Curry, Published by Florida College Bookstore, 1979. In his lecture "Humanistic Thinking," Dave Bradford gives a concise and lucid view of the derivation and history of Humanism. (pp. 172).

³ *Ibid.*

⁴ *Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. X*, Baker Publishing Company, 1956, pp. 243.

⁵ *Ibid.*, Vol. V, pp. 402.

Organic Evolution Challenge to Divine Creation

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Organic Evolution is the theory that "non-living matter became alive, that this original living matter was simple in its organization, and that the world of living things known today, including man, gradually developed from these original simple forms" (Dr. John Klotz).

Simply stated, the theory proposes that dead matter, acting upon itself, spawned a very simple form of life (one-cell organism), which by chance evolved into higher forms of life over a period of millions of years. The micro-organisms evolved into multi-cellular organisms (invertebrate), which in turn eventually became fishes (vertebrate), and the fishes evolved into amphibians, the amphibians into reptiles, the reptiles into mammals, the mammals into monkeys and apes and the apes into man. The plant life was also evolving, they say, at the same time.

When I was a boy I thought if you put a hair from a horse's tail into water, it would become a snake. I discovered that it would not. Yet, many scientists are just as juvenile in their concept as to how life began.

To read some of the high school and college textbooks, the scientific journals, to watch some of the TV documentaries and listen to some professors, you would think that organic evolution is a well-established fact with just the ignorant and stupid believing otherwise.

But what is the fact about evolution? The truth is that organic evolution is NOT a scientific fact, but is merely a theory. It is philosophic rather than scientific. Science deals with that which can be observed and tested. Evolution has to do with origins and is not repeatable. No man observed how things began, nor can it be repeated for observation and testing. Therefore, the evolutionary theory is not scientific.

Evolution, An Assumption

Dr. G. A. Kerkut, a British scientist, professor and evolutionist, wrote that "there is a theory that all living forms in the world have arisen from a single source which itself came from an inorganic form. . . . the evidence that supports it is not sufficiently strong to allow us to consider it as anything more than a working hypothesis" (*Implications of Evolution*, p. 157).

In the beginning of his book Dr. Kerkut states that there are seven basic assumptions that are often not mentioned during discussions of evolution. They are:

(1) The first assumption is that non-living things gave rise to living material, i.e. spontaneous generation occurred.

(2) The second assumption is that spontaneous

generation occurred only once.

(3) The third assumption is that viruses, bacteria, plants and animals are all interrelated.

(4) The fourth assumption is that Protozoa gave rise to the Metazoa.

(5) The fifth assumption is that the various invertebrate phyla are interrelated.

(6) The sixth assumption is that the invertebrates gave rise to the vertebrates.

(7) The seventh assumption is that within the vertebrates the fish gave rise to the amphibia, the amphibia to the reptiles, and the reptiles to the birds and mammals (p. 6).

After listing these seven assumptions, Kerkut then adds: "The first point that I should like to make is that these seven assumptions by their nature are not capable of experimental verification. They assume that a certain series of events has occurred in the past" (p. 7).

In a review of Kerkut's book, Dr. John T. Bonner wrote: "This is a book with a disturbing message; it points to some unseemly cracks in the foundations. One is disturbed because what is said gives us the uneasy feeling that we knew it for a long time deep down but were never willing to admit this to ourselves" (*American Scientist*, Vol 49, June, 1961, p. 240). It appears that evolutionists have been "whistlin' in the dark" when they told us that evolution was a well-established fact.

Ancestors Unknown

Dr. Bolton Davidheiser, who received his Ph. D in Zoology from John Hopkins University, has authored an excellent book refuting the evolutionary theory. It is titled, *Evolution and Christian Faith*. On pages 302-309 Davidheiser quotes from the writings of 81 different scientists, who are evolutionists, and who state they do not know the origin or ancestry of the animal groups. He also states it would be just as easy, if not easier, to do the same for plant ancestry. His long list of quotations closes with this one from Dr. Earl L. Core of W. Va. University: "We do not actually know the phylogenetic history of any group of plants and animals since it lies in the undecipherable past."

It is obvious, therefore, that the evolutionists do not know what they are talking about when they say that fish evolved into amphibians, amphibians into reptiles, etc. The evolutionary tree that appears in many of the science books would be nothing more than an arbitrary drawing of someone's imagination.

Evidence Examined

After examining the evidence that evolutionists offer, it is amazing how weak and feeble their case is. Many of them would have us believe that the evidence is overwhelming in their favor and for one to doubt their conclusions is to close his eyes to an abundance of scientific data. Let us weigh the evidence that commonly appears in the textbooks.

(1) **Comparative anatomy.** This involves the comparison of different kinds of animals as to the similarities of their skeletons, muscles, blood vessels and organs of the digestive tract. The greater the similarity, the closer the relationship, they say, thereby showing a common ancestor from which the similar animals evolved.

But instead of similarity showing a common ancestor, why could it not be showing a common

Creator, namely, Jehovah? Furthermore, it is but natural that animals which occupy the same environment should have similar characteristics. Too, why should God have to follow a different pattern for every creature?

(2) **Vestigial organs.** This is the argument that certain structures and organs of the higher forms of life, such as man, are remains which were once required by our ancestral parents but are now no longer essential. The appendix and tonsils are given as examples, although we have now learned they help fight infection.

Several years ago the German anatomist, Wiedersheim, listed 180 vestigial organs that were useless to man. Among those was the pituitary gland, now known as the master gland of the body. Today, the list has dwindled to a half-dozen or so. Because we do not know the function of a certain organ or structure does not mean it does not have one. Scientists can be just as ignorant about the six as Wiedersheim was about the one-hundred and eighty.

(3) **Embryonic recapitulation.** This is the idea that during embryonic development (while in early stages of the uterus) all animals and humans pass through stages resembling their evolutionary history.

But this view has been so discredited that it is hardly ever presented as serious evidence by the scientific world. As early as 1932 Dr. Waldo Shumway of the University of Illinois said that this theory "seems to demand that the hypothesis be abandoned." Space does not allow the ample arguments showing the weakness of this theory.

(4) **Genetics.** Evolutionists tell us that through mutations of the genes, which they say develop more favorable characteristics for the specie and enable it to ultimately evolve into some other kind, the evolutionary process took place. Those animals and plants best suited to the environment survived and reproduced their kind at the expense of those which were not so well suited to the environment. This is called "natural selection." As time progressed, creatures became better and better adapted, changing through the years by mutation to something else.

No doubt that mutation takes place within species, and, consequently, some changes. The fruit fly is a good example. But after all the changes have taken place, the specie remains the same—the fruit-fly is still a fruit-fly. If the fruit-fly became a horsefly, then you have evolution. The evolutionist needs to show transmutation, not mutation. Evolution requires transmutation—the changing of one kind into another kind.

Professor Theodosius Dobzhansky, an evolutionist, and a leading geneticist, said: "Most mutants which arise in any organism are more or less disadvantageous to their possessors . . ." (*American Scientist*, Dec, 1957, p. 385). Ernest A. Hooton, Harvard anthropologist, was honest enough to say they were "leaning upon a broken reed when we depend on mutations" (*Apes, Men, and Morons*, p. 118). Why, then, do evolutionists try to explain evolution by mutations? Because they have nothing better.

(5) Fossils. Fossils are evidence of ancient life. Evolutionists maintain that the fossil record is the direct evidence of evolution and provides the only

historical, documentary evidence that he has evolved.

If evolutionists are correct about fossils, there should be a continuous series of fossils from the simple to the complex organisms. But such is not the case. There are millions of fossils but no intermediate or transitional fossils. If evolution took place there would be just as many transitional fossils (the gradual change, for example, of reptiles into birds) as there are the differentiated. The fossils say that evolution did not happen. George Gaylord Simpson, well known paleontologist, said concerning the fossils of the thirty-two orders of mammals: "In most cases the break is so sharp and the gap so large that the origin of the order is speculative and much disputed" (*Tempo and Mode of Evolution*, p. 105).

The Bible teaches that God made everything after its kind (Gen. 1:21-25). These are the fossils that are in abundance and not some freakish, intermediate organism that is part one kind and part another kind of animal life. Dr. Duane T. Gish thoroughly refuted the evolutionist's argument from fossils in his excellent book, *"Evolution? The Fossils Say No!"*

A Young Earth

The evolutionary theory demands a lot of time, like hundreds of millions of years. This is why they developed the geological time scale. It is just as arbitrary as their phylogenetic tree. Scientists do not know the age of fossils or the rock in which they are found. The time clocks we hear so much about are actually not very reliable. Dr. Melvin Cook, who got his Ph.D. in physical chemistry at Yale, wrote: "... *There really are no reliable time clocks* despite an almost overwhelming contrary opinion" (*Prehistory and Earth Models*, Preface, p. xi). As Dr. Robert Rastall said: "The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of organisms that they contain" (*Encyl. Britannica*, Vol. 10, 1957, p. 168). This is what you call "going around in circles."

Instead of the earth, and life on it, being very ancient, the evidence tends to show that the earth is relatively young, not allowing evolution the time it needs for development. Let us notice:

(1) If man has been on earth for a million years with an annual growth rate of 0.01 percentage (very low), the population would be 10t# people, enough to fill 3,500 solar systems solidly with bodies.

(2) The accumulation of the delta of the Mississippi shows it could not be older than about 5000 years.

(3) Petroleum and natural gas are held at high pressures in underground reservoirs of porous rock and sand. Calculations show that the oil and gas could not be maintained for much longer than from 10,000 to 100,000 years.

(4) If the earth was once in a molten state, as evolutionists claim, the time of cooling to present temperature could not be more than 45 million years. They say the earth is about four and one-half billion years old.

(5) The concentrations of various elements and salts contained in sea water, when compared with the an-

nual estimated amounts being added by rivers, rains, springs, and other sources, uniformly point to a young earth.

(6) The average depth of sediments on the ocean floors is only a little more than one-half mile. But billions of years should have loaded sixty-miles of sediments on the ocean floor.

(7) Helium gas resulting from radioactive decay is continually being released into the atmosphere from the earth's crust. The estimated rate of this release compared with the total helium now in the atmosphere suggests that the atmosphere may be only about 12,000 to 60,000 years old.

(8) Meteors of all sizes crash into the earth's atmosphere and settle to the surface mostly in form of dust. It is estimated 14 million to as much as 50 million tons fall annually on the earth's surface. If this has been going on for four and one-half billion years, the layer of dust would be at least 150 feet thick (Taken from *Handy Dandy Evolution Refuter* by Robert E. Kofahl, Ph.D).

After all the evidence has been weighed, reason and common sense would lead us to say: "In the beginning God created the heavens and the earth." It is impossible for me to conceive that dead matter could produce life, conscience, intelligence, instinct, etc. I can only attribute this to an Intelligent Being.

Life is, therefore, life has always been. The law of biogenesis says that all life comes from life. This is a scientific fact! On this fact the creationist stands.

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It is appalling to behold the measure of infidelity in our society today. It is in evidence in the radio and TV talk programs, community public hearings, syndicated columns of the news papers, magazines, and the press in general. Seldom, if ever, is an appeal made to any standard by which an issue may be settled definitively. Rather, human rationalism shows itself to the highest degree. The wisdom of one human is pitted against the wisdom of another. While the issue is never completely settled, public thought and conduct in general is ordered according to whichever rationalist is able to influence the greater number of people. Rationalism, Pragmatism, and Situation Ethics join hands to revolutionize our social world and to challenge the faith of all Christians.

Such standards, however, are ever uncertain. Rationalism of today yields to that of tomorrow and often reverses itself from generation to generation. Our world needs a definitive standard. Our world needs faith in the only definitive standard—the word of God. Here is infinite wisdom! Christians must remember that issues are to be settled by infinite wisdom (the word of God) and not by human rationalism. This is the issue involved in the WOMEN'S RIGHTS MOVEMENT and the ERA (Equal Rights Amendment).

The ERA reads as follows: SECTION 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex. SECTION 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

The expression "Equality of rights" is ambiguous and involves more than meets the eye from just a cursory reading. In fact, its involvements are rather shocking. Read the following from a former ardent supporter of the ERA:

"As a member of the Arizona State Senate, I spoke in favor of the amendment the day after it passed the Congress. Within a few days, I read the Congressional Record, with all the debate and testimony during the hearing, regarding the effect of the amendment. I was shocked. Never in all of my years of support did I realize that the amendment would have to apply in the absolute—that before the LAW we would be neither men nor women, boys nor girls.

"I was shocked also to find that the Senate overwhelmingly defeated all proposed amendments. They included exemption from military draft and service in combat on an equal basis as well as eliminating the requirement that a husband have a legal responsibility to support his family. There were others of great con-

cern. The Courts would have to see those defeats as legislative intent in all future decisions" (Bess B. Stinson, *Voice of Freedom*, October 1978).

The Women's Rights Movement supports ERA. Perhaps a summation of the high points of what is involved in the amendment would help some to see more clearly the challenge it presents to the faith of a Christian. According to literature from Phyllis Schlafly, National Chairman of STOP ERA, Box 618, Alton, Ill. 62002, *Yale Law Journal*, April 1971; Professor Paul Freund of Harvard Law School, et al., the amendment will:

1. Make every wife in the U.S. legally responsible to provide 50% of the financial support of her family.
2. Make women subject to the draft and for combat duty equally with men.
3. Wipe out criminal laws which protect only women from rape and sex crimes.
4. Wipe out much legislation which protects women from hazardous and unpleasant jobs.
5. Override the right to privacy and "require that there be no segregation of the sexes in prison, reform schools, public restrooms, other public facilities" (Professor Paul Freund, Harvard Constitutional Authority).
6. Transform every provision of law differentiating between men and women into a constitutional issue to be resolved by the Federal Court system.
7. Take from wives the right to draw Social Security checks based on her husband's earnings.
8. Approve homosexual marriages.
9. Approve of women in leadership roles in the church.
10. Nullify thousands of laws which give women special rights and privileges.

The above high points of what this amendment will do foreshadow social changes of great magnitude. Obviously, the objective is a unisex society. Child rearing would likely be done communally, for some women would claim their right to be free of such. Homosexual marriages with the privilege of adopting children would be another social evil with far reaching adverse effects upon the emotional stability of the children involved. Tax exempt status for churches that respect the divine order would most likely become a thing of the past—such being enjoyed only by churches with women in leadership roles. In fact, there would be no end to the social changes in our world.

It should be observed further that opposition to ERA does not mean endorsement of discrimination against women. In fact, the amendment is not necessary to remove discriminations. Federal laws providing for equal pay for equal work, with equal job opportunities, equal treatment in mortgage loans, credit opportunities, equal age limits in adulthood, voting, marriage, etc., already exist. When the laws making the above provisions are carefully considered in the light of the effects of ERA, one should see that the amendment is UNNECESSARY, full of infidelity, and little if anything short of just plain foolishness.

The Women's Rights Movement not only disregards but contravenes divine wisdom as revealed in the word of God. It is here that the faith of the Christian is challenged. This is evident from a clear understanding of what the Bible teaches concerning the relationship between man and woman. Much of the following is from a former article which I wrote on this point (*Searching the Scriptures*, Vol. XVII, No. 7, p. 5).

God is the creator of both man and woman, and He

created each with a view to the very ultimate in joy, happiness, and fulfillment both for time and eternity. He created both EQUAL, 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 Women's Rights 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. The Women's Rights Movement makes competitors of the two.

For further reference on the basic differences mentioned 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 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 his 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 emotions) provides women with a different psychological frame of reference than that of men. 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 cost 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 Rights Movement equates this position with serfdom and talks loudly 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 circumstances 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—even to leadership roles in the church. Such is subversive of divine wisdom.

"The role of a woman, when properly assumed and played, is honorable, glorious, and rewarding. In filling her role, she does her husband good, blesses her household—even reaching forth her hand beyond to the needy. She may also buy a field and plant a vineyard—even make and deliver goods to the merchants. But in all this she continually 'looketh well to the ways of her household' and 'her husband is known in the gates.' Such a woman is not only praised by her husband, children, and all others, but by the Lord (Prov. 31)" (H. E. Patton, *Bread of Life Teacher*, Vol. 3, No. 5, Montgomery, Ala.).

When women 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, immorality spreads, and social evils multiply. God's way is the only way for true happiness now and forever.

Social Challenge: Children's Rights Movement

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A great deal of publicity has been given the women's liberation movement. Those who keep up with current events are somewhat familiar with the major arguments, pro and con, on that particular controversy. The children's liberation concept, though similar in its philosophy and objectives, has not yet been the object of as much coverage in the media.

Christians should be aware of the insidious designs of certain liberals in our society to redefine the family and destroy the basic unit of civilized existence, the home as God designed it.

For over two decades the children's lib movement has been underway. It has made frightening strides within the past few years. The United Nations passed a resolution in 1959 called Declaration of the Rights of the Child. 1979 was named "International Year of the Child" by the UN. Such was established in our nation by President Carter's Executive Order of April 4, 1978. All such has been promoted by the advocates of children's liberation and has served its purposes.

What Is Children's Lib?

One of the leading proponents of the cause is Richard Farson. He is a psychologist and faculty member of the Humanistic Psychology Institute in San Francisco and authored "Birthrights: A Bill of Rights for Children."

In a special feature of the *Los Angeles Times*, re-published in *The Louisville Courier-Journal*, Oct. 26, 1975, Farson lays his goals out for all to see. He opposes discriminating against children on the basis of age: "... we patronize them as adults-in-training and use this as an excuse to dominate, segregate, program, compel, ignore, incarcerate and abuse them to the point that being a child is like being disabled."

Child abuse, something all Christians and good people abhor, is being used by child's rights advocates as proof of the need for sweeping changes. But concerns of these promoters go far beyond the elimination of child abuse. Farson even states: "Ending corporal punishment is a relatively acceptable idea compared to other changes we would face if we put an end to age-ism . . . Full citizenship for children would mean the elimination of compulsory

education . . . what we have today is forced schooling, an example of incarcerating children against their will ... Children should have the same legal protection that adults have, including the rights to counsel, bail and a jury trial... another way that we keep children in their place is by refusing to allow them to vote... if children would vote they would become a political constituency and at last politicians would be truly interested in acting in their behalf . . . There are much broader implications, of course. They'd also be allowed to drive automobiles, enjoy sexual freedom, handle their own finances and choose all sorts of options for themselves. So be it."

Other rights that children's lib advocates have in mind are government funded abortion and contraception services without parental knowledge and consent, and elimination of age restrictions on buying liquor and marrying.

Sweden, in 1979, passed a law by a vote in Parliament of 259-6 that parents may not strike their children or treat them in any humiliating way. Spanking is against the law there. AP writer Hugh A. Mulligan notes: "So, too, is sending little Birgit to bed without supper, dusting the rompers of darling Dage, cutting off Olaf's TV rights, confining Pia to her bedroom and similar humiliations against impending posterity.

"Mom and Dad could wind up in family court by way of the police station for opening little Gustav's mail and getting an advance peak at his porno publications..."

Liberated From What?

Sober thinking people will want to know from what children are to be liberated. Many leaders in this movement would have us believe that the goal of "children's liberation" is only to help poor, neglected, and/or abused children. A closer examination, however, reveals that they want children liberated from:

1. TRADITIONAL AND SCRIPTURAL MORALS AND VALUES. In the *White House Conference on Children, Report to the President, 1970*, p. 65, 66, the statement is made: "The real solution requires a fundamental change in the value commitment, and the actions of the persons who control the public and private sector of our common life—parents, and those whose decisions determine the life-styles of other human beings."

Further, "Day Care is a powerful institution ... A day care program that ministers to a child from six months to six years has over 8,000 hours to teach him values, fears, beliefs, and behaviors" (p. 278).

The institution of government Day Care Centers is perhaps the prime immediate priority of this group. A grave danger is here evident. The *Child Care Quarterly*, Vol. 1, No. 1, 1971 avers: "Any agency that works with children should have as its goal the rehabilitation of its residents, rather than simply their custody . . . the child care worker is seen as the behavior change agent..."

We are concerned, of course, with the question: whose values, fears, beliefs, and behaviors will these children be taught? One does not have to read the

writings of the social planners for long to learn that the traditional and scriptural morals and values of our Judeo-Christian heritage are not what they have in mind.

2. PARENTAL AUTHORITY. Quotations from Richard Farson have already established this point. The *White House Conference Report* quoted above states: "We recommend that laws dealing with rights of parents be re-examined and changed where they infringe on the rights of children ... amendments should reinforce the primacy of the rights of the child."

3. RELIGIOUS AUTHORITY. The right of parents to indoctrinate their children religiously is opposed by children's rights advocates. The 1959 UN Declaration of the Rights of the Child states: "The child shall be protected from practices which may foster racial, RELIGIOUS, or any other form of DISCRIMINATION." Teaching that there is one church and one way of salvation is discriminatory, is it not? As a matter of fact, teaching that Christianity is preferable to Islam or Hinduism is discriminatory.

A Biblical Perspective

The philosophy and objectives of the children's rights movement is completely contrary to the teaching of God's word. "Bring up a child in the way he should go ..." we are admonished in Prov. 22:6. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition (discipline and instruction, NASB) of the Lord" (Eph. 6:4). "Foolishness is bound in the heart of a child; but the rod of correction will drive it far from him" (Prov. 22:15).

Advocates of children's lib are among those described in 2 Peter 2:19. They promise liberty, but they themselves are servants of corruption.

The right kind of adult leadership and parental authority does not interfere with, but rather is essential to healthy growth and development. Only where a careful balance of love and control exists can children grow with self confidence and develop into productive citizens able to face the responsibilities of adulthood.

Concern must be manifested over angry, unloving, destructive discipline. Let's be careful though lest we throw the baby out with the bathwater. Valid concern over child abuse and authoritarian extremes must not be permitted to lead us to the elimination of needed authority and discipline. One extreme is as damaging as the other. Children are not little adults. They need leadership. Someone must be in charge. Someone will be in charge. In God's order of things this prerogative belongs to loving, concerned parents.

Hopefully Americans will not sell out to this crowd of self-appointed authorities who would liberate us from the values and mores which have anchored our society throughout its history.

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Social Challenge: Is Marriage Obsolete?

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We live in a perplexing time. This is perhaps the understatement of the decade. This nation of ours has been in the midst of social upheaval since the end of World War II. This turmoil has created an unhealthy environment and society in which to live. That its effect if being felt in increasing proportions in the church of the Lord is too self-evident for successful refutation. It is to this particular area of thought that we shall mainly address ourselves in this article.

Generally speaking, we have a generation on our hands that seems to want to change everything. Most of the sought-after changes are seated in the philosophy of the times and is an outgrowth of the despicable expression: Do your own thing. This slogan means little more than social anarchy. They really mean to let everyone do as he pleases. Whether a thing is right or wrong does not seem to be under consideration. This view has been devilishly followed by, what is feared to be, a vast majority in our nation. Are we really so surprised to find this outlook also making its appearance in the church? Certainly we would not expect marriage and the home to remain unscathed in all this satanic change. In fact, if these advocates of error have their way, marriage will become a thing of the past since the view of some already is that marriage is out-dated, not in step with the times—OB-SOLETE.

Contemporary Examples

I well remember in my boyhood in Virginia how that every now and then it would become known in the community that certain ones were living together in an unmarried state. They were regarded as scum—low-down and common. Those people were avoided by the other people of the community as being unworthy of social fellowship. Today "living in" is the expression for the same ungodly arrangement. Only the terms have changed. The sin is exactly the same. But my point is that back then honorable marriage was the only thing acceptable in the eyes of society. That general outlook is no longer predominant.

In the days of World War II there were many cases of conception outside of wedlock. Young couples, overcome with passion and the idea of being separated perhaps never to see each other again, yielded themselves on the bed of fornication. Even so, boys in those days, in most cases, did the honorable thing and married the girl with or without the shotgun. Though wrong had been done, the consensus of thought was that "marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will

judge" (Heb. 13:4). Again, the society of the times recognized marriage as the honorable estate that it is.

As we moved into the fifties, turbulence and unrest began to gather on the horizon. The music began to change from the sweet, nostalgic, tender kind to an animal beat that matched the disorder of contemporary thought. It is very likely that this kind of music played as prominent a role in the changing scene as anything did. The beat went on and on until it rose into a mad, frenzied, sensual, crescendo resulting in the decade of rebellion—the 60's. It was every one for himself. This gave rise to the idea of each "doing his own thing". Law and order were regarded as the "establishment". "Kick the establishment" not only was the social order of the day but the repercussions were felt in every religious group in the country as the idea spilled over into the religious groups. They were saying that we must have a new order, a new society without restraint. Fulfill yourself. Think and say what you will. Liberty is license. Do as you please. Down with the establishment!

In this hotbed of rebellion, selfishness, sensuality, and hostility first one thing and then another was attacked as being outmoded, outdated, irrelevant to the times—OBSOLETE.

And the beat still goes on and it appears that it plans to continue and wax worse and worse. We were all shocked a few years ago to hear ideas going around about "trial marriages". We were even more amazed when Judith Viorst advocated "open marriage" in *Redbook* in 1973 setting forth the doctrine of "swinging" husbands and wives as a way to enhance marriage.

Add to this the even more corruptive book "Creative Divorce", a best-seller, which says divorce is not the end but the beginning of a new life and a freer, more self-assured you.

Then came the outspoken philosophy of "no marriage" at all. America was gullible. The songs told the story and the people lapped it up with a frenzy. Marriage licenses were scorned as \$2 pieces of worthless paper.

Glen Campbell's song—"Gentle On My Mind" graphically describes the "no marriage, no ties, no responsibility, no commitment" theory. The lyrics mock the idea of a marriage license. The song declares that he has no hooks in his hide and he can pick up his bedroll and leave any time and with this thought in the back-roads of his memory it serves to keep her gentle on his mind. Did someone tell me Campbell was a member of the church?

But how can members of the church frown on the song when many of them went down and bought the record? They bade him godspeed and helped him win his gold record by selling over a million copies. However, this is only one song. Songs of the same type are now legion and have gone from bad to worse.

We can see from all this how in the last 35 years the discussions have moved from premarital sex (fornication) to no marriage at all. Now they speak of so-called "meaningful relationships" with no view to marriage at all which are in reality without meaning.

The very existence of society itself has always been predicated upon the basic unit of society known as the

home and marriage. God set this in order when he performed the ceremony for Adam and Eve in the garden of Eden. Since then no society or culture in the history of civilization has survived which reached a point in its history where moral corruption and sexual permissiveness have been tolerated and allowed to become the order of the day.

In an extensive study of eighty-eight civilizations, J.D. Unwin, an anthropologist, showed that in each culture they began with codes of strict sexual behavior patterns and ended with a society crying out for complete freedom to express their passions. Each society which yielded to this moral corruption perished without exception. History is indeed a strong witness.

The Christian is found moving within this corrupt society from day to day. The influence of the world is relentless. The radio sends forth its jungle rhythms which are little more than heathen fertility rites. The bookstands blatantly advertise sex all over the covers of the filth books and some that purport not to be filth. They sell millions of dollars worth each year. In our homes we are bombarded with the "free love" and "no marriage" idea without letup as program after program portrays one torrid bedroom scene after the other involving unmarried couples.

The talk shows are playing their part. It is noteworthy in their bold discussions, which go on day after day about anything and everything, that those who dare to speak up in favor of marriage, marital fidelity, and who lift up their voices against ungodly concepts are talked down, laughed at, and booed to scorn.

At school our children are subjected to teaching and, sometimes teachers, who advocate free love and no marriage. The young people are just urged to learn how to take care of themselves during sexual experiences so as not to get pregnant or contact disease. Then when girls do get pregnant the whole area sets up a howl about teen-age pregnancy and this gives them the needed thrust to introduce sex education into the classrooms. When one is so naive as to cry out "flee fornication" they look at you and act toward you as if you were a fool. "Save yourself for marriage" you advise and some, reared in the classroom of the times, say "so who wants marriage." Even Christian teenagers have been known to raise the question "What's wrong with living in?"

Is Marriage Obsolete?

Society is moving toward the position that marriage is obsolete. The equal rights amendment, if ratified, not only opens up the way for the legal role of men and women to be equal but has the potential of alternating the roles of husbands and wives. This alternation of roles in itself will contribute its part to the breakdown of marriage and the home. When the headship of man is destroyed and the subjective relationship of woman to the man is disregarded, God's order in marriage has been destroyed. This alternation of roles and utter disregard of the husband-wife relationship has already taken place in some quarters without ERA. With some marriage is only a legal contract to overcome loneliness and to provide some measure of financial security through community property. The permanence of the home, as God would have it, has been

disregarded for many years as indicated by the climbing divorce rate. God's arrangement of one man and one woman for life, except for the cause of fornication, has been junked. The loose attitude toward divorce has contributed greatly to the "no marriage at all" concept. The practice was already with us in fact and in recent years has "come out of the closet" so to speak. We are no longer dealing in abuses of marriage such as bigamy, communal marriage, homosexual and lesbian marriage, adultery in marriage. We are talking about whether or not marriage in any form will be around. If some have their way, it will not.

What Does God Say?

Well, God ordained marriage as good and honorable for all and nowhere in His Word has he repealed or altered His arrangement. "From the beginning it hath not been so" and Christ indicated that under the New Covenant marriage would be restored as God originally instituted it. The New Testament will continue in force until Christ returns therefore marriage will continue until then according to God's Will.

The New Testament reveals only one alternate lifestyle with the exception of marriage and that is a single life of celibacy as in the case of the apostle Paul. Paul chose this alternate to marriage. This lifestyle waives the right to any sexual indulgence whatsoever. The only arrangement for the fulfillment of sexual desires is found in God-ordained marriage. Paul said he had the right to marry if he should choose. "Have we not power to lead about a sister, a wife..." (I Cor. 9:5).

In Matthew 19:4-6 Jesus said, "... Have ye not read, that he that made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

We, as Christians, must demonstrate by word and example God's plan in marriage. We need to teach it to our children at home within the framework of marriage. Elders and preachers must feed the church on a diet of God's Word which emphasizes and re-emphasizes marriage, its significance, and its permanence. We cannot allow the devil to take over and destroy the oldest institution in the world, the home. We can and must resist him. The devil wants marriage to fail and even to disappear from the scene altogether. God intended it to endure and continue until time shall be no more.

And so we say "Thy will be done." Amen, and amen.

**Social Ills
Mirrored
in the Church**



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Solomon observed that "there is nothing new under the sun" (Eccl. 1:9). He was referring to the analogous cycle of events between nature and humanity. The hearts of men with their desires, pursuits, and complaints do not change from generation to generation. Human nature is such that the main features of life and character remain fairly constant in every age and clime. The only force that can set a man apart from the lusts of the world is the word of God operating in him "both to will and to work for his good pleasure" (Phil. 2:13). But even among the servants of God, the evil influence of the world is constantly present, trying to motivate rebellion against divine law.

There is nothing new in the church mirroring the social ills of the world. This has been true from the beginning. No congregation has ever been completely free of the world's contamination. But the immediate environment of some churches is obviously worse than that of others. The city of Corinth was so depraved that even the pagan world took note of it, whereas Jerusalem, though steeped in sin, had a relatively superior moral climate. Even so, a church does not necessarily mirror the evils of its environment in proportion to its depth. This is evident from the seven churches of Asia, each of which had a somewhat similar environment but reacted differently to it. It is the character of a church and not the nature of its surroundings that determines the degree to which it mirrors the social evils of the world.

The extent to which the world's social ills are present among the people of God varies from one generation to another, and from congregation to congregation within a given generation. But social ills may become so infectious in one era that moral degeneracy spreads so as to endanger the whole church. Paul indicates this in foretelling a general departure from the faith (1 Tim. 4:1-3) and in enumerating the moral evils that, at least in part, would characterize it (2 Tim. 3:1-5).

Morally speaking, our nation is passing through one of the worst periods in its history; and the church seems to be reflecting more of the nation's social ills than at any time since the beginning of the Restoration movement. There is no doubt some connection between the two, but this is not an inevitable result; nor is the church justified in bending its moral principles to accommodate the increased evil in its environment. Paul made not the slightest concession to the depravity of Corinth; so far from it was he that he prohibited the brethren there to associate with one of their number who mirrored the social ills of Corinthian society (1 Cor. 5:11).

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The reflection of the world's social ills that is apparent in the attitude and actions of brethren today is by no means confined to institutional-social gospel oriented churches. It also includes those that traditionally have been more conservative in respect to Bible authority. And it isn't just the worldly fringe in those churches that are affected; loose morals are evident among influential leaders as well. There appears to be a calculated effort on the part of some to rationalize immoral behavior, or to overlook it as of no particular importance, or to pass it off as a personal matter between an individual and God, not subject to church discipline. But by whatever means it is done, the end result is the same: an increasing acceptance of the world's social ills as "normal" among members of the church.

The evidence for this is more observational than documental. Much of it at present is somewhat covert in nature. Very few advocates of slacker morals are willing, at this point, to argue their case openly, either in the press or pulpit. But personal knowledge of instances could fill many pages, as any observer knows. However, there are some exceptions to the reticence; some indications of the moral drift are openly demonstrated. And others, while still latent, are waiting in the wings to make their appearance when the time is right.

One of the most obvious concessions to the social ills of the world is seen in the **growing number of adulterous marriages** among members of the church, and the **increasing acceptance** of these as divinely approved. Perhaps no moral error has risen so fast, nor found such rapid favor with brethren. There have always been a few brethren with "funny ideas" about divorce and remarriage, but now their ranks are increasing. Well-known and highly-respected men are openly advocating theories that for all practical purposes make just about all remarriages acceptable. Regardless of the motives or sincerity of these men, the result is that many Christians are adopting the world's view of divorce and remarriage. The most oft-wedded star in Hollywood must be acknowledged as scripturally joined to his seventh wife by the standard some are defending. If there is any morally uplifting thought or hope for the future in such a concept, I'm too dense to see it.

It is being claimed in some places that there is no prohibition to the remarriage of either party after a divorce for whatever reason. There are even those who will acknowledge that a remarriage is unscriptural and then affirm that those who enter such a union "may continue in the marriage without further sin." If such teaching continues to gain "grass roots" acceptance among us, the church not only will mirror the world's perverted view of marriage, it will blend so harmoniously with it that the reflection cannot be distinguished from the original article.

The world's favorable view of **sexual permissiveness** is also reflected in the church. Our young people are under constant pressure from the worldly philosophy that says premarital sex is fine, so long as it is an expression of love and nobody "gets hurt." "If a couple is really in love, and intend to marry, then sexual relations are all right," they are told. And a good many

older members of the church have fallen for it, along with some of the young. But there is no Biblical principle that permits any form of premarital sex under any circumstances at any time. It is only natural that sexual permissiveness would also include dancing, petting, indecent and provocative clothing, prurient literature and entertainment, and immoral speech. Even the world's loose attitude toward homosexuality is finding soft spots among our brethren. There are published reports of at least one organized effort to get "church of Christ homosexuals" recognized as faithful servants of Christ.

The **proper role of the sexes in the home and the church** likewise shows signs of attrition. The widely disseminated propaganda of the Women's Rights movement and kindred philosophy are having an impact on the church. This is helped along by the economic pressures and social changes that are taking more women out of the home and thrusting them into the world of commerce and industry. Ellen Goodman, the syndicated columnist, is probably correct in saying recently that women cannot have it both ways. Referring to Anita Bryant's broken marriage, she wrote: "The lady tried to be a leader in the world and an obedient follower in the marriage. But these are two ways that you can't have it any more." And never could, she might have added. Any person who deals much with troubled marriages can testify to the increasing number of Christian homes where a disregard for the divinely appointed place of the man and the woman in the relationship is a root cause of the problem. There also appears to be a growing agitation for women to have more "voice" in the affairs of the church, as in the business meeting for example. Some would even open the assembly of the church equally to the public participation of men and women.

There is also a **growing permissiveness** in the church toward **social drinking**. The first time I heard a gospel preacher profess to see "no harm" in a Christian doing a little social drinking, I was shocked. That was many years ago and my shock-absorber is stronger now, but I am distressed and saddened nonetheless by what I think I see happening with reference to social drinking today, especially when "men of God" go along with it, or simply look the other way, when brethren drink a little for relaxation, excitement, or conviviality. Many brethren seem to be finding what the editor of this journal calls "moral loopholes" to justify the social use of alcohol. There have always been a few "sipping saints" around, but most of their sipping was done on the sly. Now the practice is coming "out of the closet" and is openly defended in some quarters.

Very few congregations are not troubled with a **drug problem** among its young people. The pressure of their peers for them to "try it" is tremendous. This, together with the belief that the use of some drugs is harmless and the conspiracy of protective silence among the users, makes it easy for young people to get caught up in the practice before their parents or the brethren are aware of it. What is especially disheartening is that in many cases the church and the home have contributed to the problem by failing to properly teach the danger and sin involved in the use of drugs. However, an even more disturbing aspect of this is the

attitude many older Christians have toward the use of the milder drugs. Some pretend the problem doesn't exist, or regard it as a little harmless "wild oats" sowing; and they oppose any corrective measures taken by the elders in dealing with the problem. Consequently, churches become riddled with drug-using youths that make a mockery of the church's stand against the world and its evils.

The disintegration of family relations is another social ill reflected in the church. This is seen in marital unhappiness and bickering, parental neglect and abuse of children, disobedience of children to their parents, and neglect of aged parents. Perhaps contributing to this (but an array of social ills within themselves) is the reflection of the world's love of self, money, and entertainment. "Do your own thing." "Get all you can as quickly as you can in whatever way you can." "Eat, drink, and be merry." All too often, these are the philosophies that motivate members of the church.

Why is it that the church is mirroring so many of the social ills of the world to such a great extent? There are two basic causes, as I see it. First, the church, both in pulpit and pew, is drifting away from the strong stand it formerly took on moral issues. And second, the church is losing its missionary zeal. Whenever Christians get slack in their personal interest in saving the lost, they get careless in their efforts to save themselves.

But regardless of what causes may be identified, the lack of self-control and dedication to moral purity are the tap root of the problem. Alexander Campbell put it well when he said: "When I see a 'Christian' toiling from year to year to keep cast with the world ... I am compelled to fear that he has not found in Christ the pearl of great price—that he has drawn a blank rather than a prize in assuming the Christian name." Too many of us today have "drawn a blank" when it comes to striving to be like Christ. We are often more interested in the outward marks of Christianity than in living a life of personal righteousness.

Instead of trying to "keep cast with the world," should we not rather be striving diligently for purity of heart and life? In contrasting the pure with the impure, Benjamin Franklin wrote: "How transcendently are those whose hearts are pure above (the impure)! Their intentions are pure; their desires are pure. Their aims are holy. They have an abiding consciousness of the purest, holiest and highest designs. They are not perfect and do not think they are, but they know they **desire to be**. They are **trying** for perfection. These are pure in heart; and happy **now**."

The world does not find reflective material in one who sets his mind on things above and who purifies himself after the example of Christ. The world will not be mirrored in the church when the lives of its members are immovably fixed on reflecting only the image of God's Son. It will be too busy mirroring Christ to find the time to be a mirror of the world.

Sensual Challenge— Hedonism

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While the word "hedonism" is not found in the English text of Scripture, we need to be impressed that it is a Biblical subject. It is a Greek word that has been made a part of our language. Being a Greek word, and since the New Testament was written in Greek, it can be found in the Greek text. It is translated "pleasure" in our English text.

Passages

Please observe some New Testament passages and how the word "hedonism" is used in those verses.

(1) **Luke 8:14** — "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures (hedonon) of this life, and bring no fruit to perfection."

(2) **2 Tim. 3:4** — "traitors, heady, high-minded, lovers of pleasure (philedoni) more than lovers of God."

(3) **Titus 3:3** — "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures (hedonais), living in malice and envy, hateful, and hating one another."

(4) **James 4:1** — "From whence come wars and fightings among you? come they not hence, even of your lusts (hedonon) that war in your members?"

(5) **James 4:3** — "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (hedonais)."

(6) **2 Peter 2:13** — "And shall receive the reward of unrighteousness, as they that count it pleasure (hedonen) to riot in the day time."

What Is Hedonism?

Elton Trueblood said, in his "foreword" to *It's A Playboy's World* by William Banowsky, "Hedonism is the philosophy which holds that the pursuit of pleasure is life's highest purpose" (page 9). Banowsky said "hedonism is not a specific set of acts, but a philosophy of life — an attitude toward pleasure" (page 37). W. E. Vine says "pleasure, is used of the gratification of the natural desire or sinful desires" (page 871). Thayer says "pleasure" (page 276). Webster says "1. The doctrine that pleasure is the sole or chief good in life and that moral duty is fulfilled in the gratification of pleasure—seeking instincts and dispositions. 2. The manner of life of a hedonist; a living for pleasure" (page 382). Thus, hedonism is the philosophy that pleasure is the sole or chief good for man in this life and the pursuit of pleasure is the ideal aim of all conduct.

All hedonist do not contend for pleasure from the sensual. They acknowledge pleasure can be derived from such things as fame, art, knowledge, friendship, sympathy and reputation.

Please Renew Promptly!

Kinds of Hedonism

Hedonism might be divided into (1) lower and (2) higher hedonism. The lower concerns itself with physical states and activities, while the higher concerns itself with intellectual interest.

It can be further divided into (1) egoistic and (2) Universalists hedonism. The egoistic kind regards what is good for each person as his own pleasure, while the universalistic regards good as the pleasure of all concerned and moral conduct to be what promotes the welfare of the greatest number of people.

One of the challenges to faith is hedonism, a sensual challenge. Since the ancients did not necessarily regard hedonism as sensual, how did it come to be so regarded?

As is often the case, the pupil takes a matter far beyond what the teacher ever thought of doing. The followers of Aristippus came out of his Cyrenaic School of Philosophy and reduced his teachings to one of self-indulgence. Albert Barnes makes the following observation: "By pleasure, however, Epicurus did not mean sensual and groveling appetites, and degraded vices, but rational pleasure, properly regulated and governed But whatever his views were, it is certain that his followers had embraced the doctrine that voluptuousness and the pleasures of sense were to be practiced without restraint. Both in principle and practice, therefore, they devoted themselves to a life of gaiety and sensuality, and sought happiness only in indolence, effeminacy and voluptuousness. Confident in the belief that the world was not under the administration of a God of justice, they gave themselves up to the indulgence of every passion (*Notes On The New Testament*, page 483).

We need to be reminded that one can be a hedonist, given to pleasure, without being sensual. Many activities that brethren engage in are not sensual and within themselves may be right. Fishing, golfing, boat riding, camping, taking trips, etc. within themselves are right. Yet brethren can become so given to the pleasure of these things that they have no time for God or the brethren. Often the services of a local church are hurt by brethren being hedonists. When they have some time, they hardly ever think in terms of what they can do for the Lord, but rather think of where they can go and what they can do to fulfill their pleasure.

Sensual Hedonism

While the above is so and hurts the cause of Christ, the challenge to the faith, of this article, is the sensual challenge of hedonism. When the sensual is followed, the flesh rather than the Spirit controls one's life. Observe some ways this is done.

(1) **Drinking.** Many live to drink. Such is a work of the flesh (Gal. 5:19-21). In modern society drinking of various alcoholic beverages is the way of life, at home, at the office, at parties, and some churches even encourage such. He or she who does not so drink is considered odd and not having pleasure. Drinking is often the forerunner to other hedonistic practices.

(2) **Reading.** Much of what is read is not only for pleasure but is sensual pleasure. Many read books that are not designed to help them improve themselves.

Look at the pornography business that profits off the sensual desires of mankind. This not only includes such well known magazines as *Playboy* and *Play girl*, but also includes many of the paper back books on the news stands that are printed by the thousands and contain one sensual story after another. Many have no time to read the New Testament or a good religious paper like this one, but will spend time and many dollars a year for cheap, sensual books that will not improve oneself.

(3) **Dress.** People have to wear something and it is not wrong to wear what is in style as long as it does not violate New Testament principles of righteousness. It is certainly right for both men and women to dress so as to look well and socially accepted within principles of righteousness. However, to see that much of the clothing of today is designed with the sensual in mind, just pick up some of the well known national mail order catalogues and look at the way some of the clothing is described. Such terms as sexy, provocative, enticing, sensual, alluring are used to describe the clothing. The very nature of the clothes is not to cover the body, but to attract the look and interest of the opposite sex and appeal to the sensual side of man. There was a time when such clothing was limited to the home, backyard and streets, but for shame such is making its appearance within some of the worship services of saints. Much clothing is designed with sensual pleasure in mind.

(4) **Dancing.** The dance is one way for sure to arouse the sensual hedonistic side of mankind. Such is condemned in the Bible under the heading of lasciviousness, if no where else. People who have normal physical bodies can not dance for long periods of time with the opposite sex without their passions being aroused. This is not to say that everyone who has ever danced is immoral. But how long can one dance, even with their own husband or wife, without wanting to do more than just dance? How long with someone else's husband or wife?

(5) **Drugs.** In addition to alcohol as a drug, there are many other drugs that are being used by people today. Most of these drugs come from outside the drug store. The use of them produces much the same effect upon people that alcohol does. Many of those under the influence of such satisfy every passion they have of a sensual nature. Many of the things they do are so bad that the only way they can be persuaded to engage in them is by being drugged.

(6) **Sexual Relations.** God in His word has provided for man to satisfy his sexual desires within the frame work of marriage (I Cor. 7:1-5). All other is sin. There is much error being taught within the body of Christ today on marriage, divorce and remarriage that would in one way or another encourage that which God does not. All one has to do to see the hedonistic attitude here is just look around at what is going on.

These areas we have mentioned, and others that could be mentioned, reveal the sensual pleasures to which some turn in their hedonistic attitude. Such destroys one's faith, one's usefulness to God and one's usefulness to the local congregation where he is a member. His faith is challenged and by sensual hedonism he fails the test.

The Challenge of Materialism

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I have no imagined crown of scholastic primacy with reference to a study of materialism. However, I would like to reveal what I believe to be the precarious position of many in dealing with mammon. One of the greatest challenges of humanity through the years has been materialism. It has become the "god" of America and eats into the vitals of the soul. The Lord said, "Ye cannot serve God and mammon" (Matt, 6:24). The word mammon is from "mamonas" which is a common Aramaic word for riches. Henry Thayer says on page 338 of his lexicon that it means "what is trusted in." Paul says, "for the love of money is the root of all evil; which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows" (1 Tim. 6:10). It should be observed that the love of money causes two things. First, it causes one to err from the faith, and second, it causes much sorrow in this world.

The first scandal in the church was over money. Ananias and Sapphira lied about the money they were pretending to give to the Lord (Acts 5). The Lord obviously struck them dead immediately after they lied about the money. Several years ago I read from a modernist who said these people died from a coronary thrombosis. Strange, indeed, they both died from heart failure right after they had lied to both Peter and God! This modernist was trying to circumvent the miracles of the Bible by giving a logical explanation for their deaths. Some of my brethren argue that God is not concerned about money. I answer by saying if this be so why is there more in the Bible about money than about baptism? The truth of the matter is that God is concerned, not only, about your giving on the first day of the week but also your general attitude toward the dollar. There is both power and prestige in money. This is why we have so many scandals in our government.

People use the power of money to buy what they want. A case in point is Simon in Acts 8. Simon who had bewitched the people of Samaria with his sorcery was converted by Phillip. He continued as a Christian for a short time and was overcome by the devil. After his fall, he offered Peter and John bribe money for the gift of the Holy Spirit, which only the apostles had received. Peter refused the bribe by saying, "Thy money perish with thee" (Acts 8:20). There can be no doubt that Simon had bought his way many times with his money. This would be one of the few times he had failed.

Since we have observed the negative side of mammon, let us notice the positive side. The Lord did have a treasury, and Judas carried the bag (Jno. 13:29). It is

true he turned out to be a thief, but he did carry the money bag. It is reported in John 4 that Jesus sent his disciples into town to buy meat. This was while he was talking with the Samaritan woman. I suppose Jesus could have performed a miracle every time he needed food but he didn't. If he sent his disciples into town to buy food they had to have money to buy. Paul tells us to be content with food and raiment (1 Tim. 6:8). It isn't a sin to have money. As a matter of fact, it isn't a sin to have big money. The Bible condemns an improper attitude toward money, whether large or small.

When Paul wanted to show the wonderful qualities of love, he personified it in 1 Cor. 13. When the Lord wanted to show the deceptive nature of money, he used personification. He depicted mammon as a god whom we may serve. More people in this world bow down to mammon than the true God of the universe. Some think of money as being only bad. This is not true. If brethren are rich and use that money as God wills, much good may be accomplished. When rich men give as they have been prospered, it enables elders to spend much money in the proclamation of the gospel. I know of some rich Christian men who have done much for the cause of God. It is true that many have succumbed to the temptations of mammon, but not all.

Some feel that money will cure all their problems. I heard two men talking in front of a Texas bank a few years ago. One said, "John, how are you today?" John replied, "There ain't nothin' wrong with me that a million dollars won't cure." The attitude of John is the attitude of millions. However, most of these people have never had a million so they really don't know. Permit me to introduce you to a man who had billions. His name is Solomon. It is said that Solomon was so rich that silver "was nothing accounted of in his days." Hundreds of devices and gimmicks have been concocted through the years to achieve wealth. Solomon probably tried more than anyone. He said, "Lo, I have gotten me great wisdom above all that were before me in Jerusalem." He tried every conceivable pleasure. Cheering himself with wine, he exploited mirth to its fullest. If money and prosperity insure happiness, then Solomon could not have missed. Obviously, the provisions of his table for one day were, oxen, sheep, harts, gazelles and fatted fowl. He had men-singers, women-singers and musical instruments of all sorts were lavishly employed. Yet, at the close of his life he had said it was "vanity" and vexation of spirit and a striving after the wind.

Many people in the church bow to mammon when they fail to put the Kingdom of God first. Many use their money to purchase everything in this world before giving a dime to the Lord. The philosophy of some is, "Lord, if I have any money left, I will give you a little." People are so enamored with new houses, new cars, new furniture, new clothes until they find it difficult to give to the Lord as He directs in his word. Materialism is like high blood pressure; one can have it and not know it. We must practice eternal vigilance in order to meet the approbation of God with reference to this world's goods.

Christian friend, we are all stewards of God. This means we are held accountable for the way we use our

time, money and talent. In Matt. 25 when the Lord called the one talent man in for his final council, we have an interesting conversation. The one talent man felt the Lord was a "hard man" gathering where he had not strewed. The Lord thundered back this reply "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury—cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Christian friend, we learn from the above that it isn't wrong to draw a reasonable amount of interest on your money. God expects us to work while it is day because the night will come when no man can work. The test and challenge of many is when God pours out his material blessings upon them. This increases their stewardship and adds to their responsibility. May God help us to understand that we brought nothing into this world and we certainly cannot take anything out. There are no pockets in a shroud.

Religious Challenge: Denominationalism

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I am obviously writing about a subject that is a realistic one indeed. A recent survey showed that by definition there are more than 1200 denominations in the United States. So, before we go any further in our study, let's find out what is meant by the word "denomination."

Denomination — "(1) The act of naming. (2) A name; denomination. (3) The name of a class or group; classification. (5) An organized group of religious congregations." (*American Heritage Dictionary*, Page 353).

Denominationalism — "(1) The tendency to separate into religious sects or denominations. (2) Advocacy of such separation. (3) Strict adherence to a denomination; sectarianism." (*Ibid.* Page 353).

Under the heading of "names," one of the synonyms is "denomination." "A denomination is also a categorizing name and is applied to persons or things, often religious groups or monetary units, having close relationship." (*Ibid.* Page 871).

Sectarian — "Pertaining to or characteristic of a sect or sects." "Sect-middle English secte, from Old French, from Latin secta, 'following,' from sectus, archaic past participle of *segi*, to follow. (1) A group of people forming a distinct unit within a larger group by virtue of certain refinements of distinctions of Belief or practice. (2) A schismatic religious body. (3) Any small faction united by common interests or beliefs." (*Ibid.* Page 1173).

Denominationalism is indeed a great challenge to the faith of every Christian. Many radio and television programs are presented for the purpose of trying to promote some particular denomination (PTL Club, 700 Club, Oral Roberts, Jerry Falwell, etc.), and which, if listened to on a regular basis, will cause us to "pick up on" their phraseology, thus finding ourselves using unscriptural words and expressing unscriptural ideas, almost unconsciously.

Jesus warned about this very problem when He told His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matthew 16:6). The disciples thought he was talking about bread and the leaven in bread. However when He explained it to them, "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees" (Matthew 16:12).

There is, of course, recognition of the fact by many in the denominational world today, that there were no denominations in the first century when the Lord's Church was established. For example, we read in Mr. Edward T. Hiscox's Standard Manual for Baptist Churches, "In the days of the apostles when there was but one Lord, one Faith, and one Baptism, and no different denominations existed ..." As you can see, this admission by Mr. Hiscox is devastating to the denomination of which he was a member, as well as all other denominations. And, if space permitted, that statement, or one similar, could be multiplied many times by those who are members of something that they admit did not exist in the days of the apostles. In Matthew 15:13 Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

Many things challenge our faith. But perhaps none is so subtle as denominationalism, because the majority of the people who make up the denominational world are morally upright, good neighbors, husbands, wives, parents, and perhaps even "pillars" in the community. In fact, many of them would die for "their faith" more readily than many who are supposed to be true Christians. I would certainly not minimize the above mentioned things as being essential to one being a Christian. The problem is not in living right and doing good, but the problem is in "following" and espousing a doctrine that is peculiar to their denomination rather than simply following the Word of God. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8-9).

Denominationalism is a challenge to our faith because much of the doctrine that is taught by them appeals to the fleshly appetites. Many social activities are planned and paid for by many denominational churches. They pay their social and educational directors to plan such activities. Also, many of the things people like to do (like the wearing of immodest apparel, smoking, dancing, social drinking, mixed swimming, etc.) is either encouraged, condoned, or overlooked by much of the religious world. But John said, "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. The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

Peer pressure is also a powerful thing, not only among young people, but among adults as well. All of us want to be accepted and not be "made fun of" or ridiculed because of what we believe, teach, or practice religiously. Denominationalism, for the most part, teaches that "one church is as good as another," and, "after all we are all striving for the same place. So, let's join hands and go along together." Obviously this would eliminate much of the "peer pressure" that is brought to bear on the Christian who believes in The One True Church of the New Testament. But remember that Jesus said, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22). Also, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven..." (Matthew 5:11-12).

Denominationalism is a challenge to our faith because of the truth that is taught by them. Denominational error is kind of like rat poison which is 98% corn meal, and 2% poison. So much of it is so good that we tend to minimize the bad. However, as the 2% poison will destroy the rat, so a little bit of error will cause us to be lost eternally. From the beginning of time, God has not allowed man to add to or take from His Word. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2). In the Revelation letter He warns, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: **And** if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).

Denominationalism is a challenge to our faith because of the knowledge that many in the religious world have of their doctrine. Many of those in the denominational world study the Bible diligently, in order to be able to substantiate their doctrine, while those who are Christians fail to read and study their Bibles so as to be able to "... earnestly contend for the faith which was once delivered to the saints" (Jude 3). As a result, many "Christians" are "overwhelmed" by the Bible knowledge of some of their denominational friends and are "afraid" to try to "cross spiritual swords" with them. However, we need to remember what Paul commanded in II Timothy 2:15. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It has been said that nothing ruins a good friendship **like** the discussion of politics and religion. Many Christians are so afraid of losing friends that they not only will not "talk religion" with them, but if the friend comes to the services will "warn" the preacher

or teacher not to name or talk about a certain denomination for at least two reasons. First they do not want to have to defend what is taught, and second they are afraid their friend will be offended. However this raises at least two questions. Does the Christian think his friend will go to heaven even though he is a member of a denomination? Does the Christian think that one church is as good as another? His answer to both questions should be NO! If a person realizes what constitutes the church, he cannot in any sense believe that Christ's church, which was purchased with His blood (Acts 20:28) can be equated with any denomination. Individuals are purchased by Christ's blood (Rev. 1:5), and thus blood-bought individuals make up or constitute the Lord's church. He is the author of eternal salvation only to those who obey Him (Hebrews 5:9).

Denominationalism is also a challenge to the Christian's faith because not only are there many people who call themselves by man-made names that make up denominationalism, but according to the definition, **there are those among churches of Christ who qualify.** Denominationalism or sectarianism is "any small faction united by common interests or beliefs." Obviously one would have to close his eyes to the facts to deny that such exists in the Lord's church. In fact, Paul warns against this very thing. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17-18).

Conclusion

Many other things could be said on this subject. **But** I believe this is enough to **help** us see the **dangers** of denominationalism and how every Christian's **faith** is challenged by it. Let us beware lest we, **through one** means or another, be drawn into denominationalism.

Give Me That

Prime-Time Religion

By Jerry Sholes

An inside look at the Oral Roberts operations from one who served for three years as a television writer for the Roberts TV program. The author was interviewed recently on the TV program, *Sixty Minutes*. You will be enlightened and shocked at the magnitude of this big business parading as religion.

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Religious Challenge: Oriental Philosophies

Gary Henry

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Louisville, KY 40243



Fifteen years ago, a Christian living in the United States rarely had any personal contact with Buddhists, Hindus, or Muslims. Unless he traveled outside this country, his faith in Jesus of Nazareth was hardly challenged by these religions of the East, and he had little practical need to know about them. Today that is no longer true. The philosophies of the Orient have not only reached American shores, but their popularity here has grown rapidly. In a widely read article by J. Gordon Melton, *Good Housekeeping* magazine reported in March of this year that there are fifty-six different Buddhist "denominations" in the United States. To be included in the list, each group had to have at least two "congregations" or one "congregation" with no fewer than two thousand members—so it seems likely that there were additional smaller groups which were not reported. The same article listed forty-six Hindu and twenty Islamic groups in America. These statistics indicate that the Oriental philosophies are in fact a present "challenge to faith" for Christians in the United States. It is therefore important for members of the Lord's church to examine these religions and be prepared to discuss them in a responsible way when the opportunity arises.

The expression "Oriental philosophies" is a considerably broad term. It covers a great variety of religions and ways of thought prevalent in Asia and especially India. Usually Hinduism, Buddhism, and Islam are considered the major Oriental philosophies, or Eastern religions, though there are many others, some of which have millions of adherents. It would clearly be impossible in an article of this scope to discuss in detail even these three religions, much less the others like Jainism, Sikhism, Taoism, Confucianism, Shinto, and Zoroastrianism. Consequently, the interested reader will need to look for additional information on these religions in a good encyclopedia, like *Britannica*, or books on world religions. Two of the best are: John B. Noss, *Man's Religions* (5th ed.; New York: McMillan, 1974) and Huston Smith, *The Religions of Man* (New York: Harper / Row, 1958).

Hinduism

In the Bhagavad Gita, Krishna, one of the Hindu incarnations of God, says to his disciple, "In whatsoever way men approach me, even so do I receive them, for even the paths men take from every side are mine" (Gita 4:11). One of the gigantic differences separating Hinduism and Christianity is illustrated when this statement is placed alongside one by Jesus of Nazareth, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (Jn. 14:6). Lit-

tle comment is needed on this contrast. If Hinduism is correct, man may approach God in whatever way he chooses. If, however, Christianity is correct, the way chosen matters greatly since there is, in fact, only one way by which God can successfully be approached: the way of Jesus Christ. Hinduism does not claim to be the only valid religion, but Christianity does. Any discussion, therefore, between the Hindu and the Christian must deal with the truth or falsehood of the Christian's claim that his is the only way of salvation.

The word "salvation" suggests another broad area of disagreement between Hinduism and Christianity. According to Christianity, man's basic problem lies in the fact that he has sinned and is cut off from God (Isa. 59:2; Eph. 2:1,12). Salvation is salvation from sin (Mt. 1:21). Hinduism, on the other hand, says that man's problem has to do with his knowledge. Man has somehow "forgotten" his true nature and his consciousness is clouded with the darkness of ignorance. He already is united with God, but he does not know that he is. Therefore, salvation is enlightenment or the regaining of the knowledge of one's real self. To this end, Hinduism provides a variety of ways to purify and elevate the consciousness.

The claims of Jesus of Nazareth are directly opposed to those of Hinduism. Man's difficulty is more serious than a mere lack of consciousness of his real self—it is that he bears true moral guilt for his sins, sins which must be atoned for to be forgiven. And Jesus claims, not to offer only one possible way of salvation, but the only way. Said he, "Except ye believe that I am he, ye shall die in your sins" (Jn. 8:24).

Buddhism

Siddhartha Gautama, the founder of Buddhism, was born around 560 B.C. in northern India. He grew up in a wealthy Hindu family, but as a young man experienced a life-changing "enlightenment," after which he became known as the Buddha, or the Awakened One. He founded an order of monks and his teachings became the basis of later Buddhism. Buddha's basic message is summarized in what are called the Four Noble Truths: 1) Life is suffering, 2) The cause of suffering is desire, or selfish craving, 3) The cure for suffering is release from desire, and 4) Release from desire can be accomplished through the Eightfold Path of right knowledge, right aspiration, right speech, right behavior, right livelihood, right effort, right mind-fulness, and right concentration, or absorption.

It is possible to say that Buddhism, as conceived by its founder, is not a religion, but a philosophy. There is in Buddhism no personal God, no soul of man, no religious authority, and no worship. There is, in fact, no supernatural element in Buddhism. It is true that in later years the followers of Buddha attributed deity to him and the characteristics of a religion began to appear, but Buddha himself denied being divine and insisted that he was merely a teacher. In its original form, therefore, Buddhism is a practical philosophy directed toward the solving of man's problems through individual effort.

What must the Christian say about Buddhism? He must say that it, like Hinduism, misses the point of man's real problem. Man is a personal being created in

the image of a personal God (Gen. 1:26). His entire purpose in life is to love and obey God (Eccl. 12:13; Mt. 22:36-37). Having refused this harmonious relationship with God, man is estranged from his Creator and stands under the penalty of God's wrath (Rom. 1:18-21). Ignoring the personal element in man's relationship to God, Buddhism wrongly diagnoses man's dilemma and can offer only a superficial solution. In the face of Buddha's offer of enlightenment through self-discipline Jesus says, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jn. 17:3).

Islam

Unlike Hinduism and Buddhism, Islam is akin to Judaism and Christianity in certain ways. Muhammed, Islam's founding prophet, claimed descent from Abraham through Ishmael, whereas the Jews descended from Abraham through Isaac. The Koran contains accounts of many incidents in the Old Testament, and its doctrinal and ethical precepts in some cases are similar to Biblical teachings. The differences between Islam and the Judeo-Christian tradition, however, are large and important.

Muslims consider Muhammed, born in Arabia around 571 A.D., to be the Seal of the Prophets, the last and greatest of God's spokesmen. Through Muhammed was revealed the Koran, a book believed by Muslims to be inspired and completely authoritative. Muslims accept the Old and New Testaments of Jews and Christians, but they believe these books possess two defects: they were revealed during an early stage of man's spiritual "childhood" and are therefore preliminary and incomplete, and they have been corrupted in their transmission down to modern times. The Koran, it is believed, is free from these imperfections and is to be trusted as God's pure, complete, and final word. Regarding Jesus of Nazareth, Muslims believe that he was a prophet of God and even accept his virgin birth, but they refuse to accept the fact that he was divine, thinking that this would amount to saying there are two Gods instead of one.

Much of the Christian's response to Islam will have to do with the question of the finality of the revelation contained in the New Testament. The question may be simply put: Is the New Testament God's complete and final revelation to man, or is the Koran? Several New Testament texts indicate that the Christian faith is the culmination of God's revelation and nothing further is to be expected. Jude spoke of "the faith which was once for all delivered to the saints" (Jd. 3). And Paul the apostle wrote, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you let him be anathema" (Gal. 1:8). It is an either or proposition. If the claims of the New Testament can be substantiated, Islam and all other alleged latter-day revelations are not genuine.

Conclusion

Peter the apostle urged his readers, "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and

fear" (1 Pt. 3:15). The Christian is under obligation always to be prepared to give a good defense of this faith. Whether it is in an encounter with Hinduism in the form of a Hare Krishna advocate in a shopping center parking lot or in a discussion with an Islamic student studying in an American university or wherever, the true believer in Jesus Christ needs to be equipped to meet challenges to his faith. Being able to do so in a mature fashion requires a thorough knowledge of the Bible. It also requires taking the time to learn at least the fundamentals of the various rival faiths which confront the Christian. All of this demands an expenditure of time and effort. But the child of God who has not thoughtfully considered the foundations of his own faith and girded his mind for action in the arena of life (1 Pt. 1:13) will very likely end up a spiritual casualty when his beliefs are challenged. Like those described by Paul, he will be "tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14).

How is the Christian to respond to devotees of the Eastern religions? With love and compassion. And with the truth. If the New Testament Scriptures are what Christians believe them to be, they are able to produce conviction in the heart of every sincere searcher for God's will. When all is said and done, the Christian need never do more than put the unbeliever in touch with the Scriptures. If the unbeliever has eyes to see, he will see there the grandeur of the person of Jesus Christ, his moral purity, the authority of his teaching, and the fact of his resurrection. There he will learn that "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Ac. 4:12). And there, it is hoped, he will be prompted to say as did Thomas, "My Lord and my God" (Jn. 20:28).

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The Challenge of Entertainment Without Morals

Eugene Britnell

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Those who are interested in our physical health often encourage and motivate us to eat pure, nutritious food by repeating the statement: "You are what you eat." Someone has suggested facetiously that if that be true many of us are garbage cans! But we know that there is truth in the statement, for not only is nutrition essential to good health, but many physical problems are treated and often cured by what we do and do not eat.

Man is not wholly material, and as Jesus said, he does not live by bread alone. To be strong morally and spiritually, we must also be concerned about our spiritual diet—what we see, hear and believe. We cannot feed on a diet of filth, vulgarity and negativism and remain strong and healthy spiritually.

That man needs some diversion, relaxation and recreation from the toil and strain of everyday life should be understood and admitted by all. This is true of both the body and mind. The Lord Jesus Christ became tired, weary and hungry, and he often sought seclusion for rest, meditation and prayer. Paul taught that there is some benefit in bodily exercise when he said, "For bodily exercise profits a little" (I Tim. 4:8, NKJ).

While all that we have said is true, it is equally true that our hedonistic society has become extreme and unreasonable in its desire and demand for entertainment. It is much easier to fill a stadium which seats fifty thousand than a church building which seats three hundred. Even that which is wholesome, necessary, and morally right becomes sinful and destructive to spirituality when it becomes excessive and uncontrolled.

Paul declared that some of the Israelites were guilty of idolatry, and the proof which he offered was that "the people sat down to eat and drink, and rose up to play" (I Cor, 10:7). Eating, drinking, playing—what an accurate description of modern America! He also said that the time would come when people would be "lovers of pleasure more than lovers of God" (2 Tim. 3:4). For many, that time has arrived.

We see the need for entertainment, but we have been warned of the dangers of too much or the wrong kind. We feel that the vast majority of Americans, including many Christians, are guilty of both. We have too much entertainment without morals.

Of all the forms of modern entertainment, nothing has ever captured the attention and influenced the thinking of the American people as that electronic medium we call television. Many have become literally addicted to this modern marvel of communication. Authorities tell us that the average viewer watches

about four hours each day. It would be wrong to stare at a blank wall that long! But much of television is far more destructive than a blank wall. Many of the programs are filled with murder, sex, cursing, drinking, homosexuality, violence, infidelity and blasphemy.

As the silent majority watches and complains to the wrong people—if at all—television is becoming progressively worse. The National Federation For Decency has monitored 800 hours of television by 450 trained volunteers in eight states. Comparing 1979 with 1978, profanity increased by 45.47 per cent; drinking alcohol in prime time increased by 77.83 per cent; a total of 87 per cent of all programs contained either sex and/or profanity; a total of 87.45 per cent of all sex was depicted outside marriage. Many movies which were shown as x-rated in theaters a few years ago are now presented in the homes of America by television.

Even the advertising on television, which must be entertaining or at least attention-getting to be effective, is degrading and insulting. Families cannot watch many of the commercials without being embarrassed. Hardly anything is avoided and no part of the body is private. It seems that those who produce and pay for the advertising will do about anything for money, so long as the public will watch and buy.

Radio, which has been a part of America's development, entertainment and information for more than half a century, has become, to a great degree, entertainment without morals. This is true more of the music than anything else. Rock music, which to some (especially our youth) is entertainment, is simply rotten! Much of it purveys a message of sex, drugs, immorality and rebellion. And the rock stars nearly always live what they sing.

May we give you some samples of the lyrics of some of the rock music hits. A song called "White Rabbit" by The Jefferson Airplane on RCA says: "One pill makes you larger / And one pill makes you small / And the ones that mother gives you / Don't do anything at all / Go ask Alice when she's ten feet tall. And if you go chasing rabbits / And you know you're going to fall / Tell 'em a hooka-smoking caterpillar / Has given you the call / Call Alice when she was just small. When the men on the chessboard / Get up and tell you where to go / And you've just had some kind of mushroom / And your mind is moving / Oh go ask Alice, I think she'll know. When logic and proportion / Have fallen so I'll be dead / And the white knight is talking backwards / And the red queen's off with their heads / Remember what the do-do said / Feed your head, feed your head."

Now if you can't see a message of drug use in that song, you simply don't understand their language!

Let me give you the words of another popular rock song, this time to show how risqué and immoral they can be. The song, "Light My Fire" by The Doors on Elektra Records, says: "You know that it would be untrue / You know that I would be a liar / If I was to say to you / 'Girl, we couldn't get much higher.' Come on baby, light my fire / Come on baby, light my fire / Try to set the night on fire. The time to hesitate is through / The time to wallow in the mire / Try it for we can only lose / And our love becomes a funeral pyre."

We could give many other examples. I have before me the words to "Sock It To Me-Baby" but we cannot print them in this paper. Be assured that they are on radio, and in the record collections of many of our young people.

Even country music, which has been the message of the common American, has become immoral. That is due primarily to the fact that rock stars have entered the "country" field to make money, and have ruined the music and corrupted its message. The majority of the hit songs are filled with cursing, love triangles, drinking and suggestive lyrics. In March of this year, Mr. Paul Harvey presented the following material on his radio network and in his newspaper columns across America. It is entitled "Reared on Country Music" —

"I was reared on country music. My first job in radio at the age of 14 was at KVOO, 'The Voice of Oklahoma,' in Tulsa.

"Chores included announcing, selling, reading news, sweeping out at night. And, on those occasions when a senior staffer got sick, I was allowed to announce a live music program: Bob Wills and his Texas Playboys, Johnny Lee Wills, the Alabama Boys—those were the popular performers of that era—so you can see this was a few 'wagon greasin's' back down the road.

"They were not called 'country musicians'; they were just 'hillbilly bands.' They never presumed to label themselves 'artists'; they were just singers and fiddlers and guitar pickers.

"They did not perform 'concerts' . . . And they did not sing dirty.

"Am I wrong to be concerned about what's happened since? Historically, country music reflected apple pie patriotism, virtue, boy-girl romance. Much of today's pottage is downright porno.

"Chicago critic, Gary Deeb, calls country music 'the most sensuous form of American popular music' He says, 'For sheer sensuality and overt appeal to sexual interests, there's nothing more rancid on the air.'

"To quote in evidence some of the more raunchy lyrics is not necessary; any school ager can.

"With contemporary jockstrap jungle music utterly uninhibited and with cable television racing toward us with hard-core porn, it may seem that any criticism of country music is misdirected.

"Yet classic country music always spoke to the heart and I guess I just don't want to admit what's happening to America's heart.

"Also, history tells me that excess ultimately, inevitably invite reaction. Any individual, any art or any industry which does not discipline itself eventually, one way or another, will be disciplined. Nashville could OD on its own excesses.

"Some defend dropping the seventh veil, saying that the music industry is only 'giving people what they want.'

"Yet, we don't allow anybody to divert his sewer over your yard—just because he might want to.

"In a sardine society, where our interests necessarily overlap, each of us has to respect others' prerogatives in order to keep any for ourselves.

"When the potential for pollution is as wide as the sky, the obligation is singular.

"So before the bureaucracy descends on us with any

more regulation and regimentation 'in the public interest,' some of us who cherish the freedoms our media have been allowed have to do what we can to keep our singing tower from spitting.

"By now this has to sound to some as though Paul Harvey wants all cowboys stripped of their rhinestones and all cowgirls to look and sound like Minnie Pearl.

"No, I didn't say that. But I'll settle for that—if the alternative is for our splendid showcase for country music to become instead a Hustler magazine of the air."

Well said, Mr. Harvey, but this problem will not be solved until more of us are willing to write or call station owners, managers and DJs and express our convictions about the rotten music they are playing. Will you do this in your area?

With but few exceptions, movies are another form of entertainment without morals. Movies move, not only on the screen, but in the minds and actions of those who view them. It is difficult to go see a good movie without being exposed to objectionable previews. With the coming of television, it seems that movies are designed for those who want something worse than what is now seen at home. And the ratings are often misleading. One isn't sure whether "PG" means parental guidance or primarily garbage. "R" could mean either restricted or rotten. And the X-rated should mean that the movie has been crossed out of the desires and plans of any decent person.

To many people, gambling is a form of entertainment, but it is certainly one without morals. America has been called "the gamblingest nation that ever existed." There are three legitimate means of transferring property: (1) the law of labor, where money is paid and earned by effort expended, either physical or mental; (2) the law of exchange, where something is exchanged for its value in money or goods; and (3) the law of love, where money is given without any expectation or desire for return. Gambling does not qualify in any of these. Not only does gambling support a sinful and corrupt segment of society, but it is contrary to the true principles of human relationship. And that's true of all forms of gambling, from buying a chance on something from some church or charitable organization to betting on horses and dogs or playing in a big casino.

Dancing is another form of entertainment without morals. The entertaining part is based upon lust and its fruits. Dancing is lasciviousness and revelry, and such is condemned in the Bible (Gal. 5:19-21). Some argue that it all depends upon one's attitude or state of mind, and that the dance can be cleaned up to the point of purity and respectability. That's about like trying to clean up a clod of dirt—when you finish you have nothing left! Someone has said that the man who says that he can embrace the opposite sex on the dance floor without sinning is more than a man, less than a man, or a barefaced liar. We'll not argue with that conclusion.

No doubt there are many other forms of entertainment without morals, but in closing let us turn our attention to some principles and positive thoughts which merit our honest and sincere consideration.

On the average, the American people have shorter work weeks and more leisure time than any people who ever lived on this earth. But, and I direct this to Christians especially, what are we doing with our time? Are we using it to teach people, study the Bible and good material, minister to the weak and weary, and otherwise labor for the Master in his vineyard? I'm afraid not. We, like others in our society, have become too attracted by and attached to this life and what we can get from it. We have lost sight of who we are, our true mission in life, and our ultimate goal—to enter heaven with as many as we can influence to go with us!

Too many are using their long "weekends" to play and serve self. They take off Friday evening and drag in late Sunday. It is difficult to conduct the affairs of the church and teach effectively in classes because of so much absenteeism. Such roving, visiting, playing members are not worth much to any congregation, at home or anywhere else.

I think often of the difference between people in our time and those of long ago. You remember about Pharaoh and the children of Israel; how he increased their burdens and hours of labor. Why? Was he simply trying to punish them? Well, that was a part of it, but not his primary motive. What really concerned him was what the people would do with any spare time he might allow them. The record says that he said: "for they be idle; therefore they cry, saying, let us go and sacrifice to our God" (Exodus 5:8). See the difference? If the Israelites had any time off they went to worship and serve God. Today, we get our boats, campers, golf clubs, fishing tackle, swim suits and what have you, and take off to play. Never mind the Lord's work; that can wait! And concerning Sunday, Christians have said, "That's the only day we have." I've always thought that that's the only day of the week the Christian doesn't have; it is the Lord's day!

Yes, there is time for every thing, and as we said in the beginning, we have many legitimate needs in life. There are many forms of recreation and entertainment which are wholesome and unquestionably safe. Many people find such in fishing, golfing, baseball, or other games and activities. We can relax and spend some of our time seeing and hearing clean, pleasant and rewarding programs on radio and television, or listening to recorded music. We are not advocating "all work and no play." But whatever we do, we must be reasonable and moderate in the use of our precious time, and careful in how we spend our money as servants and stewards of the Lord.

Let us return to a verse of scripture from the apostle Paul, from which we quoted earlier in this study. Having acknowledged that bodily exercise (and I think this would involve entertainment) is profitable, he turns his and our attention—by contrast—to that which is more important and which must concern every activity in life, by saying, "but godliness is profitable for all things, having promise of the life that now is and of that which is to come."

This teaches us that in work, play, worship, or whatever we do we should seek that degree of godliness and plane of living which will make the "life that now is" pure, pleasant, prosperous and pleasing

to our Father so that we may be assured of a right relationship with Him in that life "which is to come."

When we need to be entertained, let us make sure that it is entertainment with morals.

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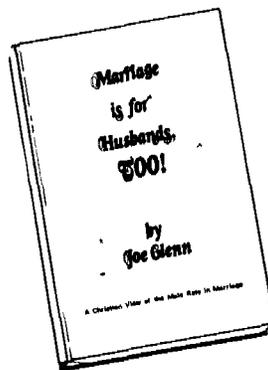
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The various issues that challenge the faith, which are discussed in this special issue of *Searching The Scriptures*, should make us conscious of the imminent dangers that threaten our very survival socially, morally, nationally and spiritually. The democratic system which we have enjoyed for over two hundred years is fast eroding because of the insidious evils that possess this generation. We must be made aware of all these dangers to the faith and understand their destructive nature to effectively divorce them from our lives. Unless we have some understanding of what is required of us as the children of God and citizens of this world, we will have no direction and purpose for the good life. It is in this setting that brother Adams assigned to me the subject that has to do with the positive side which will help us to understand what purpose our existence is to serve.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11,12).

Much has been written and spoken in the last few years about the "grace of God" and what it does. It is not my purpose to discuss Grace in this article, but it is an important part of the text we have under investigation in this study. In order to appreciate the words of verses 11 and 12, we must look at the general context. Titus was instructed to speak the things that are sound doctrine: healthy, wholesome teaching. The older men and women were to be "sober" and "sound in faith," among other things, as they taught the younger women and men to be all that the "sound doctrine" required of them. As a younger man, Titus was to be a "pattern of good works" in all areas of his life, which includes his attitude, heart, words and conduct. Men and women of all ages are instructed to fashion their lives in accord with sound doctrine.

The grace of God brings salvation. That is a fact! "The grace of God that bringeth salvation hath appeared to all men . . ." That men are saved by the "grace of God" goes without question. This unearned kindness of God toward man provided a sacrifice for sins that man could never provide. The death of Christ for every man is called "the grace of God" (Heb. 2:9). Man is saved by grace through faith (Eph. 2:8). But "faith" comes by hearing, and hearing by the word of God (Rom. 10:17). It must follow therefore that the grace that saves is the grace that comes through faith. And since faith comes by hearing the word of God, the

grace that saves through faith must also come by the word of God. The "word of his grace" (Acts 20:32) is the "gospel of the grace of God" (Acts 20:24). Our faith in Christ and his word produces obedience, which is righteousness. "... for all thy commandments are righteousness" (Psalm 119:172). And all who go about to establish their own righteousness do not submit themselves unto the righteousness of God (Rom. 10:3). By the Spirit Peter said, "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35).

By hearing the "word of his grace," we believe it; thus we are saved by grace through faith. But faith that is dead (does not work in obedience) will not save (James 2:24-26). Man's faith must work the will of God. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord (Rom. 5:21). We are therefore justified by his grace and have been made heirs according to the hope of eternal life (Titus 3:7).

The grace of God that saves TEACHES: educates, instructs, trains, us to refuse to involve ourselves in the evil practices of this life, and to live above reproach in this present world. That is what these verses in Titus 2 are all about. We can have no hope of the promise of God beyond this life if we pursue a life style that is contrary to that "sound doctrine" taught in the word of his grace. The grace of God that brings salvation educates us to expel from our lives all ungodliness.

We Are Taught To Deny

UNGODLINESS. This word simply means without godliness; impiety in general. Impiety involves all in life that fails to render the proper duty toward God, both in attitude and in action.

Ungodliness is ugly from its inception, and is increased by profane and vain babblings (2 Tim. 2:16). We must eliminate and exclude forever from our lives all ungodliness and "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). Why? "For the wrath of God is revealed from heaven against ALL UNGODLINESS and UNRIGHTEOUSNESS of men, who hold the truth in unrighteousness" (Rom. 1:18). The description of "ungodliness and unrighteousness" in Romans 1:18-32 is a perfect picture of the children of "the god of this world" (2 Cor. 4:4).

Ungodliness must be denied entrance into the heart and life of any who expect to "live soberly, righteously, and godly, in this present world." Ungodliness and unrighteousness include the following sins: unthankful, a foolish, darkened heart, idol worship, lustful corruption, homosexuality, vile affections, reprobate mind, full of all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful, who know God's judgment upon such is death, and also upon those who have pleasure in them that do such things (Rom. 1:18-32). In every list of sins in the New

Testament will be found these sins of ungodliness and unrighteousness. Let it be understood that no one lives "soberly, righteously, and godly in this present world" unless he has been educated to dispose and forever eliminate from his life **ALL UNGODLINESS**.

WORLDLY LUSTS. Worldly means: "of or pertaining to this world" (kosmikos), the natural and fleshly realm. Lusts mean: "strong desires," especially "strong desires that are evil and grow out of fleshly appetites. These lusts work in our members to do evil.

It is imperative that we deny ourselves the practice of these evil deeds. Worldly lusts include the lust for unholy riches, sinful pleasures, evil habits and all kinds of wickedness. It also includes the pride of life and all that goes with it. Before we can live as God teaches us to live, we must deny to ourselves all that comes under the terms, "ungodliness" and "worldly lusts."

We Should Live:

SOBERLY. In Titus 2:12 the word is an adverb, and indicates self-restraint; it is akin to the verb form in Titus 2:6 and is translated "sober-minded." In Titus 2:2 it is used as an adjective and translated in the KJV by "temperate." The meaning is to possess control over one's mind, desires, passions, and appetites so that he does not allow himself to become subject to the worldly lusts from which he is to restrain himself.

"He must do his duty to himself before he can do his duty to others. He who does not live soberly cannot live righteously. He cannot do his duty to his fellow man until he discharges those he owes to himself." (*A Commentary of The New Testament Epistles*, David Lipscomb, edited with additional notes by J. W. Shepherd, p. 277).

In the now, present world, we are instructed by the grace of God to refrain completely from ungodliness and worldly lusts, and to live **SOBERLY**. The impact of this word in this context includes all self-restraint, moderation and the sober control of all mental, physical and emotional faculties of self. The purpose of this is to avoid all lusts of this present age, and the devices and lures of the "god of this world"—Satan (2 Cor. 4:4). It also imports the idea of having the self-control to **DO** those things that are authorized by the word of God.

RIGHTEOUSLY. In Titus 2:12 the original word is an adverb (dikaaios) and has the meaning of "doing justly" and "the right conduct; of what is right; by the right standard." It essentially implies a "just" action, "righteously" conducted without prejudice or partiality. It is observing proper custom, rule or law.

The word "righteousness (dikaiosune) is used of the character and work of God, of the work and death of Christ, of the revelation of the word of God, and of those individuals who understand, believe and do the will of God as it is revealed in the word of God. The idea of "right doing" and "just" dealing is always in the word.

Unrighteousness is the opposite of righteousness. 1 John 5:17 says: "All unrighteousness is sin . . ." Anything we do that is not right or just is sin, according to the only conclusion we can reach from this verse and the definition of the word. But how does one

know what righteousness is? The standard is the word of God. "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psalm 119:172). When men create their own systems of right, they do not submit themselves to the righteousness of God (Rom. 10:1-3; Titus 3:5). But the one who fears God and "works righteousness" is accepted with Him (Acts 10:34, 35). But how does one "work righteousness?" I believe the answer is too obvious to allow any ground for Calvinists who contend that only the personal righteousness of Jesus is accounted to us for righteousness. "Little children, let no man deceive you: he that **DOETH** righteousness is righteous, even as he (Christ) is righteous" (1 John 3:7). God's word is righteousness (Psalm 119:172). Those who work righteousness (do His will) are accepted with Him (Acts 10:35). Those who do righteousness are righteous. This is what Titus 2:12 requires of us.

GODLY. The original word used signifies a devout, pious manner of living. The noun form of the word denotes an attitude of piety toward God that seeks to please Him. It also embraces that fear and reverence of God that must characterize both our attitudes and conduct.

To live **soberly, righteously, and godly** in this present world is to maintain that scriptural attitude and conduct toward all to whom we have any responsibility. William Hendriksen gave a condensed summary of these qualities in his commentary on Titus 2:12, page 372:

- "a. **to oneself:** 'self-mastery,' making the proper use of such desires or drives as are not sinful in themselves, and overcoming those that are sinful;
- "b. **to the neighbor:** 'fairness,' honesty, justice, integrity in dealing with others;
- "c. **to God:** 'devotion,' godliness, true piety and reverence with respect to him who alone is the proper Object of worship."

Our hope of eternal life rests upon the conditional promise of God that if we work His righteousness, we will be accepted by Him. We cannot do His will unless we abandon ungodliness and worldly lusts. We then must live soberly, righteously, and godly in this present world.

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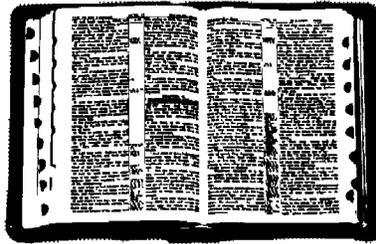
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THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 17244
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WHY THE SAVED ARE IN THE CHURCH

In this present age the great majority of people believe that salvation from past sins and the promise of eternal life is in no way connected with the church of our Lord. They teach that one may be saved and never be in any church, especially in the church the Lord built. Of course, to these people all churches are permitted by Christ and are all equally acceptable to him. None are important to the remission of sins, according to these people. This is either true or it is false. If the scriptures teach that one must be in the church of the Lord to enjoy the blessings of forgiveness of sins and the hope of eternal life, not one single soul outside of the church can be saved. All the saved are added to the church at the time they receive remission of sins.

Obviously, the reason for this doctrine is to try to get someone into heaven who died out of the body of Christ, which is the church (Eph. 1:22, 23). If church membership is totally unrelated to the remission of sins and eternal life, then one who dies belonging to no church has as much hope of eternal life as the best member of the Lord's church. Or membership in one church is as good as membership in any other church. Notice some of the promises made to those who are in the church, and by implication these promises are never promised to those who are not in the church.

1. The BLOOD of CHRIST saves. I know of no prominent denomination who contends that one could be saved without the shedding of the blood of Christ. It is true that modernists now preach that the merits of the blood will not accomplish what the scriptures say of it, but for the most part the religionists of the world still believe in the importance of the shedding of Christ's blood.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Jesus said: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18,19).

All these verses clearly show that redemption is by the blood of Christ, and it is impossible for one to the saved who has not applied the blood of Christ. Now listen: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the CHURCH of God, which he hath PURCHASED WITH HIS OWN BLOOD" (Acts 20:28). The blood of Christ is in the church, and to claim to be saved out of the church is to claim to be saved without the blood of Christ. Impossible!

2. Most all religious people admit that **reconciliation** in Christ is absolutely essential to be saved. To be reconciled simply means to be made friends again; it means to be placed back on acceptable terms with God. This is done by Christ. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:18, 19). Three things are clearly stated: 1) God is reconciling us unto Himself by Christ; 2) He does not impute the trespasses unto those who are reconciled; 3) This is done by the word of reconciliation. Now, where are those who are reconciled? Are they in the church or out?

"And that he (Christ) might reconcile both (Jew and Gentile) unto God IN ONE BODY by the cross, having slain the enmity thereby" (Eph. 2:15). The reconciliation of both the Jews and the Gentiles are accomplished by Christ IN ONE BODY. If we go back to the last two verses of Ephesians one, we read: "And hath put all things under his feet, and gave, him to be

the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22,23).

The church is the body—"that he might reconcile both unto God IN ONE BODY.. ."—therefore, no man can be reconciled unto God by Christ outside that ONE BODY which is the church.

3. Most all religious people admit that the **new birth** is absolutely essential to be in the kingdom of God or the family of God. To Nicodemus Jesus said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The kingdom and the church are the same (Col. 1:13; Matt. 16:18,19).

The new birth—"born again"—puts one into Christ. It is the "newness of life." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). A birth indicates one is born into a family relationship. That is the very purpose of the use of the term. Now read: "But if I tarry long, 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" (I Tim. 3:15). This passage permits no doubt as to the church and the family of God being the same. And there can be no mistake about the relationship of the "new birth" and the family of God, which is the church.

No man can read these verses and seriously contend that the church of the New Testament does not contain all the saved. Therefore, the church is essential in that all the saved are in it and no saved are out of it.

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Editorial

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A WARNING ASSESSED—AGAIN

Elsewhere in this issue we carry an article from our good friend, Ed Harrell, in which he responds to my editorial of the June, 1980 issue in which I took exception to some of his conclusions and recommendations in his article carried in that same issue. Also, in this issue, we carry an article from Wallace H. Little in which he responds to the first Harrell article. In Ed's first article, brother Little's name was called a few times and the nature of his work and recommendations in the Philippines was seriously questioned. It is only fair that he have space to reply. Brother Little was in the Philippines at the time brother Harrell wrote his "warning" and a copy of that article was forwarded to brother Little. Since the Harrell article was also carried in *Truth Magazine* along with my response, Mike Willis, the editor has offered to carry brother Little's response, a review of that by brother Harrell and also a shorter rebuttal article by each of those men. I plan to have nothing more to say in *Truth Magazine* on this subject and thank brother Willis for the space he has already allotted me. Since a more lengthy exchange will be granted between brethren Harrell and Little in *Truth Magazine*, then we intend to bring the matter to rest in this present issue of *Searching The Scriptures*, unless other developments unforeseen at this time should make such necessary. We request the reader to turn to the articles by brethren Harrell and Little before continuing with this one.

Other Criticisms of the Work

Brother Harrell correctly points out that some of the brethren who have visited and worked in the Philippines have sounded warnings and suggested that movement be made in the direction of helping that work stand entirely on its own. We pointed out essentially the same thing in our article of June, 1980. All of those of us who have visited and preached there have warned of excesses and abuses. I also agree with the comment of the brother from whose letter Ed quoted that "it is not wise to push our American brethren into providing continuous support for those men." But there is something to be said for working while it is day, for striking while the iron is hot, gathering the harvest while there is opportunity. American brethren have supported American men in fields which were far less fruitful, costing much more money and over a much longer time span, than has been involved in the Philippine work. When you consider the number of souls that have been reached,

the number of churches established, the growth and development many of them have made, then it appears to me that a great amount of good has been accomplished by the support of American churches. If these brethren will do some research on how much money has been spent transporting American families and maintaining them for 30-40 years in the same countries it would be interesting to know how much has been spent. I am not critical of that. I believe it is scripturally right to send and maintain brethren to preach all around the world. Yet, in the short span that American churches have been involved in supporting native men in the Philippines, untold good has been accomplished. Yes, there have been abuses. Yes, there have been some unworthy men uncovered. But in spite of that, there have been scores of congregations planted, thousands have obeyed the gospel, a number of preachers have been developed and a good number who were formerly denominational preachers have learned their error and obeyed the truth. I know personally of several cases in which the men who left their denominational error did so at great financial sacrifice.

Judging Character or Competence

If brethren Harrell and Poarch did not go to the Philippines to "judge the moral character or competence of particular Filipino preachers" then I would hate to think what they would have said if they HAD gone for that reason. Their whole appraisal left a thick, black cloud over that whole work. Not only so, but they called in question the competence of everyone of us who have labored in that country to reach a correct evaluation as to the character and competence of the preachers there. It is my settled conviction that those of us who have gone (even for short term visits) and have traveled among the churches and worked side by side with the native men are in much better position to reach such conclusions than brethren who did neither.

At this juncture it is in order to comment on the question of brother Harrell's "competence" in this matter. He said "Really, what brother Adams questions is our competence." Brother Harrell is correct. Now, even I have better sense than to question his credentials as a researcher, historian and in the academic world. His qualifications there are imposing and widely recognized by his colleagues. But his "serious library research" and "considerable exposure to Asian culture" do not compensate for the fact that he is totally inexperienced in the work of the gospel in the Philippines. That is the question of essence here. His year in Asia was in India, not in the Philippines, and while there may be similarities there are also many differences. Brother Harrell says he has "received briefings from the State Department on Asia (including the Philippines)" has "interviewed Asian ambassadors," has been asked to make a lecture tour of Asia by the United States Information Agency, and that he has done considerable library research on Asian economies and culture. He says he thinks he has "a fairly sophisticated grasp of what money means there." Sounds good. But the fact remains, that Ed Harrell has NO practical experience preaching and

working among the Philippine churches nor alongside the native men. He could not learn from ambassadors, economists, State Department officials and cultural experts what the simplest gospel preachers have come to know by experience out in the provinces and barrios where congregations are planted and growing. There is often a wide gap between "book learning" and practical experience. And it is precisely in that area that I do indeed challenge the competence of our brother to correctly assess this matter.

There are many gospel preachers in the USA who are being supported by churches which have reached their decisions to provide such support on the strength of recommendations from those who know them and have been willing to commend them. That does not mean we know everything about them. Some of the American preachers who are being supported in foreign fields are not personally known by all the churches supporting them, but the churches have acted on the recommendations of other brethren whom they do know and trust. We believe that is a sound principle and I take note of the fact that brother Harrell did not call it in question.

Sources

While brethren Harrell and Poarch acted on the best information they could gather the content of much of what they said about the behaviour of some of the better known preachers in the Philippines is of questionable origin. Some of us have been involved in unraveling a serious plot which was laid some years ago to destroy some good, able and influential preachers. When such evil men were exposed, they began a vendetta and circulated scurrilous materials against the men who were the objects of their malice. The evil deeds of these men have long been known by those who have had any sustained contact with the work and it is disconcerting to see some of their charges word for word in these reports and "warnings." You would not get to the bottom of such matters from the Labor Attaché, nor the Personnel Director of the Department of Labor, nor from the Director of the Office of Education, nor from professors of economics. Had brethren Harrell and Poarch made some visits and worked among the brethren very long they would have been able to see through all of that. Here again, their inexperience and lack of knowledge of the work itself shows through.

Work in Other Places

My comments about brethren in South Africa and the preachers who receive a working fund from which certain expenses are paid before counting the rest as family living expense, was not intended as a criticism of those men or their work. I offer no criticism of these men and the work they are doing. A number of them are close friends. They have worked hard and well. My point was that brother Ed was not as lenient with the Filipino preachers along this line as he apparently is with the Americans in South Africa. "God is no respecter of persons" (Acts 10:34).

A Wide Gap

Under the heading "American Support is Substantial" Ed said "No one knows how much." Then later he said some people in the Philippines "simply

could not believe it when we told them the amounts of money being sent by American churches." Now brethren, which way is it? If "no one knows how much" then how did you know what amounts to tell those you astonished so? There is a wide gap between what Ed suspects and the accumulated data which Wallace Little has in hand. Regardless of what Ed may think of Wallace and his work, he is a stickler for facts and figures and has more documentable evidence on the Philippine work, the preachers, their families, the size of the churches where they preach, how long they have been Christians, how long they have been preaching, and the sources and amounts of their support than anyone else. We urge our readers to consider carefully what he has to say along that line.

We can also confirm much of what brother Little says about the standard of living of professional people in the islands. I, too, have been in some of their homes and can assure you that they did not maintain their standard of living on \$150 a month. Labor statistics to the contrary notwithstanding. I have also been in the homes of the two preachers to whom the Harrell report referred as close personal friends of brother Little. The clear insinuation of that report is to the effect that serious favoritism has been shown. I consider both of the men in question good personal friends as well. Their ability and far reaching efforts for good over the years are most impressive. I have seen no evidence of affluence whatsoever in either place. I have learned from any number of brethren that these men have sustained them and their families when they had nowhere else to go. It is tragic that one of these men has lost his support as a result of the Harrell article.

Scriptural Principles and Personal Judgment

While some brethren may differ as to the best way to establish self-supporting local churches in foreign lands, there are some scriptural truths which should not be overlooked. "God is no respecter of persons." It is right for brethren to recommend those they know to brethren who do not know them (Acts 9:26-27; 3 Jno. 5-8). It is right for a congregation to support a preacher in another field (Phil. 4:15-16). It is right for more than one congregation to support a preacher in another field (2 Cor. 11:8-9). It is right for a preacher not to accept wages from the church where he labors if he so chooses (Paul at Corinth). It is right for a preacher in his support to sometimes "abound" and be "full" (Phil. 4:11-12), as well as for him to be "abased" and "hungry". We hold these as undeniable truths and stand ready to defend them against any who may wish to gainsay them, including our friend, Ed Harrell.

Since additional space will be allotted in *Truth Magazine* for further exchanges between brethren Harrell and Little, we deem it best to close down our part of the discussion with this article. It is my hope, and I am sure that of brethren Harrell, Poarch and Little, that these articles have served a useful purpose in giving friends and supporters of the Philippine work food for thought and information which will be helpful in deciding what course to follow in whether, or how long, or how much, to support that work.

We do not normally devote this much space to such matters and thank the readers for their indulgence.

THE PHILIPPINES—A WARNING REPEATED

Ed Harrell

Tommy Poarch and I have read brother Adams' comments on our article and feel that a brief reply is called for. We appreciate the spirit of brother Adams' remarks; we appreciate his service in the Philippines in the past and his work elsewhere; and we shall try to be brief in our reply. Tommy and I have agreed that it would be better for me to answer some of the questions raised (as being the party more directly involved), but he has read and agrees with the contents of this article.

SOME IMPRESSIONS CORRECTED

1. **The Views of Other Men.** I think it would be a mistake to try to hold a popularity contest on our disparate views, but I want to make it quite clear that all of those who have been to the Philippines in the past do not disagree with me and agree with brother Adams. I have discussed this matter with quite a number of the men on brother Adams' list and I know that many of them have come back from the Philippines deeply troubled by the present pattern of support. I shall take the liberty of quoting from a letter written in 1979 by one of the brethren on Connie's list; in fact, the one who has had the longest continuous association with Filipino preachers: "It is my humble opinion that the sending of U. S. money is the cause of many such problems in the Philippines. I say that with fear toward God and with respect to my beloved brethren who disagree with me. Having lived and worked with some of the Filipinos for one year, I am convinced that it is not wise to push our American brethren into providing continuous support for those men. On the other hand, I am not recommending that we go to the other extreme and cut off their support all at once. Possibly, a plan in which a preacher's support would be decreased on a regular basis, until such support would be completely stopped would be fair and expedient." I agree totally and so do our recommendations. Other brethren long associated with works in underdeveloped societies have made similar judgments. Such decisions are not easily reached, but Tommy and I are by no means the only people who have reached these conclusions.

2. **The Purpose of Our Trip.** I shall reiterate that the purpose of our trip was not to judge the moral character or competence of particular Filipino preachers. We understood that could not be done in two weeks; I doubt very seriously that it can be done in two months; I wonder whether it can be done in two years. We did not presume that we could do in two weeks what we judged others could not do in two months. We went to the Philippines to corroborate the economic evidence which we had accumulated through serious library research and through my considerable exposure to Asian culture. I am prepared to defend and document the economic recommendations we made on the basis of that investigation.

3. **Sources of Our Information.** Brother Adams has outlined our itinerary and implied that we made our recommendations on the basis of cursory discussions

with a limited number of preachers. We did indeed visit a few of the preachers being supported by churches in this area, but our recommendations are not based on our discussions with any **Filipino preachers**. Our research in the Philippines included interviews with the Labor Attaché in the United States Embassy in Manila; the Personnel Director of the Philippine Department of Labor in Manila; the Director of the Office of Education in Manila; professors of economics at two universities; representatives in Philippine employment agencies; and experts in local travel expenses. If one wants to judge how thoroughly we did our job, he will have to consult the body of statistics which we collected.

4. **Paternalism and American Preachers.** As to whether it would be useful for American preachers to settle permanently in the Philippines, we believe that American churches would do well to support good men anywhere in the world. We have serious reservations about the "recommending" system in underdeveloped societies. If, however, it appears to be absolutely essential in the minds of some brethren, we believe it makes good sense for the recommending to be done by brethren who are permanently in the country and who have knowledge based on more than sporadic visits.

5. **The Work in Other Places.** We commended the work in South Africa particularly because we believed the men there had used commendable discretion in their appeals for money for native preachers. If Connie or others know of abuses in the patterns of support in that area, I would be the last to object to a discussion of them.

OUR OBSERVATIONS, JUDGMENTS AND COMPETENCE

Below are summarized the observations, judgments and recommendations made in our report and a brief defense of our competence in each case. Really, what brother Adams questions is our competence. He has every right to do so. Brethren will have to make their decisions on the basis of their own evaluations of this issue.

1. **Corruption in the Philippines.** No one disagrees that there has been and is corruption in the Philippines. I did not learn that from someone in the Philippines; I knew it long before I went. The "constant turmoil" there, to use the words of the work's most avid supporter, is a fact. The only question is how much there is and how American churches should react to it.

2. **American Support is Substantial.** While it does not matter how much money is involved, we know no one who will question that the amount is substantial. **No one knows how much.** Those most closely involved with the raising of support have told me that they were unaware of what some Filipino preachers were reporting to the United States. It is easy to document falsifications on the basis of reports to American churches.

3. **A Maximum Wage Should Be Set.** We believed American churches needed some informed guidelines about a society which was quite strange to them. We researched this question quite thoroughly and we are convinced that the \$150 per month recommendation

we made is generous and ample for all circumstances. Clearly, some Filipinos should not receive that much. We are confident that none should receive more. We also want to make it clear that we considered all of the duties which might fall upon a preacher such as travel. We did not make this assertion without an overwhelming body of evidence to support it, some of it available in American publications. We shall be happy to share a complete dossier of that evidence with anyone who wishes to see it. The evidence was not gathered from disenchanting preachers but from competent authorities.

4. Reasons for the Termination of American Support. We made two judgments about when American support should be stopped. First, we do not believe churches should send money into the Philippines (or anywhere else) when they are not sure they are supporting reputable people. I believe it is very important that American churches increasingly act on that principle. If you do not know where your money is going on the basis of good information, do not send it. Money can do harm as well as good.

Second, we recommended the immediate cessation of support to those who have been receiving exaggerated salaries. We know a substantial number of Filipino preachers who have been reporting incomes of from \$300 to \$700 per month and I am sure there are many more we do not know. Knowledgeable people in the Philippines simply could not believe it when we told them the amounts of money being sent by American churches.

I feel perfectly comfortable with the recommendations that American churches should have the highest confidence in the moral integrity of those whom they support and that they should not continue to support those who have received inflated salaries in the past.

5. Gradual Withdrawal of American Support from the Philippines. We recommended that American churches slowly terminate (over a three year period) all of their support for Filipino preachers because of the problems there and because of the danger that money poses in underdeveloped societies. That clearly is the most sweeping recommendation we made; it is also most clearly the product of my own personal judgment. I know many brethren who share this general view, but I also do not question the right of conscientious brethren to disagree with my judgment.

But on what basis, aside from the things that seem to have gone wrong in the Philippines, can I make such a recommendation. I do not claim to be an expert on Asia and other underdeveloped cultures, but I have been through and come out the other side of the experience known as "culture shock." I have lived for approximately one year in Asia; I have received briefings from the State Department on Asia (including the Philippines); I have lectured at universities in four Asian countries (including the Philippines); I have interviewed Asian ambassadors; I have been asked to make a lecture tour of Asia by the United States Information Agency; and I have done a substantial amount of library research on Asian economies and culture. I think I have a fairly sophisticated grasp of what money means there. I

know that in a society where most people have no shirt a man with two shirts is rich. I know that materialism (which we associate with the West) is rampant in underdeveloped countries. I know that paying a preacher more than he can earn with his hands in such a society is an invitation to disaster. I know that the cause of Christ grew in this country without such funding. In short, I think I know a good deal more about the problems of working in such a culture than many American brethren and I believe it is my obligation to publicly declare my best judgment.

AMERICAN CHURCHES SHOULD KNOW

I am sure we all have great sympathy for the leaders in American churches who shoulder the responsibility for trying to decide how to use the bounty they have at their disposal. They have a right to all of the information we can give them. I am not sure that it is a very good solution for churches to lean on "experts"—whether it be brother Adams or me. All of us should try to cultivate a more intimate relationship with the work we support. But, circumstances being what they are, our report is an effort to supply a wider base for judgment. Both brother Adams and I recognize that this can only be beneficial.

I think it is important that we do not lose sight of the fact that responsibility cuts two ways in such undertakings. It is the Lord's money that is being sent to the Philippines. I have encountered an attitude of late (not from Connie) that constantly denigrates American Christians and churches and argues that even wasting the Lord's money is justifiable because the churches would do nothing constructive with their funds otherwise. Such suggestions are insulting and degrading to American churches. American churches have probably been liberal to a fault (like the American nation), betraying a gullible willingness to have fellowship with those whom they should shun. I have traveled extensively among American churches and I know their generosity. They perhaps need to learn more about responsibility.

CONCLUSION

I want to say again that I appreciate brother Adams' spirit and his work. I hope this article will clarify the judgments we made and the reasons we feel they are just. Perhaps we are wrong; perhaps there is something in my background that makes it come out that way. I am a historian and I know well the difficulty of overcoming subjectivism. And perhaps Connie is wrong, unable to see clearly what we say because of his deep emotional attachment to the Christians he knows in the Philippines. To err in either direction will have serious consequences.

You will have to judge. I asked from the beginning only that the material we presented in our original article be judged rationally. And remember, when all the debating is over, all we are talking about is money. We have not suggested the annihilation of any Filipinos, nor disfellowshipping anyone, nor marking anyone—only that the Filipino Christians should learn to live without American money. The worse that could happen is that the brethren would have to live as they did before they became Christians, and in the manner that all other Filipinos live. The worst that could

happen is that some men who have become "professional preachers" would have to go to work. Such things have happened in the past in this country with little ill effect. Money must be removed as the basis of our work in the Philippines.

**"THE PHILIPPINES—A REAPPRAISAL AND
A WARNING"
—MY REPLY**

Wallace H. Little

Brn. Ed Harrell and Tommy Poarch wrote under this title in *TRUTH MAGAZINE* and *SEARCHING THE SCRIPTURES*. They were very critical of the Philippine work and me. Before reading my response, please reread their article carefully, remembering the burden of proof is on them (2 Cor 13:01). They did not question my motives. I will not doubt theirs.

THE ACTUAL ABUSE AND DISHONESTY

I know of 75 instances of preacher-misconduct of ALL KINDS in the Philippines in 15 years. 45 were doctrinal. The men returned to their original religions. The remainder were dishonest. Some men were overtaken in a fault, later repenting and making restitution. In 1974, one misappropriated money sent for distribution to needy saints. He has since returned every cent. Another confessed in *SEARCHING THE SCRIPTURES*. This year, he told me he would make restitution.

I have positive proof of the dishonesty of 30 Filipino "preachers". The other Americans who have been there and myself tried to get the crooks to repent and make correction. If unsuccessful, we exposed the situations. The average is 2 crooks per year. Do we doubt we could duplicate this among Americans, by also drawing on 15 years' experience? Who does not know of men accumulating debts, moving without paying, leaving the local church or members of it to settle, to keep the congregation's name clear? For this dishonesty, do we demand cutting off the support of all Americans? I intend continuing exposing dishonesty, without regard to persons. Ed and Tommy evidently believe most men in the Philippines are over-supported. Hence, because of this, and "the danger of American money to the work" there, they want the support of all stopped. I will consider their charge of wide-scale over-support later.

"Evidence" cited to prove greed was the fact many Filipino preachers ask for additional items. These reflect neither dishonesty nor greed. The average Filipino believes all Americans are rich. So, why should the wealthy American object to helping a brother in Christ in the Philippines to further the cause both believe in? In reverse, all the American would need do is ask. Their culture requires the Filipino to help, even if he must borrow money to do so.

**THE THINGS CITED AS FACTS WHICH
ARE INCORRECT**

The basic article says, "it is a monstrous thing that has happened to us", that "there is a tremendous flow of American money" coming there, that there are

"probably over 500" Filipino preachers being supported, that "many of them are taking huge sums of money in the context of their culture", that "huge sums of American money (are) going into that country", that "a very large amount of money is going from conservative churches in this country (US) to the Philippines", that "we estimate the amount to be in excess of \$150,000.00 per month", that "perhaps that much more is being sent by individuals", that "before he died, Reuben Agduma (he means Romulo, Reuben's father-whl) reportedly estimated the amount to be around P1,000,000.00 monthly". These indicate the emphasis Ed and Tommy place on their estimates and the extent of their misunderstanding of the work in the Philippines.

I maintain a nearly complete record of Filipino preachers. My figures, which are NOT estimates, show 172 receiving support. The monthly dollar total from BOTH churches and individuals is \$22,156.00, averaging \$128.86 per man. The additional help they seek raises this to about \$150.00. Requests from unsupported men likewise average around \$150.00 per month.

Assume every supported preacher is receiving 100 percent more in "underground money". The total doubles to \$44,330.00. This is LESS THAN ONE-SIXTH of Ed's and Tommy's "estimate" of \$300,000.00. Ed and Tommy believe \$300.00 per month support is common. Their "estimate" would mean there are 1000 supported men in that nation. THERE ARE NOT THAT MANY PREACHERS, TOTAL, PERIOD! Ed's and Tommy's "estimate" and unsubstantiated charge of "pervasive over-support" has done the work in the Philippines and the preachers there a very great disservice. They left the impression that no Filipino can be trusted. Intended or not, this amounts to scare tactics. It does not represent the situation in the Philippines.

The article stated, as early as 1977, I obtained support of \$500.00 for "two friends and advisors". Neither of these men asked my help. I discovered their needs and acted on this basis, not on friendship. Both lived in the highest cost of living area there. One had 8 of his own children at home, plus the husband and child of one of these, three of his second wife's children and three adopted children. In view of the 1977 commodity prices, I still believe such a level of support represented his needs.

The other was in an even more precarious financial situation. 10 of his 11 children lived at home. He was deeply in debt trying to help others to whom he was close. In Filipino culture, those who are close, even if unrelated by blood, ARE ALSO YOUR RESPONSIBILITY. The Filipino word "pakikisama" which roughly translates, "plenty of faith and sympathy, and a desire to fulfill my responsibility to help" covers this. Even as an American, if you are close to a Filipino family, this is expected of you also. Failure to pay a just debt in the Philippines means a charge of "ESTAFADA", which implies intent to defraud. Evidence for conviction? Failure to pay. Conviction means prison. I did what I could to help, including using personal funds. I have likewise helped others who were NOT my close personal friends.

"Advisors"? The first advised support for only one man. I knew this man and had already decided to help him. The second has not advised me for more than 5 years. He was accused of having my ear, favoring only those who lined up with him. To stop this gossip, he ceased advised me at all, and still refuses to do so.

The "yearly benevolent" campaigns that have been supported by Americans": Ed and Tommy have been fed outright lies and gossip. No one can document that "abuses reach deep into every such effort" because it is not true. I oppose all abuse, and have thoroughly documented each case I exposed. Of the funds entrusted to me personally, I can account for virtually every cent, showing both the Scriptural pattern was followed and proper stewardship was exercised (Acts 11:28-30; 2 Cor 8:20, 21). Ed and Tommy, if you can't prove it, you ought not to say it (2 Cor 13:01). Even an unintended implication of dishonest can render me useless to help in future needs.

The economic situation in the Philippines: this is a labor-intensive economy. It over-employs 3 or 4 times what the work itself demands. Government professional staffs have, at most, 2 hours of work a day. An ice cream shop in Bacolod City, with 32 seats, had 8 waitresses, 2 cooks, 2 bus-boys and a woman behind the cash register. In a Cebu City market, there were 4 to 5 times as many stockers as in a US super-market 10 times as large. Other work situations, including those in government, parallel these. This explains why wages are so low at the bottom of the economic ladder, why so many preachers must work part-time to supplement their support, why so many young people continue to live with their parents after marriage, and the official unemployment of "under 5 percent".

Most brethren are rural—rice farmers, so do not have the advantage of even this low wage. Landowners (few brethren) are in the best situation. Lowland farmers with irrigation, next. Tenant farmers must pay landowners 25 percent of the crop off the top. Upland tenant farmers without irrigation (the situation with most rural brethren) are the most disaster-prone. Most work less than 2 hectares of land. If they can afford seed for "miracle rice", they may make 3 crops a year. A bad drought or hard typhoon will destroy a crop, wiping out one-third of their yearly income. Their options are limited: they can go to the "20 percent Club" (that's 20 percent interest PER MONTH) for money, or do without. Payback is either in cash or equal value in crops at the next harvest BEFORE THE FARMER GETS ANYTHING. Here, without money, you do without.

The basic precariousness of the economic situation and the position brethren occupy in it generate the repeated needs for benevolence. With our abundance, are we going to reject all appeals and let brethren die for lack of basic necessities? I do not want to explain to God in Judgment why I refused to help a starving saint because I knew there had been earlier abuse, and there was the possibility of more. DO YOU? And what is 2 Cor 8:14 supposed to mean, where Paul talks about the purpose of our abundance? It takes no prophetic ability to predict future benevolent needs in the Philip-

pin. There also may be more abuse. To prevent this, several years ago, I committed myself to be involved in massive benevolence only when I was the messenger. That way, I could guarantee the benevolence was handled Scripturally and with proper stewardship exercised.

THOSE ITEMS WHICH CAME TO ED AND TOMMY FROM DISHONEST SOURCES

Many of the faithful there and I can put Filipino "bad guys" names as sources of a number of the article's charges. I know the information sources are dishonest, because I know these evil men. I know who made the same disproven charges in earlier years in the same language against the same people. I want to learn who wrote Ed and Tommy claiming danger of death at the hands of the supported men, that I might evaluate the validity of their OTHER charges. I will not reveal their names. The death-threat charge itself, is just plain silly.

The past 15 years of work in the Philippines have been marred by envy of those who would advance themselves on the backs of others. They laid careful plans to entrap and disgrace men, seeking power, importance and prominence at the expense of the "fallen". All this has been thoroughly documented and exposed. Yet the charges involved in these earlier situations, charges which have been repeatedly disproven, especially extortion and fraud, are resurrected AGAIN by dishonest men using Ed and Tommy, to produce more damage and hurt. When his dishonesty was exposed, one of Ed's and Tommy's sources publicly threatened that if his support was not restored; he would see to it that the support of every man in Manila was stopped. Without being aware they are being so used, he has enlisted Ed and Tommy as advocates of his revenge.

To this day, we who were victimized by false accusers in the Philippines, have no idea how widespread the charges have been scattered, either in the US or PI. Our accusers won't face us. We have no opportunity to defend ourselves. I ask: how much faith should Ed and Tommy have placed in the source of a charge when the person making it consistently refuses to meet with those he has charged (Mt 5:23,24; 18:15-17)? And Ed and Tommy, in the absence of proof, why did you even listen to the charges?

ITEMS WHICH CAME FROM PREJUDICED AND UNINFORMED SOURCES

Basically, I mean some who are presently without support and envious of those with it. The 2 main gripes are, first, "the recommending system" and second, the so-called "Master list". Whatever others do in recommending, here is my procedure: I note all appeals. While in the Philippines, I learn as much as possible about the man. THEN I MAKE UP MY OWN MIND! From all I know, I try to select the men who in my mind represent the greatest DEMONSTRATED ability, opportunity and zeal. That I have made mistakes is without question. That I acted un-scripturally needs to be proven, not simply charged. With 172 men supported by 15 years' efforts of all of

us, and another 350 or more needing support, It is manifestly impossible for me to assist but a small fraction. It is easy to find discontent because our efforts have been able to help so few. We can scarcely maintain the list of supported men around the 170 mark, because of those who, for various reasons, lose their support. I am aware some in the Philippines have boasted of having "recommending power". Two implied they could insure support through me for anyone who lined up with them, I have listened to neither, and have rebuked the one who is still alive. I deny this practice is widespread. No one "has my ear" in that fashion.

The second point, the so-called "master list": **THERE IS NO SUCH THING!** There is no list determining who is supported and how much. I do not decide what a man should receive. The only list I know anything about is an alphabetical listing of all preachers. It shows what the man himself says he needs, plus biographical and work data. With it, those of us interested in this work have as much information as possible on the preachers there. I have sent Ed a copy for years. Any believing this is a controlling factor in determining support see in it more than I do, **AND I MAKE IT UP!**

THOSE THINGS WHICH ARE TRUE ONLY HISTORICALLY

These are no longer happening, or never were put into operation. Ed and Tommy object to my listening to some there they believe have the "power of recommending". Put that concern to rest. I have not placed heavy reliance on advice of others for a number of years. I listen to advice, but make my own decisions. These may be at variance with the advice. The writers cited an instance of a man seeking help. I asked letters of recommendations from 3 men there whose names I provided. Cecil Willis advised me strongly not to use that "system", saying regardless of my intent and actions, US brethren would see it as denominational. I dropped it, without trying to raise support for anyone based on it. Ed and Tommy, before using this as an example of what they object to in my current work, would have done better to read the date on the letter. That was many years ago.

THOSE THINGS WHICH ARE FACTUALLY CORRECT, BUT DO NOT REPRESENT THE REAL SITUATION

This is the article's most dangerous point. Ed and Tommy, you dug wide in your attempts to expose dishonesty. That is commendable. But why didn't you also dig deep? You missed so much of the very important. Examples from your article will illustrate. Note your figures from the **LIST OF POSITIONS IN THE MINISTRY OF LABOR WITH CORRESPONDING UPGRADED RANGE AND MINIMUM SALARY PER NATIONAL BUDGET CIRCULAR NUMBER 305:** This list represents **WAGES, AND FROM THOSE JOBS ONLY—NOT TOTAL INCOME!** Governments notoriously underpay their employees, and the Philippines is no exception. Note the school teachers: there is a bill before the Batasang Pambansa, their legislative assembly to increase all

teacher's wages. **The new LOWEST LEVEL STARTING SALARY** is P1000.00 (\$136.00) per month. Even with its very substantial increases, the bill is universally criticized as being grossly inadequate—by teachers, by its **opponents**, by newspaper articles and editorials, by letters **to the editors**, and even by its sponsors and **supporters**. **But** it is acknowledged as the only **bill to help teachers** with any chance of passage in this session. **And** some kind of immediate help is likewise universally recognized as critical.

The professionals: **I was in the hospital while there. Admitted through EMERGENCY, I was treated by the staff doctor on duty. His fee was P50.00. He was extremely busy, but let's assume he handled only 20 patients a day, worked only 5 days a week for a 4.23 week month. His monthly income would round off near \$2800.00. Another, on call at tourist hotels, charges P1000.00 per patient. In both cases, their income is far above Ed's and Tommy's salary figures, and more representative of doctors.**

Those who work for the government **are on sort of a retainer basis, without it being called that. They might work 2 hours a day on government work. They spend the remainder on private business, often right in their government offices, earning a great deal more than their wages. It is not uncommon for bureau chiefs to head 2 bureaus simultaneously, collecting wages AND ALLOWANCES for both. Those who do not, supplement their income by other means. Department heads, division leaders and even officers in charge in the provinces function in a system of additional allowances or honorariums. These provide an income in excess of wages. For example, in a government office where one of the saints works, the immediate supervisor is paid \$450.00 per month for every project under his supervision. He will always have 4 or more projects in work. So, in addition to his regular salary, which is that of a trial attorney, he receives an extra \$245.00 per month, MINIMUM!** The higher the office, the higher the allowances. In many government offices, this reaches down to the actual worker. In those it does not, much of the work is done by sending workers to the field, on an all-expense paid basis. The government is also increasingly involved in assisting its employees to purchase basic food items at 40 percent off retail, through the "Kadiwa", the rolling stores. And more and more units of government provide some medical care for the worker and his family as part of job fringes. In a nation where medical care otherwise comes only when one pays cash, this is not a small benefit.

Private business: In 1977, an assistance manager for personnel (whom I know), in a medium sized department store in Manila, received P1000.00 monthly basic salary—plus P2000.00 in non-taxable allowances. This is \$410.00. And he was a long way from the "high paid executive exemptions" Ed and Tommy mentioned. In Pagadian City (a port town of fewer than 50,000, thus a lower wage scale than larger communities), a municipal judge with 15 years experience receives P40,000.00 yearly, or \$454.00 monthly. *ASIaweek* a publication similar to *NEWSWEEK*, recently noted approval of

new judgeships for Manila. The starting salary at the no-experience level was \$450.00 monthly.

In Pagadian City, a part-time "dock-whollop" working on a pickup basis gets P40.00 to 50.00 (\$4.50 to 6.80) per day—\$95.00 to 115.00 per month. Overtime is time-and-a-half. Stevedoring as a regular employee brings 10 to 15 percent more, plus fringes. A Jeepney driver in Manila clears P40.00 to 60.00 per day, or more, and often holds a second job.

The de la Salle professor: I cannot speak for the one Ed and Tommy mentioned, but I can for another. At 33, she is a full professor in another university ALSO, and a middle manager in government. Her income is more than \$1200.00 per month, and she is just beginning her career. Others have income as consultants, work in industry, have their own law firms, etc.

Ed and Tommy wrote: "one wonders how all the doctors and lawyers—much less the electricians and carpenters—have survived." One need not wonder. I WONDER why Ed and Tommy did not find out. All they had to do was look—at a lawyer, for example. Go to his \$50,000.00 house and see his \$16,000.00 car sitting in the drive; see the new \$850.00 refrigerator-freezer combination in the kitchen with its matching \$500.00 range; see the \$500.00 washing machine; see the color television costing \$700.00 or more (always plus import tax, for these are not manufactured in the Philippines, and the import tax runs 100 percent or higher); see the fine furniture which may range upwards of several hundred dollars a room (furniture is made here, so no import tax); see the tile bathroom with a real shower-head, flushing stool and possibly even a seat on it; see the hot and cold running water; see the appliances, the stereos and other things bespeaking of an income far, far higher than the government figures Ed and Tommy listed. By tradition, lawyers ALWAYS arrive at court by a chauffeured car rented for the occasion, or by taxi. Now go to their offices in the high-rent district area on or near Roxas Blvd. and see their 3 law research assistants. I have. On \$151.00 per month? Don't be silly. Having seen all this, then tell us how the managers, the professions are able to do it on the monthly wages information provided by Ed and Tommy. I would genuinely like to know.

Next, go to the homes of these electricians and carpenters, and see how they make it. In point of fact, they don't. Jog with me at 5 am, up Roxas Blvd, past Rizal Park, and see the thousands sleeping there. They also sleep in alleys, gutters and streets. They literally have "wall-to-wall people" in their "homes", sleeping on floors, on a thin straw mat, if anything. Put your feet under their tables, and eat as they eat. Use their comfort rooms, see how they live. Visit Tondo or Caloocan City, badly depressed areas of Metro Manila, and look around. Take a deep breath and learn what it smells like. In the poor Filipino families, the breadwinner is NOT an individual earning government pay scale wages. "He" is plural; the man himself often having a second job, his wife working and even the older children bringing in some income to contribute to the family's need. And with all that, they barely get by.

Our city brethren live as these non-Christians, Ed

and Tommy, how many homes of brethren did you visit? Consider the home of one you charge with being grossly over-supported. 8 of his children are living there, plus the families of 2 of his married daughters. They sleep 20. He provides food for all but 2 of his married children, pays the rent for another and assists yet another family of saints, whose income is inadequate to sustain them (these are NOT related by blood, but remember "pakikisama"? hence they are his responsibility under their culture, and 1 Tim. 5:08 DOES APPLY). Further, he pays most of the P700.00 (\$95.00) monthly rent on the place where the church meets. Now glance at the list of basic commodity costs (converted to US dollars at P7.35 to \$1.00). On 10 May 1980, I went to the market and read these from the commodities. Some prices are even higher than in the U.S. All are high in terms of income in the Philippines, especially considering your proposed maximum \$150.00 per month support for preachers.

Rice—.17/lb; carrots—1.23/lb; corn—.69/390 gm can; peas—.57/390 gm can; potatoes—.27/lb; tomatoes—.45/lb; cucumbers—.40/lb; beans—.41/lb; cabbage—.36/lb; beef—4.08/lb; pork—2.18/lb; chicken—2.18/lb; fish—.82/lb; hot dogs—3.70/lb; eggs—1.02/dz; bread—.50/550 gms; milk—1.74/qt; canned or powdered milk—1.95/lb; sugar—.19/lb; patis (fish sauce for flavoring)—.39/pt; jelly—2.17/lb.; peanut butter—1.29/lb; Tang (just to get an interesting comparison)—1.63/lb; noodles—.33/250 gms; toothpaste—1.36/large tube; bath soap—.41/small cake; laundry soap—.56/bar (most laundry is done by hand); toilet paper—.89/2 roll package.

Preachers have other expense. Their culture says the host is to feed visitors. Preachers get a superabundance of visitors. A large majority of the churches meet in the preacher's house, necessitating a larger house, thus higher rent. He has utilities, clothing, school costs, and medical expenses, just as we do. Ed and Tommy said transportation was both readily available and inexpensive. One preacher I know, each Sunday, spends P24.00 for bus fare to and from the two other churches where he also preaches, in addition to his home congregation. This is about \$14.00 monthly. Using Ed's and Tommy's maximum of \$150.00, he has already spend 10 percent of his income on transportation, and hasn't bought the first mouthful of food for his family. With another look at the commodity prices, how does the "over-sup-port" charge appear now?

The Philippine churches need to mature and give Scripturally, picking up their own responsibilities. I harp on that to brethren when I am there. I will not deny there has been SOME abuse of support, of reporting it, and of benevolence. But I deny the charge that the government wage scales Ed and Tommy published automatically mean preachers are receiving, "two, three, four and five times as much as upper-middle class wage earners". Ed's and Tommy's figures are salary (and hence, NOT TOTAL INCOME) and have been shown to be unrepresentative. How much reliance can we place on conclusions and recommendations they base on them?

Consider this real-life situation: There are 7 in this preacher's family; they live in a 1-bedroom apartment

with no running water. Rent—P700.00 (\$95.00) per month. Family transportation to and from the place of worship—\$16.94 monthly. Electric bill—\$2.72. Food costs averaged over the past three months prior to my arrival—\$134.65 (even drinking water must be purchased). I have eaten with them a number of times and their fare is very frugal. Their total expenses are now \$249.31, with no provision yet for school expenses, clothing or emergencies such as medical need. How adequate does Ed's and Tommy's maximum of \$150.00 per month sound?

Consider also the last three consecutive years with an inflation rate of more than 25 percent per year. Since these increases are not summed by simple addition, but are cumulative, the cost of living in the Philippines has doubled since 1977.

Let's look for evidence of wealth at the home of one of the "grossly over-supported preachers". As Ed and Tommy said, if he is dishonest, he will not spend the "extra" on the needs of others, but for himself and his family. The evidence ought to be easy to find. His house is rotten with termite damage. He has a black and white TV, 10 years old, purchased on installments beginning five years ago, and only recently paid off; a "second hand" refrigerator; all sleep on either "board beds" or the floor; they have several pieces of cheap furniture in the living room, also being paid for by installments. Downstairs has a living room plus a small bedroom and an alcove which serves as a kitchen and a place to eat. Upstairs is a single small room. They have a 2-burner LPG stove; there is a single light bulb in each room; their comfort room is a hole in the floor, PERIOD! During the rainy season (June through November), the water IN HIS HOUSE sometimes gets waist deep because of very poor drainage in that area (I wonder how Ed and Tommy would enjoy the odor then?); in their closet they have little beyond basic clothing needs, and certainly nothing even remotely hinting at being "grossly over-supported".

Ed and Tommy, ask your wives: of all the modern conveniences they enjoy, which would they be most reluctant to give up? My guess would be running water. Well, this brother and his family lack even that 'basic; all water must be carried in (drinking water must also be purchased). Basically, this describes most of the preachers' houses I have seen, and I have seen many. In the times I have been there, I have seen no evidence of wealth among supported preachers. I know of none in the PI today whose home evidences money beyond his need for daily living. If Ed and Tommy do, they ought to identify the man and provide the proof. My point: if this man, and others, are so grossly over-supported, where are the signs of such wealth?

SOME CONCLUSIONS

We all have prejudices. I have read from Ed other material concerning his judgment of supporting native preachers overseas. In a word, generally, he's "agin' it!" About bro. Poarch's beliefs, I know only what is in their article. When one holds a prejudice, all investigations, all "interpreting" of facts and all conclusions and recommendations are strained through it. This is the case with Ed and Tommy. Having predetermined money from the U.S. should NOT support

native preachers in the Philippines, this is what Ed and Tommy "confirmed" by their investigation, and this is the basis of their conclusions and recommendations. Further, knowing the proven dishonesty of the sources of much of their information, I know much of what Ed and Tommy reported as facts were not facts at all. So, how many of their recommendations based on these non-facts can be valid?

They quote from a brother I know there, that "... to this, a close SUPERVISION (emp mine-whl) to teaching and edification can be worked out among Filipino preachers and brethren in the churches". He wrote this after recommending several American families move there. Ed and Tommy endorse this. They said the system of recommendation I once tried to set up but never used, looked denominational. Perhaps so. But what of the supervision of Filipino preachers by Americans? How much more denominational can we get?

Space prevents answering each point they brought up (but these can be answered), but this response is sufficient to demonstrate how wrong Ed and Tommy were. Again, I do NOT question their motives. But I DO question their presupposition, depth of research, many of their "facts" and quite obviously, their conclusions and recommendations. I do not make light of their concern over abuse. I am at least equally concerned, and my "track record", with all its mistakes, proves this. And I believe my method of correction has an advantage over theirs; mine uses a scalpel instead of a meat-ax. It does not throw out the baby with the bath water—the innocent do not suffer with the guilty.

Ed did me the courtesy of sending me a copy of their article before publication. I am doing the same for him. I am also asking Noli Villamor, editor and publisher of the only paper there among brethren (*ANG KATOTOHANAN—THE TRUTH*), to publish both the original article and my response. I believe this would have a salutary effect in the Philippines.

MY RECOMMENDATIONS

For years, I have urged elders to visit the work there they support. None have done so. I plead again: please visit your work! The Filipino preachers would welcome such visits. If Ed and Tommy are right, see it with your own eyes. If I am right, continue your work, always insuring Scriptures are followed."

Accept no appeals from any in the Philippines claiming to be preachers needing support, or benevolence, without verification, from those of us who have been there. Verification is always possible.

Do not panic over charges such as bro. Harrell and Poarch made. Even though they are men of renown, they are definitely wrong here.

Finally, again, my thanks to the editors of **SEARCHING THE SCRIPTURES** and **TRUTH MAGAZINE** for permitting my reply. Both men are likewise concerned for the work in the Philippines, and have been for a number of years. I submit to them, and to you the readers for judgment, the basic article and my response. Your conclusions will have much to do with the future of the work of the Lord in the Philippines.

Consider carefully and prayerfully.

A CHRISTIAN'S REVIEW
OF "CAMPBELLITE QUESTIONS
AND BAPTIST ANSWERS"

(No. 6)

Eugene Britnell

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"8. Does believing and obeying the gospel make one a Baptist or simply a Christian? Believing in Christ makes him a disciple or Christian; obeying God's command to be baptized God's way makes him a Baptist."

Mr. Taylor here admits that one can be a Christian without being a Baptist. It seems that two separate processes are involved—one makes a Christian and the other makes a Baptist. If one can become a Christian without being a Baptist, why be a Baptist? What blessing could one possibly receive by being a Baptist that could not be received by being simply a Christian? According to Baptist doctrine, the only thing baptism accomplishes is to put one into the Baptist denomination. But they then teach that one does not have to be a Baptist in order to be saved. So, according to them, neither baptism which puts one into the Baptist Church nor the Baptist Church itself is essential to salvation!

When he says that "believing in Christ" makes one a Christian, he means faith only without any other act of obedience. But remember, that faith only does not save (James 2:24). When he speaks of being baptized "God's way" of course he has reference to Baptist baptism, for he says it makes one a Baptist. Question: Would he say that all people who have been "baptized God's way" are Baptists? Why not?

Were the people on Pentecost (Acts 2) baptized God's way? Surely no one would deny that they were, for they were following the teaching of inspired men. What did they do? They heard and believed the gospel (v. 37). At the point of faith, they asked the apostles what to do. They were told to "repent, and be baptized. . .for the remission of sins." Now that is baptism and conversion God's way! Were they Christians? Yes. Were they in the Lord's church? Yes (v. 47). Were they Baptists? Of course not!

"9. 'Can a man be saved without being a Christian?' Millions were saved from Abel's day on down who were never called Christians. Yet they believed in Christ and in that sense were Christians. No man can be saved without believing in Christ, but millions of Baptists, Methodists, Presbyterians and others, will be in heaven who never wore the name Christian."

This answer is truly pathetic! Certainly righteous people from Abel on down were saved, but according to the laws of God applicable to them in the age or era in which they lived. I deny that anyone before Christ could have been a Christian in any sense. A Christian is a follower of Christ.

He declares that millions of Baptists, Methodists, Presbyterians and others will be in heaven who never

wore the name Christian. What **proof or assurance** does he give? The teaching of the **scriptures**? No! The statement of Boyce **Taylor! The Bible says that there is salvation only in the name of Christ (Acts 4:10-12)**, and that is what I prefer to believe **about the name**. If people can be saved without **wearing the name of Christ**, or Christian, then **what is the value of being a Christian?**

Referring back to his **answer to question 8.1** wonder if he thinks that the Methodists and Presbyterians have received baptism "God's way." **If he does, then he must believe that sprinkling is as good as immersion**. And if he believes **that, why don't they sprinkle?** It's much easier. **And after all, they say that baptism is not essential anyway.**

Will people never learn that **it is possible for one to be a Christian without being some kind of hyphenated Christian?** If one is a Christian at all, he is a Christian only.

"10. 'Can he be a Christian without becoming a Baptist?' Yes, he can be a Christian **without belonging** to any church. All children of God **are** Christians, whether they ever **belong** to any **church or not**. We believe there are Methodist Christians, **Campbellite** Christians, and lots of other Christians who **are** not Baptists and never will be. But they are some of **the** kind that Paul says will be saved yet so as by fire (I Cor. 3:10-15)."

I agree with the first part of his answer. One can be a Christian without being a Baptist, therefore a Baptist is something other than and different from a Christian. He says that all children of God are Christians, and I agree. Would he say that all children of God **are** Baptists?

He says that one may be a Christian outside the church, and I deny it! Every Christian on earth **is** in the Lord's church. That's what the church is—the saved or called out from the world. Can one **be** a Christian outside of Christ? Who believes such? But to be in Christ is to be in his spiritual body which **is** the church (Eph. 1:22-23; Col. 1:24). If one could be a Christian outside the church, he could be saved without connection with Christ, for he is the head of the body, the church. Christ is the saviour of the body (Eph. 5:23), therefore the saved are in the body. If one can be saved out of the church, he can be saved without the blood of Christ, for he purchased the church with his blood (Acts 20:28; Eph. 5:25). If one is saved by the blood he would have to be a part of that for which Christ shed his blood.

When one says that he or she is saved but not in the church, I deny that anyone is that fast. What do I mean? Well, the Bible says that the Lord adds to the church such as should be saved (Acts 2:47). Since Christ is the one who saves, surely no one could be saved without him knowing about it. But if he saves one and knows it, then he adds that one to the church—the body of the saved. By the same process, and at the exact moment, that one is saved he becomes a Christian and is added by the Lord to the church. The trouble with Mr. Taylor and thousands of others is that they don't know what the church is!

I deny that there is any such thing as "Campbellite

Christians," but if there is, and they are saved as he implied, then why all this effort to show how wrong they are?

I never saw a Baptist preacher who understood I Corinthians 3:10-15. Does he mean that Baptists, those who have been "baptized God's way," will be saved without qualification, and all the other "Christians," will have less salvation and even get burned a little?

In those verses, Paul is not speaking of one's personal salvation, but rather he is warning gospel preachers to preach Christ and truly convert the hearers, for the judgment will test and reveal the quality of his works (converts) whether they are gold, silver and stone, or wood, hay and stubble. He is not teaching, as some contend, that a person's deeds or fruits in life can be wrong and fail the test of judgment and fire (see Matt. 13: 29-30) and yet he will be saved. Paul was concerned about the character and ultimate salvation of those whom he had taught, and he referred to them as "my work in the Lord" (I Cor. 9:1). (To be continued)

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LET US RISE UP AND BUILD: The Characteristics of Leadership As Seen In Nehemiah

Our last study centered around the call of leadership. This article, as well as the following articles will center around the characteristics of godly leaders.

The necessity for these characteristics is utmost if we are to rebuild God's kingdom in a modern society. Without quality leadership we were doomed to failure. Eugene O'Neil graphically said in one of his plays, "You cannot build marble temples out of mud and manure." So it is in the local church. We cannot build marble temples unto the Lord with inferior leadership. **I. A Virile Private Life With The Living Lord.**

Because of the public nature of the leader, whether they be Bible class teachers, preachers, elders, or personal workers, we often focus on the highly visible aspect of their lives. For the godly leader his visible public life is only the tip of the iceberg. The real making of a true leader is the quiet hours of solitude that prepares him for his flash of public exposure. There are two important aspects of a virile private life of the leader that we need to focus on in this study. One is clearly and graphically described by Nehemiah and the other by Paul.

A. God's Leaders Are Men Of Prayer.

As we have previously discussed, many call themselves leaders, but because of their failure to be what God commands, they could not lead marbles downhill. To be a godly leader one must be a person of prayer. Notice in Nehemiah 1:4, when he heard the disturbing news his reaction was to fall on his knees in prayer. In Verse 6, he says that he was praying "day and night on behalf of the sons of Israel. . ." These were not little memorized "spiritual jingles" which he had learned in rote and could quickly be said as he thought of every day activities. Here Nehemiah pours his heart out to God. Looking in the text, we find a beautiful order that will help us in our prayer life.

First, an **attitude of reverence**. Verse 5: "I beseech thee, O Lord God of heaven, the great and awesome God, who preserves the covenant and loving kindness for those who love Him. . ." He stands in reverential AWE at the majesty, superiority, and sovereignty of God. Today we need to speak, study, and meditate about the power of our God. Why is that such a great need? The reason is that: It is not the size of our problems that destroys our confidence, but our failure to comprehend, trust, or believe in the size or the power of our God. The Hebrew men before the King's

fiery furnace had the correct perspective of God. They knew He could care for them if it was His will. They didn't know what His will would be, but there was no doubt as to what He could do. We often fail because our God is too small in our own eyes, but such was not the case of Nehemiah. Oftentimes the leadership must make difficult decisions, and too often the God of the business meetings is so small he could not melt a snowball on the 4th of July! The leadership must spend time in private meditation and prayer about the awesome power and greatness of God who can do the impossible. Leaders must have the faith to view God as the "Mountain Mover". In Numbers 14, there were only 2 out of 12 who saw not the "giants", but the size of Jehovah. Preachers, elders, and men in business meetings, isn't it time that we placed our faith in God to carry out His promise to go with us to the ends of the world? Is it not time that we saw the size of God as great enough to "launch out into the deep?" Every great man of God in the Old Testament, — Noah, Abraham, Moses, Joshua, Gideon, and the prophets, were great leaders because they saw the greatness of their God. We will never evangelize our neighborhoods, much less the world, until we see the power of God.

Secondly, Nehemiah praises God with thanksgiving **for what He has done in the past.** Verse 5: God "preserves or keeps His covenant." He remembers and was encouraged by God's work with Israel in the past. The only reason the Jews were even in Jerusalem was because God had "caused" King Cyrus to let God's people return. By all human standards, they ought to still be slaves to a foreign power, but instead God released them. Why do we so soon forget our victories which God has given? Why did the 10 spies so soon forget the plagues in Egypt, or the Red Sea, or the military victories? Why then do we forget God's providence to the early church to help them grow in spite of persecution, trial, and distress? Why do we forget the abiding nature of His truth throughout all ages, which can **ONLY BE EXPLAINED BY GOD'S HAND?** When we forget what God has done for us in the past, the size of our God is our own abstract nonentity.

Thirdly, Nehemiah's prayer is based on the *Scriptural Promises* which God has made to His leaders (1:3-9). "Remember the word to Moses." He was knowledgeable in revealed truth. Nehemiah's knowledge of these ancient promises of God to assist His people represented the foundation of his faith. When we are ignorant of what God has promised the leadership is defeated. If we haven't internalized the power, sovereignty, and promises of God which are found in the book of Revelation, we cannot lead effectively in the face of opposition. Unless we see God working with the nations to accomplish His will in the prophets, we cannot visualize God as He ought to be seen. The foundation of our faith is the same as was Nehemiah's: the written promises of God.

Fourthly, his prayer contains **humility.** Verse 6:... "confessing the sins of Israel against thee... and I and my father's house have sinned." This is most revealing, when we consider that very possibly

Nehemiah was from the house of David. Israel has sinned, the fathers have sinned, and I **HAVE SINNED.** He did not blame God for his plight, or the plight of his people. He knew he was responsible and the people were responsible for their failures. God had not failed, but the people had failed. Why haven't we been victorious in growth and teaching today? Is it because God is not able to give the increase? It seems that many brethren believe that He can't. At least that's what their actions say because they are failing to spread His truth. Nehemiah did not blame God. He blamed himself. Verse 7: "We have acted very corruptly against thee and have not kept the commandments, nor the statutes, nor the ordinances." Sometimes the leadership needs to collectively bare their souls before the Lord and say, "Lord we have failed in the past and have sinned." But, as long as we allow our pride and ego to attempt to cover up our own failures, and we blame everyone and everything else, **EVEN GOD,** we will never march on. Some congregations will actually have to close their doors because they have dried up into nothing, rather than admit they have failed. Why? Pride and a lack of humility.

Fifth and finally, Nehemiah's prayer moves to specific entreaty. Verse 11: "O Lord may I beseech thee, may thine ear be attentive to the prayer of thy servant..." Notice that Nehemiah did not begin this prayer with a requisitional attitude, "Lord here's what I want, now if you don't mind, the sooner the better." There are certain things that need to be done in prayer before we ever get around to asking for help. Too often prayer is like Old McDonald's farm, "a gimme here, and a gimme, gimme there. . ." There are principles that we need to focus on before we are ready to ask for help. These are basically the first 4 points of this article. One of the most remarkable things about Nehemiah's prayer is that it parallels the outline given by the Lord Himself in Matt. 6:9-13. He not only organized his thoughts in a scriptural order, but he knew what his problem was, and he knew what he needed. Verse 11: "Make thy servant successful today and grant him comparison before this man." Nehemiah knew he had to stand before the king and ask permission to return to Jerusalem so it was for this specific need that he prayed.

The question to us as leaders in the Kingdom is simply this: Are we **TRUSTING GOD TO DO IN OUR LIVES THAT WHICH CANNOT BE DONE WITHOUT HIS HELP?** Elders, what work are we committed to that can't be done without the Lord's aid? Bible class teachers, what are we trusting God to do in His word in the lives of our students? Personal workers, do we **TRUST** in our slick, memorized, and commercialized methods, or in God's power to melt the ice of the human heart? Men in business meetings, what specifically are we trusting God to do, using **His Word and US as His instruments,** which **CANNOT** be done any other way? Nehemiah knew that without Divine help there was no way out of the palace. As difficult as it was to enter into the palace service, the ultimate as a place of trust ("cup-bearing to the King"), it would be even more difficult to leave. The

improbability of his leaving was so great that liberal scholars have seized on this point to show that the account is fiction and not fact. Nehemiah did specifically ask God to do the impossible.

In conclusion, in the private prayer life of Nehemiah we see the **FOUR MONTHS** before his answer came. Neh. 1:1, "the month of Chislev" and 2:1, "In the month of Nisan." Days and days go by, months and months go by, as Nehemiah prays this prayer. Not only does he pray it for 4 months, but he prays "**night and day**" for 4 months!

Are we now able to see the importance of prayer in the characteristics of God's leaders? Without it we are a fraud, a fake, and an impostor. Now can we see why in Acts 6:3-4 men were selected to do the work of the ministry so the Apostles could give themselves to prayer and the Word? Brethren, the early church prayed jail doors off their hinges and an empire off its throne. Until we return to being a people of prayer we are destined to fail.

The next article will look at the next aspect of a virile private life of leadership, as seen by Paul.

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CAN MAN BELIEVE IN GOD? -

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Nothing can produce something superior to its own essential nature. Parents can have children superior in intelligence and talent, but they still are human beings, nothing more. Vegetable life cannot reproduce animals, animals cannot reproduce humans, and humans, unassisted, cannot reproduce something superior to humanity. All things reproduce after their own nature—that is an undeniable, observable truth.

However, some try to convince us that man, with all his capacity for intellect, emotion, and reason, was reproduced from animals possessing none of those qualities. Can something come from nothing? And how do we explain man's conscience, his concepts of sin, grace, judgment and religion, and his longing for life after death? Did animals impart these to him? Which animals taught them? It is absurd to think not only that mere animals could reproduce something far superior to themselves (i.e., man's human nature), but also that they could impart to him qualities and concepts which they never did nor ever shall possess. Are we so gullible as to believe the evolutionary nonsense fed us by "intelligent" (?) men?

Logic tells us that man is what he is because Whoever or Whatever caused him to exist possessed exactly the same characteristics He gave to man, except that He had them in an infinite degree. Our intelligence requires an intelligent cause, and our morality requires a Moral-Maker. Rationally, then, our origin must be traced to a Being with the intellect, power, skill, and wisdom to create us and to impart to us His own nature and mind. That Being is the God of the Bible; logic allows us no other alternative.

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THE J. T. SMITH —
W. E. SMITH DEBATE

A. C. Grider

1820 Epworth Dr. NE
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On the nights of May 5-6 and May 8-9 Brother J. T. Smith met Mr. W. E. Smith in debate at Dyersburg, Tennessee. I served as moderator for J. T., while Tommy Johnson moderated for W. E. Smith. There is no doubt that "SMITH" won the debate.

W. E. Smith is a retired Bishop in the Church of Jesus Christ. This is a kind of Holiness group. They dote on the name "Jesus Christ." They treated us with all due respect and kindness in their building where the discussion was held. At no time was there any disturbance whatsoever. The moderators had only to keep time.

The first proposition discussed was the number of persons in the Godhead. Brother J. T. affirmed that there were three — The Father, the Son, and the Holy Ghost. W. E. countered that there was only one — Jesus Christ. W. E. Smith suggested that "If Jesus is not the Almighty God he is no God at all." He said if Jesus is a member of the God-head, "there must be two other Gods." He argued that if Jesus was just a member of the Godhead, "there must be a second Almighty and a third Almighty." All of this sounds good to "Jesus Only" or "Church of Jesus Christ" people. But of course they have no conception of either God, Christ, or the Holy Ghost. The most ridiculous statement W. E. made was that "Jesus became a father by being born of the Virgin Mary." Of course he never tried to EXPLAIN how this could be done. W. E. was a little on the unkind side when he repeatedly referred to what he called "J. T.'s" little "robots". (He was referring to The Father, The Son, and the Holy Spirit).

J. T. showed that there were THREE that possess the characteristics of the Godhood or Godhead. He cited Phil. 2:6-7 where Christ was EQUAL with God. He cited John 17:5 where Jesus prayed to God that he would be glorified "with" God as he was before. John 17:20-22 was cited to show that God and Christ were ONE and the people who believed on Christ could be one EVEN AS the Father and Son were one. John 14:16 and a host of other passages were cited to show that there were THREE persons in the Godhead. Matt. 3:16-17 showed that Christ (that's one) was baptized and had come up out of the water. The Spirit (that's two) descended like a dove and lighted upon him. The voice from heaven, (that's three) said "this is my son."

W. E. flippantly replied that J. T. had now made one of his robots into a BIRD — a dove. And he likened the voice from heaven to the voice of God walking in the garden of Eden back in Genesis. It was apparent that

neither W. E. Smith nor any of his members knew anything about God, about Christ, or about the Holy Spirit. It was painful to listen to them as they blissfully (ignorantly) disposed of the scriptures that dealt with Deity. J. T. showed from the scriptures that God is IN Christ and Christ is IN God. He showed that WE are IN God and IN Christ and IN the Holy Spirit and that they (God, Christ and Holy Spirit) are in us.

The last two nights of the debate concerned the "ceremony" that is necessary when baptizing somebody. J. T. suggested that no ceremony is mentioned and that no ceremony is necessary to scriptural baptism. In support of this he cited several instances of baptizing with no ceremony in evidence. He suggested that if we had to SAY "I baptize you in the name of Jesus Christ" (the position of W.E.) to make the baptism scriptural, then if we meet in the name of Jesus Christ we would have to SAY we were so meeting. One of W. E.'s members came over and suggested that he would accept that and that from then on he was going to say "we are meeting in the name of Jesus Christ" every time they met.

W. E. contended sharply that Acts 2:38 was the ONLY SCRIPTURE in the Bible that tells how to baptize. He repeatedly suggested that on Pentecost at the baptizing Peter SAID "I baptize you in the name of Jesus Christ." He offered no proof, of course, that such was so.

W. E. argued that since John 5:43 says Christ came in his father's name that the Father's name was JESUS CHRIST. He offered no proof that such was so. But then he suggested that since the Holy Spirit would come in the son's name that would make the name of the Holy Spirit JESUS CHRIST. He didn't explain how the name of the Father could be brought DOWN to Christ while the name of the Holy Spirit could be brought UP to Christ.

J. T. concluded the debate while showing that W. E. DIDN'T find a verse that suggested a ceremony for baptism and that he DIDN'T find a passage that said the name of the Father was JESUS CHRIST. It was a good debate. J. T. Smith is one of our best defenders of the truth. I repeat that we were treated with the utmost kindness by the "Church of Jesus Christ" people. I think a lot of good was done.

August Special

Our August special - "Challenges To Faith" - has been moving well. We anticipated a good sale after people began receiving their own copies in the mail and we WERE RIGHT. We advertised it as a "32 page special" and it turned out to be a 36 page special instead. Though some material had to be edited out for lack of space, we went to the extra expense of adding 4 more pages. We are still selling it for the advertised price of \$60 per 100, \$40 per 50 and \$1 each for orders of less than 50. Hurry!

Articles on the Christian and Military Service

We announced in the April issue that we would like to have the two articles on this subject ready for this month's issue of the paper. We regret very much that neither Eugene Britnell nor Ken Green have had time to prepare their material for publication. Both are extremely busy men and Ken Green has been in process of moving to Huntsville, Alabama. We will have the material as soon as possible.

THE NEWS LETTER REPORTS

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

News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA24012

PREACHERS AVAILABLE

KEITH STORMENT, P.O. Box 57, Corinth, MS 38834. I am a young man, 26, and married. I have been preaching part-time and by appointment for the past 11 years. I feel the Lord has given me the ability to preach and that I am wasting my time in secular work. Therefore, I am seeking a place to preach the gospel full-time. I have no preferences as to location, size of congregation, etc. I'm simply seeking a place where I can devote all my energies to the advancement of the Lord's cause. Anyone desiring references may contact Bro. Wallace Little (601) 287-6319 who preaches at the Meeks and Second St. church, where I am a member. I can be reached at (601) 287-6319.

BILL DODD, 1780 Rose Dr., Thomasville, AL 36784. I would consider relocating with a self-supporting rural work (preferably in the southeast) in January 1981. We will have been here four years in September, 1980. Phone (205) 636-5568. I am 39 and have a wife and two children.

BOB SMITH, 211 W. Pleasant St., Hillsboro, OH 45733. Since my wife passed away a few months ago I would like to locate with and help a congregation who cannot afford to pay a preacher full support who has a family. All my children are grown so I am free to locate in about a month or two. For more information call me at (513)393-4802.

NEW CONGREGATION ESTABLISHED

FAYETTEVILLE, NC—Efforts are under way to establish a sound church here. Fayetteville has a population of more than 100,000 which includes Fort Bragg and Pope Air Force Base. We recently moved here and are interested in contacting any Christians here. Contact W. Thomas Dickenson, 2823 Millbrook Rd., Fayetteville, NC 28303. Phone (919) 483-5723.

FOREIGN REPORTS

JAMES LOVELL, P.O. Box 875, 3600 Pinetown, Republic of South Africa. In June, 1980 we will have been in South Africa for seven years. These seven years have passed very fast. The Indian work in South Africa is one of the fastest growing works in the country. We are thankful to God for being able to be a part of His work in this country. Six churches have been started since we came. It is through the zeal of the Indian brethren that the work continues to grow today. In June of 1980 we are planning to make a trip home to the U.S. Our plans call for us to be in the U.S. for a period of six months. Six months will give us time to visit with churches that support us, and to talk with interested brethren. I would appreciate any help you could give toward our travel expenses. Please send it to this address and mark it travel fund:

James Lovell
1437 Wharton Ave.
Tarrant, AL 35217

I have not concluded my schedule for the six months I'm in the U.S. If you desire me to visit with you please let me know so I can put it into my schedule. I'm looking forward to talking with brethren about the Indian work in South Africa.

CARLOS ANDRES CAPELLI, Casilla #83, 1665 Jose C. Paz, Bs Aires, Argentina. This is to report that a new congregation has been established in the city of San Martin. Also we report that one was baptized into Christ at the Jose C. Paz congregation and one at the church at Deri. Please keep me in your prayers.

EFRAIN F. PEREZ, Casilla 1317, Valparaiso, Chile. We report that there have been three baptisms at the church at Vina Del Mar. We have an average attendance now of 16. At the present I have seven home studies going. Please pray for us because we need it very much.

TOM BUNTING, Storetvedtvein 1, 5032 Minde, Bergen, Norway. I have just arrived in Bergen and wanted to announce my new address. This will help greatly in letting people know we are here. If anyone will be traveling this summer in Norway they may want to meet with us for services. All correspondence must be sent by airmail.

PREACHERS NEEDED:

DANVILLE, IN—We desire a full-time minister to work with us. Full support and house furnished. Excellent rural community within 30 minutes of Indianapolis. Must have 8 to 10 years full-time experience. Send resume to Stanley Bumgardner, 1 Woodridge Dr., Plainfield, IN 46168. Or call (317) 272-3067 after 6 p.m.

MEMPHIS, IN—Preacher needed beginning October 1. Will furnish \$225 per week support. Contact Robert W. Smith (812) 246-5433 between 9 and 5, or (812) 246-5583 after 6. Or write, 320 Triangle Dr., Sellersburg, IN 47172.

ELK FORK, WV—The congregation here is in need of a full-time preacher. We can supply full support. This will be the first time the congregation has had a full-time preacher but the congregation is growing (attendance averages around 85) and very zealous in an area ripe for the harvest. We are located about 10 miles from the Ohio River in a country setting not far from Middlebourne, WV. Those interested may call Kerry Lemasters (304) 758-4355 or Lee Ferrell (304) 758-2203.

ENUMCLAW, WA—The church which meets at 28121 S.E. 448th Enumclaw, WA 98022. Will be interested in communicating with faithful brethren interested in preaching in Enumclaw. Write the church at the above address or call Rosco Taylor (206) 825-1342. Kenneth W. Main has ended his work here and has moved to 12172 Allard St., Norwalk, CA 90650.

BROOKSVILLE, FL—The church here needs a full-time preacher. We can support fully. If interested contact the elders—Brooksville church of Christ, c/o Frank G. Melton, 1004 S. Mildred Ave., Brooksville, FL 33512.

ANNAPOLIS, MD—The church of Christ in West Annapolis, MD is presently in need of an evangelist. The church is small (25 to 30) but the opportunities are great in an area whose population changes often, and especially in an election year. Please call (301) 326-4994 for further information. Or write the church at 1914 Crownville Rd., Annapolis, MD 21401.

LAS VEGAS, NV—The 10th and Bonneville church here needs a full-time preacher. We have a three bedroom house that is fenced and landscaped. We can also furnish most of the support. For additional information call Ken Schoentag, (702) 876-6456. Or write Box 1567, Las Vegas, NV 89101.

DOUGLAS, AZ—We would like to have a full-time preacher. We need someone willing to knock on doors and teach house to house as well as from the pulpit. Available young men please contact the church here c/o Charles F. House, P.O. Box 1031, Douglas, AZ 85607. Or call (602) 364-7357, or (602) 364-9649.

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WILLIAM V. BEASLEY, P.O. Box 331, Oak Ridge, TN 37830. A large stack of old STS was recently given to me. After pulling out the ones I need I have many I would like to trade (or give away if trades are not available) to complete my set. The ones I need are:

Vol. I-all

Vol. II-#1-7 and 9

Vol. III-#1-2 and 10

Vol. IV - #2, 10

Vol. V-#11

Vol. VI-#11

Vol. VII-#2-4 and 8 Vol. VIII-4

Vol. XVIII-#1, 7, 12

The ones I have to trade (give) are:

Vol. VII - #1

Vol. IX - all, plus an extra #3

Vol. X - #1-2, 5, 10, 12

Vol. XI #1,11, 12

Vol. XII -all

Vol. XIII-all except #6

Vol. XIV-all except #7

Vol. XV - all

Vol. XVI-all except #5,9

Vol. XVII-all except #7

Vol. XIX-all except #1,3

Vol. XX - all except #5,9-12.

ART ODGEN, 212 Cherokee Trail, Somerset, KY 42501. The Southside congregation here has just concluded a series of meetings with Jim Cope preaching. This was Bro. Copes first effort at preaching in a meeting since he had open heart surgery in March. Interested brethren will be thrilled to learn that Jim Cope is "in harness" again and preaching his heart out. Though signs of physical weakness are evident, it is also noticeable that he is growing stronger every day. Those acquainted with the seriousness of brother Cope's physical condition prior to his surgery will be fully convinced that "God did take care of Jim Cope."

JIM WHIDDEN, 1111 Hickory Ln., Cocoa, FL 32922.1 have begun full-time work with the Merritt Island congregation at 512 Plumosa St. Attendance averages in the 50's and contribution \$300. I am in

need of \$675 a month until the work can become self-supporting which we are hoping will occur in one year. Visit with us when here and pray that the Lord's kingdom may continue to grow in this area.

LARRY R. DEVORE, 7872 Cleveland Rd., Wooster, OH 44691. The Burbank Rd., church here recently concluded a meeting with Bro. Jesse Wiseman of Globe, AZ doing the preaching. There were 2 restored before the meeting and 1 baptized since the meeting. Please note my new address. Our phone number is (216) 345-5330.

STAN ADAMS, 313 Joye Lane, Montevallo, AL 35115. I will have concluded 3 years with the congregation here at Elliottsville in Alabaster, AL. We are happy to report that during this time there have been 22 baptized, 33 restored, 18 placed membership, and 1 withdrawn from. The work here has grown from 16 to now around 85. Worship with us when in the area.

AN ENCOURAGING LETTER

RALPH BROUSSARD, 217 S. 1st Ave. Paden City, WV 26159. I have been in full-time work for one year with the church here at Paden City. I entered in this my first full-time work with plenty of reservations and a lot of time spent in prayer. One of the highlights of this past year was the beginning of a group visitation program. Many of the congregation have labored in this effort and because of such, it is a success. During the year two special classes were taught. One was for new converts, the other for the young people. The church here also has a thirty minute radio program each week on the Lord's Day. We are happy to report that in the last year there have been 17 restored, 18 baptized and 4 to place membership. I have helped brethren in six gospel meetings this year with 16 baptized and 5 restored. Also I was fortunate enough to have preached in the country of Haiti for one week. When I first decided to leave secular work and to devote my life fully to preaching God's word, I thought that there was no greater work that could be performed, nor was there any greater reward that could be received than that which comes from heralding the good news. I have not been disappointed in these expectations. I have been frustrated however by some brethren in their failure to use young preachers. I was fortunate. Paden City was ready and willing to give me, a young man, a place to preach. All they asked was that I "be willing to work." I have seen other young men who have not been so fortunate. Brethren, we need to encourage more young men to preach the gospel and utilize them, rather than place them on a shelf (or in a hard area where no one else will go) until they reach an age of "accountability." Some of my brethren seem to have imposed an age at which a man is suddenly old enough to preach. I realize that certain congregations need certain requirements at different times, however let us not neglect the young preacher. After all he has something to proclaim — the glorious gospel of Christ. Meanwhile, I will let Paul's words ring in my ears, "Let no man despise thy youth."

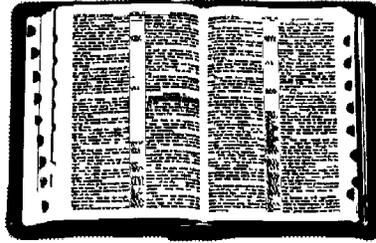
IN THE NEWS THIS MONTH

BAPTISMS	294
RESTORATIONS	107

(Taken from bulletins and papers received by the editor)

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 XXI

OCTOBER, 1980

NUMBER 10

PROBLEMS OF THE FUTURE

Iruen Lee

P.O. Box 866
Hartselle, AL 35640



Worldliness is a very broad term which refers to many sins mentioned even in the book of Genesis and in our daily newspapers. Paul warned of drunkenness, fornication, murder, covetousness, lasciviousness, reveling, and such like in letters to churches in the days of his ministry. These sins are not new. They are common in our day as they have been in the past. These sins are often classed under the general heading of worldliness. They are so plainly condemned in the New Testament that people among churches in America do not commit them through ignorance, but they are examples of rebellion and of man's tendency to follow the crowd rather than the law of God.

"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. 12:2). "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). "Abstain from all appearance of evil" (1 Thess. 5:22). People who are bothered by "the lust of the flesh, and the lust of the eyes, and the pride of life" are not upset by these broad important principles nor by the specific commands which relate to "ungodliness and worldly lusts." Man's conscience can be seared as by a hot iron so he can suppose that all these passages apply to the sins of others and not to his own.

Even people who are very active in church work, sometimes serving as teachers and elders, can reach a point where they will not endure sound doctrine. When they turn away their ears from the truth they can "heap to themselves teachers after their own lusts" (2 Tim. 4:1-5). Men will preach for money which is a way to make merchandise of the souls of men (2 Peter 2:1-3;

Titus 1:11; Eph. 4:14). Worldly men may help the young and others to become enslaved to alcohol by offering them the social drink, and they may violate the marriage law which God has given. Reveling or lascivious dances may take place in their homes or in other places under their supervision. There may be absolutely no evidence of modesty, shamefastness, chastity, or discretion in the way they dress in public on the streets or at the beaches.

Worldliness of many different forms are distressing churches today. Some little church may start in some community and begin to grow as some of us watch and rejoice. After a while there is a place of meeting and a congregation that is still growing, and then the devil strikes. Immodesty, dancing, vulgarity, and blasphemy show up, and then fornication and divorces even among those who have been leaders. The future growth of the congregation is made next to impossible unless it turns in the direction of the "eat, drink, and be merry" type of religion that condones almost any kind of conduct. Such things are happening in the east, west, north, and south. The very sins that are so common today were common when the apostles lived. Many tears of concern have been shed by those who care (Acts 20:29-31; Phil. 3:17-19).

A large number of young men are making plans to give their lives to preaching. Some of these are invited to move to some small ungodly church to preach. As they begin to preach to meet the needs that are soon seen they are treated like brute beasts and asked to leave. The shock and disappointment may be such that the young men may turn to secular work and suppose that preaching is not for them. I wonder how many devout soldiers of Christ have been thus disarmed of their weapons for spiritual warfare in the last five years. Some such little churches can destroy about one young preacher per year. Without spiritual or numerical growth such churches can do much for Satan and practically nothing for Christ.

Some members of the church who are not so ungodly in behavior may join in blaming those who shun not to declare the whole counsel of God as being responsible for the trouble and constant disturbance. The fifth chapter of First Corinthians and other passages would put the blame on the wicked people and suggest that we mark, avoid, reject, and withdraw from such (Rom.

16:17,18; 2 Thess. 3:6-14; Tit. 3:9-11). Worthy brethren are to teach, encourage, reprove, and rebuke in order to try to keep the church purged from the leaven of wickedness lest it reach the point where it will not endure sound doctrine (2 Tim. 4:1-5).

The effective preaching against the ungodly deeds that destroy churches is done before the tares are growing among the wheat. A little leaven will leaven the whole lump. Churches may become so conscious of numbers that they may rejoice as worldly members begin attending. The better thing would be to meet them with the whole truth which can make men free (John 8:31, 32). The prophets of old have suffered much for fighting a good fight (Matt. 5:10-12; 2 Tim. 3:12; Acts 7:52). Let the faithful servants fight on even if the going gets hard. It is important to win a battle for truth in the open field where the devil makes his attack.

Our Lord spoke of several types of soil and then explained what each type of soil represented. The shallow soil appeared to be good, but it was a great disappointment in that it produced no harvest. The thorny ground type had so many of the wrong plants that it could produce no good fruit. Cares, riches, and pleasures of this world consumed their energy and interest. The good seed had no chance to do its work. We should give thanks for the honest and good hearts that glorify God by their good fruits, and we should be prepared to live through the failure and opposition of so many. Some hearts are so hardened by sin that preaching to them does no more good than casting pearls before swine. Their hearts are as hard as the road bed. Many people want a little religion as a cloak of respectability, but the wayside type of hearts make no pretense. The lukewarm hearts of the thorny ground type must be about as distasteful to the Lord as any (Rev. 3:13-20).

A poet pictured Columbus as he told his men: "Sail on, sail on, and on." We say to soldiers of Christ: "Fight on, fight on, and on," for your labor is not in vain in the Lord. Too many who should be fighting the influence of the ungodly are fighting godly people who have strong convictions because they do not accept all their scruples and safe points of conviction. It is amazing how many churches are being destroyed over problems we could handle by patience, gentleness, and skill in teaching. Let good men respect each other and work together while they study various questions that may arise. Some of the questions concern things that are not a matter of right or wrong. Carefully read Paul's letters to Timothy and Titus to observe how many times he used the words "shun" and "avoid" relative to foolish questions. Let us fight for right rather than just to test our skills at quibbling.

Did you notice the heading of this article? What will the problems of the future be? They will be very much like the problems of the present, of the recent past, and of the ancient past. The devil uses the same old temptations to destroy individual Christians and churches. Premillennialism, institutionalism, and the social gospel are all around us now, and we have no guarantee that they will not come back among churches that are now faithful. Look back over the years and see the

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problems that plagued churches in the recent and distant past, and expect to meet any epidemic of evil that has been experienced before.

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Editorial

Connie W. Adams

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PREACHING IN ITALY

By the time this issue of the paper is received the editor should have returned from Italy where he is scheduled to have worked among brethren in Aprilia, Pomezia, Rome (Via Sannio) and Poggiomarino (near Naples). Because of this trip, this issue of the paper was prepared earlier than usual. It was our pleasure to visit the good brethren in Italy in 1977 along with H. E. Phillips and the return trip, planned since that first visit, has been joyfully anticipated. Much progress has been made in the Italian work since we were there last and we will give our readers an account of the visit and general appearance of the work before long. Watch for it.

CROSSROADS IN THE NEWS

There has been a severe battle raging among some of the liberal brethren over what is being called the "Crossroads Philosophy" of the Crossroads church in Gainesville, Florida. Even the Gospel Advocate has entered the fray. That church has continued the "Campus Evangelism" type approach of the 1960's which came under attack from several sources back then. Crossroads boasts a large and growing congregation which manifests an infectious zeal and utilizes what many people consider high pressure tactics to baptize people and then keep them in line. The public press has severely attacked them, some of which was overstated and biased. Some have referred to them as a "cult." Whether they are a "cult" or not, I am not prepared to say, but they have been part and parcel of the free-wheeling, bandwagon liberal approach for sometime. We have carried material in this paper in the past concerning their church supported recreational activities. We are somewhat dismayed to find the editor of **Vanguard** among the defenders of Crossroads. Certainly everything about them is not wrong and they should not be charged with believing or practicing anything which they disavow. Neither should their unscriptural practices be masked because they have baptized a large number of people and speak much of "total commitment." The same things could be said of Jerry Falwell and a number of others. The editor of *Vanguard* has written much over the years in opposition to many of the very things which have gone on at Crossroads and it is unsettling now to find him spending a week with them, speaking for them and then praising them so highly in his paper. Does Crossroads now oppose church support of human institutions? Does it oppose sponsoring churches? Has

it abandoned its social gospel practices? Has it disposed of the property it bought a few years back to be used for camps and "retreats"?

We have asked H. E. Phillips, the former editor of this paper, and now our front page writer, to prepare some material for us on this matter. Brother Phillips lived in Gainesville and worked with the University church of that city for a number of years and has been conversant with the developments among churches in that area. We hope his schedule will permit him to favor us with material from his able pen on this subject.

Before leaving the subject for now, though, I pass on the gist of a conversation I had two years ago with a legal assistant aboard a plane headed for Gainesville. She was a Baptist and apparently a dedicated member of a small southern Baptist church. She told me she had been pressured by friends until she finally attended some services at Crossroads. But then she added "But they were just too liberal for me." She related her impressions of the service which, to her, bordered on the charismatic. I did not expect to find a dedicated Baptist fully appreciating a service in a church of Christ, but even I was not fully prepared to hear one say "they were just too liberal for me."

"RAMPANT INACTIVITY"

During a long lull at the recent Democratic Convention in New York, the wry newscaster, David Brinkley, commented "There is now rampant inactivity on the podium." When I got over laughing about that, I began to reflect on some church situations which would be suitably described as "rampant inactivity."

There is "rampant inactivity" on the podium when it comes to some of the preaching being done these days. Some preachers have become so dry and academic in their approach that their "rampant inactivity" has put the brethren to sleep or thoroughly befuddled them with their meandering theological discourses. There is a hunger for the bread and water of life dispensed in terms which are understandable and with applications to life which make it useful. We need men who will "speak as the oracles of God" (1 Pet. 4:11) and who will open their mouths with boldness, as they "ought to speak" (Eph. 6:20). With Paul, let all "use great plainness of speech" (2 Cor. 3:12). In the effort to emphasize personal evangelism (and we would not minimize that at all) there has been a de-emphasizing of expounding the text of the word of God with clarity, force, simplicity, earnestness and boldness. Away with this "rampant inactivity at the podium."

There is "rampant inactivity" in many a business meeting, whether with or without elders. Unduly long sessions are held to hash and re-hash such monumental problems as painting a classroom, repairing the roof, or parking lot, or whether or not to put up a sign and who is to do it. When it comes to more needful discussions and plans for saving the lost, restoring the erring, purging out the wayward, planning for better teaching, sending and supporting faithful men to preach the gospel, there we find "rampant inactivity."

There is "rampant inactivity" in the lives of many

Christians. At least when it comes to spiritual interests and activities. They just don't awaken in time to get to a worship period. Sunday night may find them at home parked in front of the TV with their feet propped up. They have no time for Bible study or prayer, for training classes, for teaching their children the word of God. They are mightily concerned with Saturday afternoon football, or Sunday afternoon football, or Monday night football, or with who shot J.R., but don't expect much out of them in the way of spiritual concerns. They are afflicted with "rampant inactivity."

We would not encourage the other extreme. Many congregations have such an assortment of projects under way that they have mistakenly decided that all movement is progress. It depends on which way you are going. All congregational activity should be authorized by the word of God. Otherwise it is lawless and presumptuous. Some are so concerned with being "on the march" that they really don't care where they are going. That reminds me of a man I once knew in the community who was rather simple-minded. He would stand out beside the road and hail anyone who came along, to hitch a ride, regardless of which way they were going. It was just the going that was important to him. So it seems to be with many now. Paul admonished "Brethren, be followers together of me, and mark them which walk so as ye have us for an en-sample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose glory is in their shame, who mind earthly things)" (Phil. 3:17-19).

Let us neither be guilty of "rampant inactivity" nor rabid activity. Let us be zealously affected toward that which is good, serving with diligence in that which God has approved.

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RELIGIOUS CARNIVALISM

"Hear ye! hear ye! don't miss the show!" Here we are. The midway is jammed. The old calliope trills forth its familiar strains. The side show barker serves his wares in raspy terms calculated to incite curiosity and the desire for the different, the unusual, the queer. Everywhere you look there are "spectacular attractions," or "sensational acts," each vying for your attention, as the tantalizing aroma of popcorn and cotton candy, traditional fodder for the carnival goer, is wafted gently through the crowded midway. Above the dull roar of the anxious mob the loudspeakers blare monotonous invitations to ride the "thrill of thrills," or "test your skill." Through it all there is an air of excitement and expectancy, an almost pulsating frenzy which pulls you into a technicolor myriad of lights and sounds. Yes, it's carnival time! Our word "carnival" has a most interesting history.

It was used in ancient times to describe such activities as are parallel to the modern-day Mardi gras. "Carnival" comes from a word which literally means "the putting away or removal of flesh (as food)." In fact, our word "carnal," or "fleshly" has the same root. So does the word we use to describe flesh-eating animals, "carnivorous".

Lenten season, an annual period of fasting and penitence observed by the Catholic and Anglican churches, as well as some protestant denominations, begins on Ash Wednesday and runs for 40 weekdays until Easter. During the time the devotees must restrain from certain things, including the eating of meats, thus the definition of our word. In preparation of such events there has been for hundreds of years a time of feasting, or a "carnival." In medieval times there was a period similar to Lent which was observed from November 11th until Christmas. It was called "St. Martin's Lent." Immediately preceding that time there was a period devoted to revelry and riotous entertainment. One such "High Carnival" is the Mardi gras, which is celebrated with near complete moral abandonment just prior to Lenten season.

In ail cases the "carnival" has to do with fleshly pursuits, corporeal activities. Paul refers to some to whom he wrote as "carnal" (I Cor. 3:1-3). meaning that they were yet too concerned with the fleshly to be impressed with the type of spiritual food intended for the mature. The same word is used in I Pet. 2:11 when Peter warns that we should "abstain from fleshly lusts which war against the soul." The concept of being fleshly-minded

or "carnal, is best expressed by Paul in Rom. 8:5 when he says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." He further states that "... the carnal mind is enmity against God" (Vs. 7), and "So then they that are in the flesh cannot please God." Time and again the Scriptures warn against being controlled by fleshly appetites and carnal ambitions. And over again, the Bible recommends the advisability of having our sights set on spiritual matters (Cf. I Jno. 2:15; Col. 3:1-3; Matt. 6:33; Gal. 6:7-8; Rom. 8:1-ff. etc.)

The Denominational Carnival

Protestant Denominationalism has long ago become the master purveyor of the religious carnival. Guided by Madison Avenue principles and adhering to the most accepted and successful advertising concepts and schemata, they have guided their particular brand of religion toward an admitted appeal to the fleshly man in order to "get at" the spirit-man. They will use almost anything to draw people to their facilities, which have become no less than a glorified and only slightly "spiritualized" carnival. Side shows, the unusual, the exciting, the appealing, the popular, are an accepted mode of seeking converts in today's denominational world. The devices used to attract crowds range from the clever to the ridiculous. And just as one decides that the most nonsensical of all has been pulled off by some promotional-minded group, another scheme, one even absurd, is innovated somewhere.

I know of one church which has a "Patriotic Sunday", complete with an Air Force band, color guard, a contingent of Boy Scouts, and with special awards for persons now retired from the Armed Forces. Another group, called "This City's Most Exciting Church," offered "Old-Fashioned Day Activities," including members dressed in old-time costumes, a real circuit-riding preacher, an antique car parade, and an old-fashioned singing. Participants were told to get there early to see the Pastor and family arrive in an old-fashioned horse drawn carriage." Still another group had a "Youth Fellowship Kick-off, complete with "Testimonies, Joy, Singing and (at last!) The Word of God." All manner of famous names, sports figures, political noteworthies, movie and television personalities, recording stars, business successuls, are used to gather crowds to denominational services.

I do not find an authority in Scripture, either stated or implied, for such activities as I have just described. They are carnal to the core. They are but projects of man's devisings. It is obvious to any serious Bible student that these kinds of activities are foreign to the Scriptures. It is just as obvious that such goings-on are merely "religious carnivals," "man-made inventions which seek to coalesce the social gospel with the pure gospel of Christ (Cf. Gal. 1:6-9). And the denominational world is good at it! They have built a religion on it. They are yet today innovating constantly with new means and methods of this special ad-mixture to the simple New Testament methodology. But I am not surprised at that. In fact, I have come to expect such activities from the denominations. They

don't really affirm the need for authority to do what they want anyhow, so why not? If you don't need book, chapter and verse for all you do, then why not?

But it does bother me when those who call themselves "churches of Christ" do the same things. Listen:

Church of Christ Carnivalism

A rather attractive advertisement appeared in the *The Pasadena Citizen* recently. It was for the Watters Road Church of Christ. The bottom line of the ad caught my eye. It said, "STRIVING TO BE A NEW TESTAMENT CHURCH ONLY." Now, I like that. It is a noble cause, a high project. But, alas, that sublime statement did not comprise the entire ad. Just above that noble affirmation was a list of some of the services provided by this "warm, friendly, evangelistic, benevolent church." Included were such provisions as "Mother's Day Out," "Children's Joy Hour with Puppets," "Hospital and Benevolent Program," "Youth Ministry," "Singles Ministry" and "Evangelistic Outreach" (whatever that is!). Also included, but almost out of place in the midst of all the denominational "barkering" was a plain ole "Ladies Bible Class."

Now if a church wants to promote the social gospel concept, I guess that's their business. And if a church wants to be like the denominations round about them, I suppose they can. But when a church promotes such enterprises as we have just mentioned under the guise of restoring the New Testament church, that's MY business. And it is the business of every Bible-believing Christian who is dedicated to the proposition that a "thus saith the Lord," is necessary for all that we do. For a church to claim to be "striving to be a New Testament Church only" and advertise such non-scriptural activities as are most of the above is a contradiction of the highest order. The only way I know that a church can be a "New Testament church only" is to follow the New Testament only!

Where is the passage for a "Mother's Day Out" program as a part of the work of the church? Where is the scripture authorizing the church to promote a puppet show for children? I challenge any person to show from the Scriptures where the church may provide ANY sort of entertainment for its members. Where is it? And there is just no scriptural precedent which could possibly be cited for the church support of a "Singles Ministry." Paul was single and yet he never one time mentioned the need of such a program.

Now, I am not interested in just being an "aginner." I am not opposed to churches being active. Furthermore, I do not have a disposition toward controversy. In fact, I rather lean in the other direction. And I dislike vehemently disunity and turmoil. But there is a time to speak (Eccl. 3:7), as well as a time to remain silent. There is a time to "contend for the faith" (Jude 3).

Conclusion

It seems to me that some of my brethren have the mistaken notion that if the church of Christ does a thing, it just could not be wrong. How sad! Brethren, it is time that honest men everywhere rise up against religious carnivalism" and begin again to demand a

return to the purity of New Testament religion. And we must do more than just run an advertisement that we are "striving to be a New Testament church only." We must prove it by doing only those things authorized in the New Testament. We must begin again to broadcast, unashamedly, our distinctive plea that, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

Let us get rid of the side shows and gimmicks. Let's put off our carnival devices, our bright lights and mesmerizing carnival atmosphere. Let's desist from advertising spiritual matters with carnival means. Let's begin again to "preach Christ crucified," to those that believe, "the power of God and the wisdom of God" (I Cor. 1:23-24).

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



"THE BUZZARDS ARE COMING"

While flying back from Israel to Rome last year on a Bible lands tour, a gentleman from Kentucky, touring with another group, asked me if I had heard anything about an increase in the buzzard population in Israel. I told him I had not and he said that he did not have any affirmative evidence, either.

To relate a conversation about the buzzard population in Israel may seem to you like a strange topic to discuss in a religious journal, but you will subsequently see that the subject has some relevance.

Premillennialists tell us that the battle of Armageddon is imminent, the battle where the nations of the world will converge in Palestine and engage in World War III. Blood will flow up to the horses' bridles, they tell us, and human carcasses will be piled up from one end of Palestine to the other. Of course, there is no Biblical basis for a literal Armageddon, but many believe it, nevertheless. Revelation 16:12-16; 19:11-21 is figurative and symbolic language as the context plainly shows, but the premillennialists make the texts literal to try to prove their Armageddon theory.

In order to consume all of the dead bodies, God has intervened in the procreational process of the buzzards in Israel to enable them to multiply more rapidly than they have in the past. The idea is that it is going to require an excessive amount of buzzards to devour millions of decomposed bodies. Buzzards generally lay 3 or 4 eggs, but premillennialists are telling us they are laying twice that many to permit them to double at each settin' of eggs. A tract is being circulated asserting this bizarre story.

This whole wild notion about buzzards stems from a misunderstanding of a text in Matt. 24:28. The verse

reads: "For wheresoever the carcass is, there will the eagles be gathered together." The word, "eagles," is translated "vultures" in some other translations. Hence, Jesus is saying that "wheresoever the corpse is, there will the vultures be gathered together."

Premillennialists interpret (misinterpret) Matt. 24 to be describing the seven-year period of their so-called "Great Tribulation" on earth or the description of their imaginary battle of Armageddon. The Jewish people will be persecuted and driven into the mountains of Judea for refuge, they say. (Of course, the church is not on earth. It has been raptured, so the theory teaches.) Russians, Arabs, Chinese, Europeans and others are slaughtering one another in a conflict unparalleled in human history. Jesus finally terminates the war at His coming (Jesus is riding a horse followed by an army on horses, Rev. 19:11-14) by destroying these warring armies and inaugurates His earthly kingdom characterized by peace and tranquility, we are told.

However, before Jesus comes the vultures have their role to play in the battle of Armageddon. God multiplies them to eat the decaying corpses. I do not know why the Lord is not preparing bats to drink up the blood if He is making preparation for vultures to eat up the flesh.

But notice that those things in Matt. 24:1-34 the disciples of the first century would experience for the events would be contemporaneous with their lives. In verse 3 the disciples came to Jesus privately and asked some questions. Observe that Jesus uses second person pronouns as he describes many of the incidents that would take place. Those disciples would be alive while those things transpired. Verse 34 states: "This generation shall not pass, till all these things be fulfilled." Jesus was speaking about the destruction of Jerusalem in 70 A.D. by the Romans through verse 34 and not World War III that some call "Armageddon."

Now, back to the buzzards! Matt. 24:28 is a proverbial expression. Buzzards gather where the dead carcass is and devour it. The Roman army is represented in the text by the vultures and Jerusalem is the dead, putrid corpse. The Romans came and devoured it. Commentaries, such as Barnes and Clarke, take the same position. Other interpretations are espoused, but the premillennial view of the buzzards role during Armageddon is not worthy of any serious consideration.

This past May I traveled all over Israel. I saw birds galore, such as crows, sparrows, doves and partridges, but among those myriads of birds, I saw only one old buzzard. If the buzzards are doubling up on the eggs they lay, then one thing is evident—the eggs are not hatching. Enough said!

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LET US RISE UP AND BUILD

Characteristic of Leadership As Seen In Nehemiah. I.
A Virile Private Life, continued.

B. God's leaders are individuals who function in the privacy of the home. Nehemiah had already demonstrated the need for prayer in the private life of the leaders, and now Paul will focus on the home. The home is a second ingredient in the private life of the leader. Paul speaks to the point in I Tim. 3:4, "He must be one who manages his own household well, keeping his children under control with all dignity. (But if a man does not know how to manage his own household, how will he take care of the church of God?)"

Immediately someone responds, "Oh this is just a qualification for elders. It doesn't apply to anybody else." Really now, is that the case? Where do we find any father who is excused from rearing his children in the nurture and admonition of the Lord? What mother is released from her responsibilities in regard to the home? The only portion of this scripture that is unique to the eldership is that some men, by virtue of obtaining all the other mentioned qualifications as well, will be placed in a particular decision-making position. This unique position is that of bishop, elder or pastor, and it is not a release to any man from the responsibility of leadership in the home.

Nehemiah clearly demonstrated that to be strong in public leadership, a private relationship with the living God was demanded. One cannot function in leadership publicly if he cannot privately walk with his Lord. Therefore, a person's private life with his family becomes an integral part of leadership. You cannot succeed with the multitude unless you can succeed with your wife and children! This happens to be true in the realm of common sense, but this truth becomes binding because of two definitive scriptures that teach it: (1) I Tim. 3:4-5: If you can't function in the privacy of your home as a leader, then you cannot function publicly as a leader. (2) I Peter 3:7: "Husbands live with your wives in an understanding way and grant her honor as a fellow heir . . . so that your prayers be not hindered." What this means is that the man who tries to lead the flock of God and who fails as a husband, will fail in prayer and therefore fail in leadership.

To those who would lead, we ask this question: Do you enjoy the highest respect or the highest resentment from your family? You see, in the home the mask comes off at mid-night every day. Publicly we may

look good and sound good, but the real test of our value is evident, or demonstrated, before those who know us better than any other human beings. What does your wife say? The greatest compliment to any man is for his mate of 30, 40, or even 50 years to say, "Truly, he was a man of God!" What do your children say? Do they actually see you enough to be influenced by your love, care, and attention? How do we evaluate Godly leaders? Well, brethren use many criteria. Some of them observe a man's business; others judge a teacher's class presentation; still others review a debater's argumentation. But God said, **LOOK IN THE PRIVACY OF THE HOME FOR THE LEADERS!**

During the rough, teenage years, the world pulls strongly for conformity to the peer pressure. In those immature years of frustration, when everything is a question mark instead of an exclamation point, there was one factor that could not be denied in my life. In that gray era of adolescence, I did much that should not have been done, being influenced by the pull of the world. But there was one factor which could not be erased in my life. It could not be explained away either. What was it? It was the reality of Jesus Christ in the life of my father and my mother! That, and that alone, kept saying to me,—**THERE IS SOMETHING** that can be seen in lives that are dedicated to a living Lord! This is true leadership! Leadership which was not before the multitude, although that was a part of my father's life. To me, therefore, true leadership was not an **ABSTRACT** quality. True leadership was demonstrated to me by seeing the effect Jesus Christ has on a person such as my father, day by day, in the quiet and intimate hours in the home. Brethren, if we fail at home, we fail completely!

What does it take to lead at home where it is most important? Many things, needless to say, but one that we all need to see particularly is **TIME**. No man can lead multitudes unless he can lead those in his own house. Therefore, it becomes simple to comprehend and to see that one cannot lead at home when he is continuously surrounded by the multitudes. We must take time away from everyone else in the world except our families in order to lead them anywhere. Too often our hearts beat with one accord to: "Go, Go," until all we become are real "Go-Go-Boys." The Lord told Elijah, "Go hide yourselves", and we need to hide ourselves with our families, and to shut out the rest of the world. But like Elijah, we want the "palace assignments" rather than the desert isolation with our wives and children.

A failure to do this has deep and abiding consequences. For example, in a discussion with a deeply troubled lady some years ago, the bitterness she felt poured out and crested over the highest mountain peak, as she recounted her childhood as a preacher's kid, and her life then as a preacher's wife. "I'm fed up with the preacher's 'pulpit line' on the home", she cried. "Those I've heard preach on the home were the worst examples I've seen," was her judgment. "First, a man's responsibility is supposed to be to the Lord, then to the family, and then the brethren. But that is not the way it is. It is the Lord, the brethren, the

brethren, the brethren, and then the family." Responding to her plea, the question was asked, "You mean to say your husband never spends any time with you?" She replied, "Some; but I wish he wouldn't." Continuing on, she said, "We go through the ritual of 'okay, you lucky woman you, we are going out to dinner.' We sit there like two mummies because we have nothing in common."

Oh, that is just an extreme or unusual case, you say? Well, we certainly do hope so. However, we must recognize that it may not be all that unique. God's leaders must lead first at home! Now, compare this example with that of Noah. After 120 years of preaching, Noah saved his family! Now, take a look at Lot, who was rejected by his children and only halfheartedly influenced his wife to leave Sodom.

The energy for public leadership, be it Bible Class teachers, personal workers, preachers, elders, or men in the business meeting, comes from quiet and tender moments when the world is far away, and the home is what it ought to be.



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"MY CUP RUNNETH OVER"

David said in Psalm 23:5 "My cup runneth over." This is the way we feel. One year or so ago we lay some twenty days looking at the ceiling in a hospital here in Louisville beginning the cure route for a cancer. Here it is a year later and we have just recently returned from a six weeks back-packing trip through Europe. We were in some eight countries, saw three more from afar, and met with the brethren in Greece, Italy, Switzerland and the United Kingdom.

In the period between our hospital visit and overseas jaunt we were able to carry on a business that takes us into most of the continental states and Canada. During all this hustle and bustle we get to meet with the brethren when time and opportunity permit. We get a good cross section viewpoint of what goes on in the classes in the churches at large as well as our own congregation local. Some of these observations will pop up now and then in this series, not with the intent to gossip or carry tales but in the form of objective critical comment directed at us all, in the hopes that we can all learn from others.

Upon returning home for services the first Lord's day in July we began a series of classes with some 15 or 16 young men in a class our elders called the "Teacher Training Class". It is scheduled to last half a year so we have planned a 24 lesson series around the theme of II Tim. 2:2 after the key words at the heading of this article, "Able to teach". However I am expecting a bit more from my class. I have informed them that it could be well more than just a teacher training class . . . if carried to the logical conclusion it could be an elder training class. And I have told them that in 20 to 25 years I fully expect some of them to be filling that office, wherever they are. With the present growth rate of the individual class members I fully expect that shall happen.

These are but a few of the reasons "my cup runneth over". There are many more.

As a home work assignment along about the second lesson we asked for a full page description of "The best teacher I ever had". We wanted to cause them to think about the characteristics and methods their best teacher had. This could have been in school, college, work, military, church classes or whatever. The next week we assembled these individual points on the blackboard as they recited in the class. We will list them below in the order in which they were given.

Each answer brought forth a short discussion and some were mentioned several times either in the exact

same word or some term almost similar to the word already used. Now we have to think of these in terms of opinion... for they are of the "I think" variety. Now a future assignment will be to go through the letters of I and II Timothy and Titus and get the scriptural viewpoint of a teacher. We have already started the digging out process of the research needed if we are to find out "never the less, what saith the scriptures" (Gal. 4:30) in a balance between opinion and God's Word. And as in all cases God's Word shall prevail. Opinion will always come in second.

These are the characteristics of my best teacher: He does not (1) lecture, lecture, lecture. He keeps (2) a high level of interest in both material and presentation, he (3) uses various methods of presenting the lesson, and (4) various methods in all aspects of his teaching. He (5) issues a challenge to his class, by (6) making me think. To do this he uses (7) questions, and gives class (8) assignments of homework. He (9) has a good appearance, will (10) evaluate his students, and shows forth (11) patience. He gives the class (12) undivided attention as well (13) as the individual student. His classes are (14) non-repeaters or as we sometimes say . . . 'another re-hash.' He will (15) control the class, but still (16) understands his students. His service is (17) sober, even though he has a degree (18) of humor when appropriate. He (19) inspires confidence in his students, keeping his (20) lesson simple. He always shows forth the element of 'care' (which the class defined as the real meaning of the word 'ministry'). He knows his task and message is (21) important, as he knows (22) his students. He both (23) gives and takes (24) objective constructive criticism. He is (25) organized, gives (26) clear instructions, even though he will (27) experiment. He is not (28) boring, is (29) honest, and (30) enthusiastic and never (31) partial. He is (32) dedicated, and puts (33) his students at ease, keeps his lessons on course (34) by having (35) direction. He will (36) illustrate key points well, and prepare (37) outlines or handouts. He will show (38) love to his students and (39) the whole teaching/learning process. He is always (40) well prepared and therefore will (41) stimulate and (42) motivate the class, calling (43) students by name. Last of all he will (44) test for their learning by quizzes and tests. That's my best teacher!

The class was given a week to think the list over. Additions and corrections were made. This is the result. We share it with you in hopes that it will make some who are now teaching do some self examination on the subject. This is what my classes want, need and have a right to expect of me as a teacher.

Now put these together with the scripture 'apt to teach' as a basic qualification for elder and a life time of work within that office, link them to 'vigilance' about what is taught and you sum up the course of the church for the ages to come. It's some responsibility! How serious are we when we take a teaching assignment?

Now our task is to examine scripture in the same manner, just how does God view the teacher? More on that later.

THE HEART OF THE GOSPEL—John 3:16

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John 3:16 is truly "the golden text of the Bible." It serves as a foundation for many a sermon, is read frequently, and no doubt occupies a permanent position of recall in your mind. However, because of its repetition and frequent mention, we often find ourselves minimizing its real meaning, and that should not be. John 3:16 is a wonderful gospel in miniature. It describes at once the grace and love of God as seen in Jesus Christ who left it all in order that we might obtain life eternal. Luther called it "the little gospel." May I suggest to you that while little in size, it is great in magnitude!

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

Perhaps it has escaped your attention that in this verse there are contained ten prominent words. In my estimation these ten words have a mutual relationship and can be divided into five pairs.

I. First Pair: TWO OF THE PERSONS OF THE GODHEAD

A. God-Father. Many have the shallow notion that God is all wrath and Jesus is all mercy. Please consider that in John 3:16 all the love, glory, and sacrifice is attributed to God the Father. Paul writes in 1 Tim. 1:1; 4:10, that God is our Savior, i.e. He planned, He gave, and He sent in order to secure salvation for man. Paul writes in Rom. 5:8:

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

The love of God was seen in the incarnation of His Son, in His miracles and teachings, in His persecutions and trials, in the garden and on the cross. Do you realize that the greatest pain felt by our Lord at Calvary was not the hatred of the Jews, the insults of the Romans, nor the indifference of His own apostles; but rather the greatest pain was seeing the Father, for the very first time, turn His back upon the Son. Our question is "Why?" John records the answer: "For God so loved the world..."

B. God-Son. In Heb. 1:1-3 we read that Jesus was the expression of God, i.e. the exact representation, express image, the image of God's substance. Jesus came and expressed like no other could:

1. the LOVE of God, Jno. 3:16
2. the LIGHT of God, Jno. 1:18, and

3. the LIFE of God, Col. 1:16.

It was the Son that brought the final chapter to the scheme of human salvation and as Paul noted, it is by His blood that we are redeemed (Eph. 1:7).

II. Second Pair: EXPRESS FATHER'S ATTITUDE TOWARD THE WORLD

A. Loved. Do you realize that our love to God is different than His to us? I love God because He is the creator, the most wise, the most tender and compassionate. Now why did He love me? Because I was truthful, lovely, honest, and honorable? No, God demonstrated His love toward us "in that while we were yet sinners, Christ died for us."

Please observe that there are two kinds of love: Complacent Love and Benevolent Love. Complacent love by definition means "a feeling of pleasure." You love a beautiful person because you see something in him or her that draws out your love. Conversely, benevolent love means "a disposition to do good unto all." Such love is bestowed on people in whom we may not recognize any outward beauty, but we love them simply for the good that we may do them, or for the sake of character we hope to develop. Notice the contrast between the two:

Complacent Love	Benevolent Love
Intensive	Extensive
Partial	Impartial
Exclusive and Select	Inclusive and Universal
Selfish	Generous
Involuntary	Voluntary
Involves a Few	Whole World

My friend, God exhibited benevolent love!

B. Gave. Benevolent love always sacrifices, it always gives. God could not have loved if He had not given, for the words LOVED and GAVE go together. There could not have been such wonderful giving without such wonderful loving. There could not have been such wonderful loving without such wonderful giving. As a result God "loved" and "gave."

III. Third Pair: REFER TO OBJECTS OF DIVINE LOVE

A. World. This word is the most universal term in the human language. It is defined as "the whole of man that occupies the sphere." Such is the word used to indicate the object of His love. Yet, there is always that danger of being lost in the crowd. But when God looks to us He never forgets an individual. So He says:

B. Whoever. This word is also a universal term but with a difference. "World" is a collective universal term, i.e. it takes all men in the mass. "Whoever" is a distributive universal term, i.e. it takes all men out of the mass and stands them separate before God. Just think of the implications if "whoever" was left out of John 3:16. We would be prone to say, "Oh, He never thought of me." But when He said "whoever," that means you and me personally. "Whoever" is even better than your own name for perhaps there is another whose name corresponds with yours. So our Lord dispelled any doubt and said, "whoever."

IV. Fourth Pair: SHOWS PROPER ATTITUDE OF MAN TOWARD GOD'S LOVE AND GIFT.

A. Believe. God has done His part ("loved" and "gave"), and now man must do his ("believe" and "have"). John has properly been termed the Gospel of Belief. In 1:12 it is said,

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.

In 3:36 we see that this belief implies obedience:

He who believes in the Son has eternal life, but he who does not obey the Son shall not see life, but the wrath of God abides on him.

Yes, there is more to salvation than a simple mental acquiescence that Jesus Christ is the Son of God or that He is anybody's personal Savior. Christ is the personal Savior to him who obeys Him! (Heb. 5:9). And if we truly believe, we won't have any trouble repenting, being baptized, loving our neighbor and living as we should. Why? Because we believe, and believing, we obey.

B. Have. You have what you take! God gave His Son and John says His Son is the life. Therefore, if we obey the Son, we have the promise of eternal life. John observes,

And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son does not have the life. These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life (1 Jno. 5:11-13).

John's purpose is seen in four stages:

1. Should hear,
2. Hearing should believe,
3. Believing should live,
4. Living CAN KNOW!

V. Fifth Pair: POINTS TO THE EXTREMES OF HUMAN DESTINY — RESULT OF REJECTION AND RESULT OF ACCEPTANCE.

A. Perish. If writing to please men this point would be overlooked. I wish I could believe there is no hell. I wish hell would be unnecessary. However, what we wish really doesn't make any difference. Note passages such as Matt. 13: 41-42; 25:30; Rev. 21:8. Yes, those who refuse God's gift will depart into everlasting hell. A place of darkness, weeping and gnashing of teeth, and where the smoke of their torment will ascend forever and ever.

B. Life. On the other hand there is life offered to the righteous. Jesus said on one occasion, "I am the resurrection and the life" (Jno. 11:25). His purpose in coming was to bring LIFE. His purpose in dying was to give LIFE, and His purpose in the resurrection was to prepare LIFE. He said, "I go to prepare a place for you" (Jno. 14:2). What a great and wonderful place that will be. A place where there will be no night. A place where there will be no tears, no parting, and no sorrow. A place where we can be with God forever and ever and bask in the sunshine of His great love, a love that lies today at the very heart of the gospel!

TEXT AND TRANSLATION—(1)

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For about the past 100 years the field of textual, or lower criticism has been dominated by men hostile to the Textus Receptus — the Greek text from which the King James Version was translated. This dominance has been reflected in every English version since the 1885 revision, as well as in the mass of material written on the subject of textual criticism. A popular example of this critical enmity is the frequent assertion, "the text of the KJV is faulty." To such a charge as this I answer—HOGWASH!

At issue here is not something purely intellectual or academic. Rather, the subject is eminently practical. For example, what is the Bible student to think when he discovers Mark 16:9-20 has been removed from the 1946 RSV text; or that the NIV prefaces the paragraph with the statement, "The most reliable early manuscripts omit Mark 16:9-20"; or that the ASV and NASV carry a similar warning; or that the ASV, RSV, NASV, and NIV all raise suspicion about the genuineness of our Lord's utterance, "Father forgive them for they know not what they do." Similar examples could be multiplied. The newer versions almost seem to delight in giving the impression that the Greek text of the KJV is vastly inferior to their critical and eclectic texts. The doubts raised in the prefaces and marginal asides of the new versions are serious and must be addressed. To quote Miller, has the use of the Received Text (evidenced in the King James) constituted a reliance on "a Form of Text, which in a vast number of particulars, many of which are of great importance, has been fabricated by the device or error of men?"

Textual criticism seeks to "ascertain and restore . . . the very text of the apostolic writers . . . It aims to show, not what the apostles and evangelists might have written or ought to have written, but simply what they actually did write." (Philip Schaff, *Companion to the Greek Testament and English Version*, p. 343.) The rival schools of thought in this field are styled the Critical School and the Traditional School. Apologetics for the Textus Receptus comprise the Traditional view, while those antagonistic to the Received Text constitute the Critical School. What follows is a brief summation of the major fallacies of the Critical position, as well as a listing of the strengths of the Textus Receptus.

The Critical School

The Critical theory owes its fame and wide acceptance largely to the work of two English professors, B. F. Westcott and F. J. A. Hort; though much of their work was merely an assimilation and expansion of critical tenets previously promoted by opponents of the Traditional Text. Against Westcott and Hort's work (and the Critical Theory in general) I would like to advance four considerations.

1. Contrary to the popular view, it does not appear the W-H theory was arrived at through an unprejudiced examination of the facts, but resulted from a pre-conceived animosity against the TR (Textus Receptus). When only 23, before he ever studied the evidence, Hort (it is generally understood that Hort was the main impetus behind their work) declared the TR to be "villainous" and "vile". It is hard to believe that Hort brought an open mind to his work.

2. The work of Westcott and Hort depended heavily on the conclusions of men such as Lachman, Griesbach, and "the father of German rationalism" J. S. Semler. As Hodges notes, the roots of the critical theory "are to be found in rationalistic soil where hostility to the authority of the Bible also flourished."

3. In examining the W-H theory the student is jarred to discover that the entirety of their work constitutes little more than an exercise in *petitio principii*, i.e. begging the question. Again and again they assume the very thing to be proved. After his extensive study of the Cambridge professor's work, Edward Miller wrote "on studying and testing the Theory, the first thing that strikes a man of logical mind is, that he sees an ambitious and lofty outline, which turns out to be merely cloud reared upon cloud. There is no firm footing for the feet of an inquirer . . . There is abundance of considerations, surmises, probabilities, generalizations . . . but an array of facts strong enough to establish satisfactorily each stage in advance is wholly wanting . . . Proofs are required: and no real proofs are offered. Seldom indeed has a theory been advanced with so few facts for its basis."

4. It is a matter of record that while the Critical school still accepts Westcott and Hort's conclusion (viz. the relative worthlessness of the TR), they for the most part have rejected their premises (Genealogy, Conflation, etc.). Indeed, as Pickering concludes, the theory "is evidently erroneous at every point.

While the first two points are not of themselves a conclusive argument against the Critical theory, they certainly serve to raise our suspicions about it. It is the third point which carries the most weight and the student can only be impressed by the strength of this objection after he has considered the W-H theory for himself.

Of more immediate concern to most Bible students are the questions raised by modern versions on the last twelve verses of Mark, the bloody sweat of Christ in Luke 22:43-44, the account in John 7:53-8:1 of the woman taken in adultery, and so on. Are these passages spurious? And if the "most reliable early manuscripts" omit them, would it not be "unreliable" to appeal to them as Scripture?

The "reliable early manuscripts" referred to are the Codex Sinaiticus (Aleph), a 4th century Uncial discovered by Tischendorf in 1844, and the Codex Vaticanus (B). It was primarily Westcott and Hort who championed the exaltation of these manuscripts. They considered Aleph and B to be the true readings of the Greek text. Whenever Aleph and B differed from the reading of the Traditional Text, the traditional reading was set aside. The Critical school has followed this practice. That is why modern versions either

eliminate (cf. the New English Bible's handling of Jn. 7:53-8:1) or cast strong doubt on certain well-known passages—the passage is not to be found in Aleph and/or B. Despite the servile submission of the Critical school to these two MSS, there exists strong reasons for rejecting their supposed superiority.

1. Although Aleph and B both date from the 4th century, Schaff correctly states, "mere antiquity is no certain test of superiority, since the corruption of the text began at a very early date." As Pickering comments "The a priori presumption in favor of age is nullified by the known existence of a variety of maliciously altered texts in the second century."

2. The earliest extant MSS all come from Egypt, whereas the earliest MSS de facto were made on the north side of the Mediterranean (cf. Col. 4:16). The burden of critical scholarship is to objectively demonstrate that the MSS found in Egypt exhibit the true text, while the manuscripts which trace back to the area the apostolic letters were originally sent display a corrupted text. Conclusive evidence supporting this assertion has not been forthcoming.

3. In comparing the readings of Aleph and B in the Gospels, Hoskier discovered they disagree between themselves over 3000 times! Aleph and B disagree, on the average, in almost every verse of the Gospels. Such a consideration as this alone seriously undermines their credibility.

4. The number of manuscripts approximating the "pure" and "true" text of Aleph and B is embarrassingly small. Out of the hundreds of MSS which he had access to, Dr. Hort could cite only twelve so-called "Neutral" MSS in all of the Gospels. (Westcott and Hort, "Introduction", p. 171.)

The reliability of Aleph and B is nothing more than an unsupported pronouncement of the Critical school. Pickering's conclusion is right, "If these are our best MSS we may as well agree with those who insist the recovery of the original wording is impossible, and turn our minds to other pursuits. But the evidence indicates that the earliest MSS are the worst."

The Traditional School

It is a common notion that an apologetic for the Traditional Text is likely to also be a supporter of the FLAT EARTH SOCIETY. Such are the risks incurred when one seeks to defend what is thought to be indefensible. The arguments for the Traditional Text are sound. They demand a fair hearing.

1. It is a documented fact that the TR, more than any other printed edition of the New Testament "has been found to exhibit a form of text like that which exists in a large majority of all extant Greek manuscripts." (For this reason the Traditional text is also called the "Majority" text.) This is not a slender majority that is appealed to either. The extant Greek manuscripts (uncials and cursives) present us with a form of text which enjoys an 80-90% majority. As Hodges notes, "This is a fantastically high figure and it absolutely demands explanation." It is this majority reading that is seen in the TR and reflected in the KJV.

2. The 10-20% of MSS which vary from the majority reading do not represent a single unified text form. The

minority MSS (including Aleph and B) "disagree as much (or more) among themselves as they do with the majority." What the Critical school is asking us to believe is that the minority reading (which is actually quite chaotic) is the pure and thus preferable text. What they have never been able to explain, or introduce any evidence for, is how the corrupted reading (which they suppose the Traditional text to be) could have prevailed to the extent that it now appears in over 80% of all available Greek MSS. As Hills states it, "If the Traditional Text is late and inferior, how could it have so completely displaced earlier and better texts in the usage of the Church." For a corrupted reading to prevail to the extent that the Traditional Text has, there would have to have been an abnormal transmission of the text through the early centuries. Yet, there is not one shred of historical evidence to suggest such a distribution ever occurred. 3. The Traditional Text is unquestionably attested to by early authorities. Pickering cites Patristic evidence extending from the first half of the second century through the 4th century. In addition, Traditional readings are to be found in early codices (notably A and W) and the papyri. (Hodges reports, "in John there are no less than thirteen places where the new American Bible Society text has changed readings of the Nestle text back to the reading of the TR, mainly because these readings are now attested in P75.") Hills points out that early versions, chiefly the Peshitta Syriac, Sinaitic Syriac, and Gothic, also reflect the majority reading. The charge that the Traditional text is not to be found in early witnesses is blatantly false.

This paper has necessarily passed over much relevant material, as well as simplifying some matters which defy simplification. It is hoped that enough information has been presented to show that the doubts and aspersions heaped upon the Traditional Text are undeserved. In this case the liberal critics are most illiberal, in that their objections largely rest on an unscholarly rejection of pertinent facts which cannot be ignored. It is claimed that studies of the Traditional Text have disintegrated it; in fact, the studies have greatly strengthened it. The critical school is in a state of confusion. Doubt and skepticism haunt them. Some of their leading spokesmen have publicly expressed doubt that the genuine text of the New Testament is recoverable. For such a conclusion we can offer no sympathy. The case for the Traditional Text, reflected in the King James Version, is strong, sound, and worthy of our defense. Mark 16:9-20, John 7:53-8:1, 1 Tim. 3:16, etc. are not spurious. They are the Word of God. (To be continued)

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WAS ZACHARIAS PERFECT?

The text says, "There was in the day of Herod of the King of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Lk. 1:5-6). We have been told since no one is perfect or sinless, one cannot be righteous, that is of himself. This text established four irrefutable facts against false teachers. (1) The text says Zacharias and Elisabeth were both righteous, yet they were not sinless. (2) It also affirms they were righteous before God, and yet they were not sinless. (3) They walked in all the commandments of God, yet, who would argue they had never sinned? (4) They were blameless before God, yet they were not perfect in every way.

I insist that man does not have to be perfect to be righteous or blameless. It might be argued that the righteousness of Jesus had been imputed to them and therefore they were righteous for that reason. A casual reading of the Bible will show that Jesus had not been born. Any student of the Bible knows the entire remedial system was predicated on the shedding of the blood of Christ (See Heb. 9:15), however, this was God's part in the scheme of redemption and had not been completed at this time. Our text shows in the eyes of God people under the Mosaic law could be righteous. Our text sets Zacharias and Elisabeth apart from others. They were set apart because of something they had done; they had lived a righteous life! It was their conduct, which conformed to the will of God which made them righteous. The word righteous (Dikaios) is sometimes rendered "just". W. E. Vine, on page 299 of *Word Studies* says, "Righteousness is not said to be imputed to the believer save in the sense that faith is imputed (reckoned, is the better word) for righteousness. It is clear that in Rom. 4:6,11, righteousness reckoned must be understood in the light of the context, 'faith reckoned for righteousness' (vv. 3, 5, 9, 22). For in these places is eis, which does not mean 'instead of, but 'with a view to'. The faith thus exercised brings the soul into vital union with God in Christ, and inevitably produces righteousness of life, that is, conform it to the will of God."

It is obvious that Zacharias and Elisabeth were righteous, not because of what God had done, exclusively, but what they had done in conforming to his will. It is well that we observe the meaning of blameless. This word (amemptos) confirms the idea

that man, not God is the one who must act if he (man) is considered blameless. Trench says, "If amomos is the unblemished, amemptos is the unblamed. Christ was amomos in that there was in Him no spot or blemish, and he could say, 'which of you convinceth (convicteth) me of sin?' but in strictness of speech he was not amemptos (unblamed), nor is this epithet ever given to Him in the N. T., seeing that He endured the contradiction of sinners against himself, who slandered His footsteps and laid to his charge 'things that he knew not' (i.e., of which He was guiltless)." P. 103. Vine added this comment, "Blameless implies not merely acquittal, but the absence of even a charge of accusation against a person."

In the above scenario, please observe it was man, not God, who did the righteous living. Note, the pronoun "they" (They were both righteous) not God. Certainly, the only standard by which any person may be righteous is the standard of God. However, God does not give the plan and then do the living. Calvinist want God to GIVE the plan and then do the LIVING. I insist that man must do the living after God gives the PLAN.

Fellow Christians, I believe we have righteous people in the church today. I do not believe any of these people in the church today are sinless or perfect. I do not believe they know it all, but I do hold the position that God's word is plain enough that any responsible person may know right from wrong. Brethren, if the Bible is so complicated that one cannot know this much we would do the native in Africa a favor by permitting him to stay in ignorance! Yea, we would do ourselves a favor by not studying, because God would probably overlook our ignorance.

Friend, the text says one may be blameless, walk in the commandments of God and be righteous all at the same time. This does not demand perfection but it does demand dedication and determination.

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"WHO AM I THAT I SHOULD GO...?"

Jeffery Kingry
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These words came from the lips of Moses in Exodus 3:11. Moses spoke over 3,750 years ago, but his words sound familiar in the twentieth century. His words **and** the attitude they express belong to this age as well as to his. Have we not heard or felt in our hearts many times, "Who am I that this obligation should be laid upon my shoulders. There is a kinship in human nature which stretches across the ages. Moses was hesitant and initially did not believe he should be the one to go to Egypt for his Lord.

Life and all its prospects could have been smooth for Moses. He might have settled down to the soft life of privilege and ease in the house of Pharaoh. But, he was emphatic to the needs of his brethren who were oppressed and under bondage and it got him into trouble. Moses had been "burned" before by becoming involved in the needs of God's people.

"I'm Not Going To Ever Do That Again..."

That is what I said after spending over two and a half years in Annapolis, Maryland. It was not the work or the church there that made me decide to avoid another work like that — it was the **manner of support**. Anyone who has ever "raised support" and been dependent upon the U.S. Mail and the good will of several churches and concerned brethren know the insecurity and hardship of working under such conditions. The first year I was in Annapolis I lost over \$500 a month support. I found a job and tried to supplement our income that way. My family life suffered as a result. Doing the work of evangelism is a full-time job. With two full time jobs something has to be left out. It generally was my family and my own free time. The loss of income took me over two years to recover from. Those who have ever tried to do the work of evangelism without adequate support know what this is like. It is like trying to run and catch up with a bus while with each step someone drops a lead weight onto the burden you carry on your back. It is difficult enough keeping pace with inflation, a growing family, and taxes when one is adequately supported in a consistent manner and can stay in one place long enough to accumulate some kind of savings. With inadequate support, constantly fluctuating in amount it is well nigh impossible.

I determined that I had "done my apprenticeship" and henceforth would labor only in those areas that security could be assured. But... while the crises of men's decisions are always different in their particular circumstances, some principles are always true. One is the fact that Moses was brought to understand, as well as this preacher: A man must establish an affirmative concept of who he is and what God can do with him. We do not need to be the shadow of someone else's opinion, good or bad. We all have a foundation given us by our Lord of ability, character, and experience. We

can build on that foundation something of value, or with baser materials a life of less worth. The choice is ours alone to **make** (1 Cor.3:10ff; 1 Tim. 6:19). If we choose to take the easy **and** "secure" way **out** which "saves **our** life" we will lose it **in** the process. God's call is to need — wherever that need exists.

Milton, Vermont

Several years ago I held a meeting in Milton, Vermont. I was surprised and touched to find a church "made from scratch." In the isolation of the Northeast a congregation of God's people had begun from the work and teaching of a handful of brethren. They **had** no "full-time" preacher. No one was old enough in the faith to be an elder. They were poor. None of the brethren made much at all. But they are zealous and full of love for God and each other. I went home and wrote an article calling on a concerned brother somewhere to raise his support and move to help and participate with them in their work. That was 1976. Nobody went. Brother Keith Clayton, one of the first converts in Milton quit his job, raised support and began working very diligently in the community. The church grew from about 25 to close to 70 in the two years Keith worked. Keith is now moving to southern Vermont, near Bristol to begin a new church with a family he has converted. His work has already begun and is meeting with the same success he had in Milton.

Milton needed someone to "go." The number of contacts and work that had "backed-up" precluded even the best efforts of the brethren after work and on weekends. I thought a long time about it. All those who ever did anything great for God in the Bible had a willingness to listen to a greater call than the security of "staying at home." I want to do something good and great for the Lord. "Great works" are to be found in this day in the lives and souls of men. What shall be given or traded in exchange for a soul.

Therefore I am doing something again that I said I would never do. I am raising support. It is not even as promising this time as it was last. My family and I will be moving to Vermont the first of September. At the moment I have less than half of my support promised, and about two thirds of what I need to make the move. I will go whether I have the support or not. If necessary, I will labor with my hands as I have in the past till our needs are met. I have confidence in God's providence and the dedication and commitment of my brethren that those needs will be met. Can you help? I would be more than happy to send the names and addresses of brethren from every place I have ever worked. I can supply the names of men who know my work and teaching. The acceptance and recommendation of the brethren in Milton can also be passed along. I need your help. Can I hear from you?

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INDIA REPORT

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We left for India on April 21, 1980 for six weeks of teaching the word of God. We wanted to have classes with English-speaking Christians. By having the classes in English, we were able to cover much more material than having stop-and-go preaching using interpreters. Also, we knew exactly what was being taught—and how—in its entirety. Furthermore, we planned to concentrate on a few English-speaking churches in order to build some strong churches that could in turn sound out the Word.

We believe that we were able to accomplish our goal. We taught a series of lessons entitled "That Ye May Believe," from the gospel of John and a series from I John, "That Ye May Know" (Beasley); and a survey of the Old Testament, "Establishment and Characteristics of the Church," and "The Dangers of Apostasy" (Humphries). We believe that much good was done.

The first church where we taught was Malakpet in the Hyderabad/Secunderabad area. The second series of classes was at Kazipet. The church is Kazipet, in our judgment, has great potential. The congregation is made up mostly of school teachers and railroad shift supervisors. These brethren are well educated and capable of becoming very good students of the Word. They all, including the children, speak fine English.

We had small classes in our hotel room when possible, and taught many evenings at little congregations in and around Hyderabad. Some of the village congregations (at least six) have been meeting regularly for five years (since being established on John Humphries first trip to India). These brethren pleaded with us to stay and teach them more. The great need and limited time are both heart-breaking and frustrating.

We took turns getting sick, but we managed by the grace of God to keep our classes going. We are most grateful for the prayers of the congregations which supported our efforts and the prayers of our home congregations.

The Lord willing, and if family conditions permit, we would like to return to India in the fall of 1981.

We noted some things which caused discouragement among the Indian brethren. First, some who preach regularly seemed a little discouraged when we did not jump at the chance to support their pet-project (most of the Indian brethren converted by our liberal brethren had a pet-project needing support). We taught, explained, insisted, re-taught, re-explained and re-insisted that it was not our purpose, nor the purpose for which our support had been given, to financially underwrite evangelistic, benevolent or building construction projects. This, of course, needed to be discouraged among the Indian brethren. Faithful

brethren in India are holding the line against such and, in fact, refer to their liberal brethren as the "Denominational Church of Christ."

Second, for one to come from America to "preach/teach Christ," but, seemingly, be more concerned in proving that other brethren (American and Indian) are dishonest, untrustworthy, etc. was a source of some discouragement to faithful brethren. Also, a stay of only ten days or two weeks, **unless seriously ill**, seems hardly worth the expense, **of the Lord's money**, to fly to and from India. We are not discussing those who become so ill as to endanger themselves and thus **had** to return to the U. S. A. Such has happened to good men. If one continually (two or three trips in succession) gets too ill or too discouraged (and there are many things in India to cause westerners to weaken) to do the work it would seem a good idea to leave that particular work to the ones with "cast-iron" stomachs. It would not be amiss for congregations to ask "How long do you intend to stay?," and, especially, "How long did you stay on your last trip?," when support is requested.

In spite of physical discomfort (the summer, we learned, is not the time to be in India), the discouragement caused by the death of the Indian preacher (who was making arrangements for our classes) and other relatively minor problems, we feel that much good was accomplished through teaching and through the encouragement of being with brethren in Christ. We were especially happy to see, as we have mentioned before, that congregations established five years before were still meeting to worship and praise our God. We were also encouraged to learn that preachers who had lost their financial support from America were still preaching. It was good to know that their faith did not carry a "For Sale" sign.

Brethren, we earnestly solicit your prayers on behalf of the saints in India.

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PEOPLE PROBLEMS

All of us have some basic weaknesses when we seek for and try to arrive at truth. Francis Bacon once said that there are a number of things that hinder men from arriving at the truth on various subjects. "First," he said, "there is wishful thinking; second, personal prejudices; third, a failure to define terms; and fourth, the blind acceptance of tradition as authority." Dale Carnegie once said, "Men are not creatures of logic, they are creatures of emotion." I believe that what Mr. Carnegie said simply sums up what Mr. Bacon said. In this article we want to examine all four steps of the problem mentioned above and see what is taught in the Bible on these subjects.

Wishful Thinking

All of us, at one time or another, have been guilty of this, I am sure, to some degree. How many have wished that that friend or loved one who is so wed to denominationalism could be saved in that denomination? Knowing that they are fine upstanding people, it seems reasonable to us that God could make an exception in their case and save them. But, as we said, that is just wishful thinking. For we know that God has said in His Word, "There is a way that seemeth right unto a man; but the end thereof are the ways of death" (Proverbs 14:12). It might seem to us that all good moral people should be saved on the basis of their morality. But, Cornelius was a good moral man and yet he was told, "Send men to Joppa, and call for Simon; whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13-14). So, even though a person may be a good person morally, and though we may desire that he be saved, he must hear and obey as Cornelius did that he might be saved. All of our wishful thinking cannot get him to heaven on his good morals alone.

Personal Prejudice

You may say that this is not true in your case—that you are not prejudiced—and may be you are not. But if you are not then you are a very exceptional person.

What is prejudice? Mr. Henry Thayer defines it as, "an opinion formed before the facts are known, a judgment" (Thayer's Greek-English Lexicon, Page 540). Thus one who is prejudiced renders his decision without all of the facts. He favors or disfavors a person or thing without real evidence or facts. In the King James Version of the New Testament, the closest thing we have to the word "prejudice" is found in I Timothy 5:21. "I charge thee before God and the Lord

Jesus Christ and the elect angels, that thou observe these things without preferring one another, doing nothing by partiality." The word "preferring" is literally translated "prejudgment" in Nestle's Interlinear.

The worst thing about prejudice is what it produces. Even during the personal ministry of Christ, because of prejudice, men stopped their ears and closed their eyes to the truth (Matthew 13:15). If I have the attitude that I will not listen to or read what anyone says on a particular subject because I have my mind made up, I might discover it is because I am indeed prejudiced. A good slogan for prejudice is: Don't confuse me with the facts, my mind is made up.

A Failure To Define Terms

So often we are all guilty of this problem. Someone makes a statement and we automatically say, "that is not correct." However, when that person is given the opportunity to define what he has said, we see that we are in agreement with him. So often when we are reading a book or an article we come to a statement with which we do not think we are in agreement, and we lay aside the book or article without reading further to see if the author has defined his terms. We might also add that sometimes those of us who speak and write are guilty of not defining our terms so that others may understand them. It is easy for one to do so because he understands perfectly what he is trying to get over, but it may not be that clear to the one who is listening or reading.

You will note that in the teaching of the Lord there were things that his audience did not understand. However, those things that he wanted them to understand he defined for them and made an explanation of them. We would do well to follow his example. In John 6, for example, Jesus made a point that men would have to eat his flesh and drink his blood. Many of his disciples were upset and turned back and walked no more with Him. However, Jesus was not talking about his literal flesh and blood. But his disciples did not ask nor wait for an explanation. But notice what was said by those who stayed when asked if they would also go away. "Peter answered him, Lord to whom shall we go? thou hast the words of eternal life" (John 6:68). The results of not waiting or asking for an explanation meant that men were leaving the only one who could give them eternal life. The same is true today. Men turn aside from truth not realizing they are perhaps turning away from the very truth that they need to save them. This could happen to us if we have this attitude.

Blind Acceptance of Tradition As Authority

The word "tradition" is used in two different ways in the Bible. Paul used it in II Thess. 2:15 with reference to the teaching of the Holy Spirit. However, the sense in which we are using it is found in Matt. 15:2-3, where Jesus condemned the Pharisees for transgressing the commandments of God for the sake of their traditions. Some people think that because we have been doing a thing a certain way for a number of years that therefore it MUST be done that way or else we sin. For

example if we have always been accustomed to having the Lord's Supper BEFORE the lesson, we should not change and have it AFTER the lesson. But it is tradition as to what point in our service we have the Lord's Supper, Because we have always done a thing in a certain way (if it is a matter of judgment and not one of scriptural principle) that doesn't mean that when we do it another way we are sinning.

But let's look at the other side of the coin. We ought not have the attitude that because of the longevity of a thing that that infers authorization. This was the problem the Pharisees had They taught that if a man did not wash his hands before he ate that he sinned. They had made "authority" out of the traditions of men However, we need to understand that a thing is authorized in matters religious ONLY because God's Word authorizes it, and not because "we have always done it."

We Become Angry

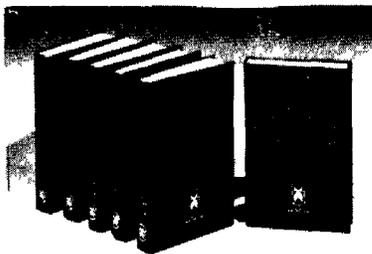
One thing that I want to add to Mr. Bacon's list is the above heading. It has been said of religion and politics that men become angry quicker of these subjects than any other. Sometimes if we become angry we do not hear what is said. We will not consider what a person is saying because we are angry with him. This ought not to be so. James said, "Let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).

Conclusion

Yes, because we are human we have all of the above mentioned problems. We all need to work on these problems and try to overcome them and try to arrive at the truth on every subject that involves our soul's salvation. For Jesus said, "... the truth shall make you free" (John 8:32).

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NEW CONGREGATIONS

PITTSBURG, PA—Beginning Sept. 7, 1980 a sound congregation made up of some college students, a family from Tomlinson Run in Georgetown, and a family from the Franklin Farms congregation in Washington, PA will begin meeting in eastern Pittsburg. If anyone knows of members living in or moving to the Pittsburg area please contact Mike Silva, 2047 Garrick Dr. Pittsburg, PA 15235. Phone: (412) 824-5843. The new congregation will be known as the Eastern Pittsburg church of Christ. Brethren traveling through the area are encouraged to stop and worship with this new congregation.

BRANDON, MS—Earlier this year a group of brethren left the Skyway Hills church in Pearl, MS because of a liberal element in that congregation. They are now meeting in the Rankin County Livestock Pavilion on Hwy. 80, across from the Crossgate Shopping Center. They are having about 25 to 30 in attendance and the preaching is done by the men of the church. The church's mailing address is P.O. Box 197, Brandon, MS 39042. Phone: (601) 825-3926. Services are at 10 AM and 6 PM on Sundays and 7 PM on Wednesdays. This makes two conservative churches in the Jackson area, Clinton Blvd. is on the West side, and Brandon is on the East. Both places are easy to get to via I-20.

CHARLOTTESVILLE, VA—If you know of those in or around Charlottesville who would be interested in forming a congregation of the Lord's church according to N. T. principles, please contact Terry Hunt Tooley, 1108 Stonefield Ln., Charlottesville, VA 22903. Phone:(809) 977-8173.

PREACHERS NEEDED

BLACKFOOT, ID—The church at Blackfoot, ID is looking for a preacher. Blackfoot is on I-15 between Pocatello and Idaho Falls in eastern Idaho. The population is 10,000. There are 11 members of the church here, four of which are men. The attendance averages around 25. They own a nice building and are presently able to pay a man \$50 per week. If interested contact the church at P.O. Box 158, Blackfoot, ID 83221. Or call Ray Mitchell (208) 785-6653 or Tom Mitchell (208) 684-4904. For those entering or leaving Yellowstone National Park from the west, we are only 130 miles southwest of the west gate. Stop and worship with us.

NEWPORT NEWS, VA—The church here in Newport News is looking for a preacher. It is a small congregation with 22 members and can offer partial support. Bro. Tim Kinzel is moving Oct. 1 to begin work with the German School Rd. congregation in Richmond. For more information about the work in Newport News contact Tim Quinn, 212 Larissa Dr., Newport News, VA 23601. Phone: (804) 599-5907.

JAMES A. BRUCE, 108 Birdie Hills Rd., St. Peters, MO 63376. After one year with this congregation we are greatly encouraged. We have for the past year been trouble-free, happy and growing. This has been accomplished through a joint effort of the members of this congregation, which has resulted in 24 responses. Of these there were 8 baptisms, 5 restorations, and 11 who placed membership. However, we are saddened that some have gone astray, and one family has moved away. We have set new records, both in attendance and contribution. For this we give God thanks, and all praise. At present our attendance numbers in the 70's. The fields are white in our area.

THOMAS ICARD, Rt. #2, Box 117, Georgetown, PA 15043. The Tomlinson Run Road congregation has just closed a 5 day summer Bible study on the subject of the Beatitudes with Bro. Jimmy Tuten. Our spring meeting was held with Bro. Ron Halbrook preaching on the deity of Christ. These meetings were attended well by members, visiting brethren, and people from the community, Bro. Glenn Young is to hold our fall meeting Sept. 22-28. The work here is encouraging with the congregation growing peacefully and brethren working in unity with each other. Our attendance runs about 150 for all services. At present the congregation is partially supporting nine preachers. 1980 has been an encouraging year with several baptisms.

RAYS CORNS, 123 Sunset, Gibsonburg, OH 43431. In a meeting at Cob Hill, KY July 14-20 hearts were made to rejoice with 2 baptisms and 2 restorations. I will not be accepting any more meeting work this year due to pending surgery.

A CORRECTION

In the May, 1980 issue of STS concerning the work in Sembach, Germany, Jack Miller's name was incorrectly listed as the contact for the congregation. The contacts for the church are Dennis Poyner, PSC Box 519, APO NY 09130 Sembach Military 7201/7015. Or Fred Gosnell PSC Box 2281, APO NY 09130 Sembach Military 7889.

Please Renew Promptly

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 XXI

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Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



PLOWING DEEP

My mother told my brother Connie and me years ago something well worth remembering as a gospel preacher. "Boys," she said, "If you're going to preach the gospel, plow deep." Both of us have always tried to remember that. Those raised in the country know full well what this means. Unless the soil has been "plowed deep" it is hard to raise a good crop. Shallow soil produces weak plants. Shallow preaching produces flimsy-legged Christians who always have to be coaxed, persuaded, humored, and coddled lest they curl up and die. Such are of little use in the house of God. It saps the energy of the rest to keep them going.

Paul said to Timothy in I Timothy 2:3 that a good soldier has to "endure hardness" and in the same writing (chapter 4:5) he says "endure afflictions" as a part of the work of an evangelist. The man who always wears his feelings on his sleeve and who is prone to have a martyr complex will not be happy nor very successful in the work of preaching.

Not Men-pleasers. A politician tries to please men. A preacher should not be a politician. Such a one is no more than a hireling. Paul, in Gal. 1:10 said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

A preacher will encounter many different kinds of people and situations in his work as a preacher. A man who is not willing to "plow deep" ought not to even start. Others will have to go behind him all the time and try to overcome the problem of shallow preaching. Young men, you will have to "toughen up" and grow a "thick skin" if you make it as a preacher. Otherwise

you will suffer many needless heartaches and you might get discouraged and quit. Always keep in mind that it is God you serve and not men. If the brethren are unwilling to accept "deep plowing", be ready to move on to a more fertile or receptive work. Shake the dust off, go on down the road and try another field of endeavor. There is no need to have a nervous breakdown. There is no record of Paul nor any of the other apostles ever having such a condition.

Timid Brethren. There will always be some who are afraid you are going to "run somebody off" and who will reach out and coddle the sinner, whether an alien or a devilish church member. These brethren are not timid at all, however, when it comes to rebuking the preacher. No fear seems to exist that they might run him off. They can and do show considerable "fire" when condemning open and plain speech. They seem to think that preaching in love is a mushy, emotional, insipid, and flat kind of thing. This reminds me of the present trend in law enforcement. The policeman knocks himself out to bring the law-breaker to the bar of justice and then the powers that be let the crook go and indict the police officer. This has happened to many preachers and elders all over the land.

Pressure Groups. Many times a preacher finds a pressure group in the church. If things do not run to suit them, they go and complain on the side to someone who is in a position to espouse their cause. Preachers, elders, and deacons ought not to allow themselves to become a "hit man" for those who will not endure sound doctrine. Issues of whatever kind should be met head-on and openly. No one should be made a "patsy" or a "scapegoat". Many a preacher and elder have experienced this type of thing. But where truth is at stake we must stand our ground regardless of who the opposition may be.

Once I remember an Episcopalian who was courting a sister in the congregation. He became very interested in the truth. He asked me to compare the Episcopal Church with the Bible teaching in a sermon. This I did one Sunday night. Several brethren turned pale, shifted in their seats, and kept looking at the clock. A deacon went out the door very indignant and said I was going to run that man off. I told the deacon the man had asked me to do it for his benefit. A little later on I baptized the Episcopalian but we nearly lost the

deacon.

Brethren, am I hitting too close to home? If so, maybe we need to examine ourselves.

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Editorial

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THE LORD'S WORK IN ITALY

Four years ago when H. E. Phillips and I visited Italy and worked among the brethren there, I was invited to return for some speaking engagements with the church at Aprilia (40 miles from Rome) where Rodolfo Berdini preaches and at Pomezia (25 miles from Rome) where Roberto Tondelli preaches. Since then brother Phillips has been able to make two additional visits as have several other American brethren who have a great interest in the work. My observations will be general and the result of my own impressions of the work. Some of the Italian preachers have visited in this country and several of them receive support from churches here to sustain them while they preach the gospel. It is hoped that these observations will prove useful to them, and encouraging and informative to other brethren who will rejoice to know of the work of the gospel in some other field.

More Open Doors

The first impression I have of the work is that many more doors of opportunity are open now than was the case four years ago. The number of preachers has increased. There now are many items in print in Italian to be used which brethren did not have available just four years ago. Daily, Sandro Corazza is translating and getting into print tracts, booklets, Bible class materials, a correspondence course, and the paper, *Sentieri Diritti* is now a 40 page monthly effort with excellent material and appearance and with ever increasing circulation all over Italy.

Also, there is significant work being done in radio preaching in several places now. Rodolfo Berdini already has two radio programs in the Lavinio area and prospects for a third one from a stronger station at Anzio. He is making many contacts through this work which have resulted in home studies. A few months ago he had a radio debate with a Catholic on the Lord's Supper, the Catholic having the approval of the bishop. The text of this debate was recently printed the *Gospel Guardian*. The first night we were at Aprilia, a 69 year old man was baptized and also a 22 year old man. The older man was a contact from the radio work. A five nights gospel meeting was planned in a community hall in Anzio in October with Rodolfo Berdini preaching.

Roberto Tondelli has a radio program from Pomezia which is beginning to establish contacts. Down near Naples at Poggiomarino, Vincenzo Ruggiero also has a radio program and the church there hopes to secure an hour of television time sometime this winter, a one-

time effort. At Trieste, on the Yugoslavian border, Gianni Berdini now has a 15 minute radio program on Saturday mornings paid for by the church there and while we were there he was granted 30 minutes on Sunday mornings on a stronger station, free, which program is to be heard again each Thursday night.

Added to the efforts of Sandro Corazza, Rodolfo Berdini, Roberto Tondelli and Vincenzo Ruggiero, all of whom are talented and experienced men, there is now the strength of three well trained and conscientious young men in Arrigo Corazza in Rome, his brother Stefano Corazza at Udine in northern Italy and Gianni Berdini at Trieste. These three young men spent some time studying in this country, acquitted themselves well and made many friends among brethren here. Also, Francesco Focci of Aprilia has been training for several years to prepare himself to preach the gospel. He is preaching at several places by appointment but is needed in the work on a full-time basis. He is married, has two children and is the son of one of the elders of the Aprilia church.

Places We Visited

Aprilia—I spoke 4 times here. Attendance ranged from 47 to 53 with a number of visitors in attendance each time. The brethren have made some improvements on their meeting place including the addition of a baptistery. It was a source of great joy the first night there to witness the baptism of the two men mentioned earlier. Rodolfo Berdini is a man of great ability. His knowledge of the scriptures and related subject matter is vast. When he could no longer countenance the multiplying innovations of the American missionaries, he began to work as a building contractor and with great success. When he gave up that work to devote full time to preaching again, he did so at considerable financial sacrifice. His car is 6 year's old, worn out and must somehow be replaced. At present his monthly income does not allow for such a payment.

The church at Aprilia appears to be on a good foundation and prospects for the work spreading in the Lavinio-Anzio-Nattuna area are very good.

Pomezia—Four years ago this work had just been started with 6 members from the Aprilia congregation. Now there are over 20 in attendance on Sundays. They have doubled the size of their rented facility and made some improvements with the members themselves doing the work. We saw many signs of spiritual growth among the members here. Roberto Tondelli is the capable preacher. Much strong teaching has been done both publicly and privately and this is evident among the members. Brother Tondelli speaks very good English and served as my interpreter at both Aprilia and Pomezia. My wife and I were also entertained in their home during much of our stay in Italy. They live at Lavinio in sight of the sea. My fiftieth birthday was celebrated while in their home, an experience never to be forgotten.

Rome—The Via Sannio church where Arrigo Corazza and his father, Sandro, work is contributing much to the progress of the work in Italy. Since Arrigo has been working full-time with that congregation, he has conducted a number for home studies and converted some as a result. Sandro spends much of his time

translating good material into Italian to be printed with equipment which he personally bought. He is also well along on a very thorough 24 lesson Bible correspondence course in Italian of which he is the author. The church there has its own meeting place and it is more than adequate for the present. One of the elders at Via Sannio has just retired from his secular job and is now donating his time to help in the printing work. The consequences of this work are far reaching and only eternity will reveal the amount of good being done. *Sentieri Diritti* is one of the finest looking papers I have seen and the effect of it is now being felt all over Italy. It was a privilege to speak at Via Sannio with Arrigo Corazza as my interpreter.

Poggiomarino—This congregation of about 45-50 is in the Naples area, about 200 miles south of Rome. The church owns its small but adequate meeting place. As is true at Via Sannio in Rome and Aprilia, the church here has elders. Vincenzo Ruggiero is the preacher. He is in his early to middle fifties, a man of learning and ability. He is most interesting to talk with since he has personally been involved in excavations at Pompei and in the general Naples area and personally found some inscriptions and artifacts in the region of what was called Puteoli in New Testament times. It was there that Paul landed on his way to Rome and where he stayed with the brethren for a week. Brother Ruggiero published an article on this in *Sentieri Diritti* and I have asked him to translate it into English and break it into two installments for *Searching the Scriptures*. We hope to have this ready before too much longer. The family of brother Ruggiero is a great asset to him. They showed us much kindness. It was my privilege to speak two evenings to the brethren there. It is my impression that the work is much stronger than it was four years ago when brother Phillips and I visited there.

As of the end of August this good brother lost \$400 a month support from one congregation and had not been able to replace it. This represents a great blow financially to this good man and his family. He did not really have as much support as he needed to begin with. While we were there his youngest daughter (they have two daughters and a son) was in the hospital with suspected appendicitis. His car is 11 years old and broke down on our trip from Lavinio to Poggiomarino. Transmission and brake repairs cost him \$350. Brethren, here is a knowledgeable, able and experienced man who is doing a significant work under tremendous financial pressure. H. E. Phillips, Truman Smith, Harold Fite, and others who have personal knowledge of this man and his work will verify what I am saying about his worthiness. He also has a radio program which is bearing fruit. We had dinner one day with one of the other elders and were impressed with his determination to keep that congregation standing for the truth. Brother Ruggiero also serves as one of the elders.

Udine—This congregation of 10 members is located in northeastern Italy in a city of about 100,000. The church has been under strong liberal influences but accepted Stefano Corazza to work with them knowing of his convictions. Their meeting circumstances are

not the best. They are not permitted by the owner of the room they rent to even put out a sign at the hours when they meet and during the week must meet in homes of members. Efforts to locate a more suitable place have not been fruitful yet. Stefano is not discouraged and is determined to do what he can to help the work in that area. His studies in this country were very helpful to him. An American service family with two children will soon be located near Udine for the next four years and plan to meet with the brethren there. They are originally from Mound and Starr in Nacogdoches, Texas.

Trieste—This city of 250,000 is on the Yugoslavian border. The church owns its meeting place in the heart of the city. Gianni Berdini has been working with them since February of this year. He also benefited greatly from his studies in this country. He publishes a monthly bulletin, and now has two radio programs, mentioned earlier in this report. I spoke for them on a Wednesday night when about 25 were present. Gianni was my interpreter. If the brethren here will stand together for the truth, much good can be done in this city. This part of Italy bears a much different appearance from the southern part of the country. The towns and cities resemble those of Switzerland and West Germany. Situated as Trieste is, radio work there is capable of opening doors even behind the iron curtain.

We were encouraged to see the congregations giving quite well and ready to bear as much of their own work as possible. Via Sannio in Rome, with 25 in attendance, plans to assume part of Arrigo Corazza's support the first of the year. Other congregations are giving well according to the number of members and circumstances and this speaks well for the future. All the preachers are laboring under the burden of a terrible inflation. It was 22% last year. Gasoline is between \$3.50 and \$4.00 a gallon. Food and housing costs continually rise. All of this needs to be taken into account in support of men there. It is my view that the men being supported there are working well and that progress is being made in that land where the intimidating presence of Catholic power and tradition is everywhere felt.

On our return, we came through London, England and worshipped on the Lord's day with the new congregation in South London where Brownie Reeves preaches. Though only a few months old, they have over 40 in Sunday attendance. It was a great pleasure to speak three times there and to visit with the Reeves family and the Phil Morr family, and in the home of the C. T. Joneses who are in England with Esso. Several have been baptized in the South London work in the last few months and follow-up of new contacts is resulting in many private studies. We found these brethren optimistic about the future of that work.

Indeed, "the field is the world." Let us labor "while it is day." One of the brethren who went to the airport in Rome to see us off said to me: "When you get back to America, tell the brethren that 'They of Italy salute you.'"

Please Renew Promptly!

**“Able to
teach
others also”**

Thomas Hughes

9208 Collingwood Rd.
Louisville, KY 40299



THE TEACHER

Much of what we have to say about the basic laws of teaching are ideas we have borrowed from one writer, Dr. John Milton Gregory, First Regent of the University of Illinois. These ideas set forth as 'Laws' were first published in 1884. Between 1954 and 1965 there were ten printings of the book. In the halls of learning in America this has a unique position.

Law number one has to do with people. The teacher is our subject. This is the law: "The teacher must know that which he would teach". Not a new principle at all as far as God is concerned. As a preview in scriptural comment consider the following:

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." I Tim. 1:7 is a comment upon the fact that we have not always had teachers in the church who knew what they were talking about. The previous verse lets us know that they were at one time 'of faith unfeigned' but have now "turned aside". In other words they forgot the message of faith and took off into areas of human wisdom. At least, that's the way we understand the thrust of those passages. Therefore Gregory's Law number one has a scriptural basis to it. Therefore I had better pay attention to this simple principle.

Nothing can upset a class and get it all unraveled like some teacher who leaves scripture and begins to expound in areas of human wisdom. Have you noticed that when that happens it usually is prefaced by the remark...." Well, I Think...." Which indicates, more often than not, 1.) that this particular point is not from scripture, 2.) hasn't been researched by the teacher or 3.) is a type of 'off the cuff remark to prove a position taken previously that cannot be upheld with scripture.

If this kind of teaching prevails, and sometimes it has, then we are off on the road to digression. On this first law hangs a principle of being right and right as God defines right, not as you and I do. It is so elementary and simple, yet quite often, it has been slighted and has directed away from Bible knowledge towards the smooth glib talker. For this the church has suffered.

The lesson of II Peter 2:1 certainly has an application here: "But there were false prophets also (see ref. of this in Matt. 7:15) among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, (so they were Christians . . . weren't they?) and bring upon themselves swift destruction."

And until they are rooted out, they bring a good bit of destruction upon the local flock of God. This first Law even has strong appeal to elders, for the command is that they be 'vigilant'. Now the obvious thing to be vigilant about is not the color of the paint on the building or if the carpet needs repairing but vigilant about teachers and what they are teaching.

If you turn that first law around it makes an interesting study in itself. Then in goes like this: What the teacher knows is what he is apt to teach. And with that we find ourselves back to the qualifications for an elder once more. "Apt to teach" was once described to me by an elder regarding why he did not place a certain man in a teaching position, even though he had much worldly ability "I don't know what he's apt to teach at all!" If more elders took that kind of care and concern the church of this century would have not had the heart rending strife that has plagued us since the late 1940's.

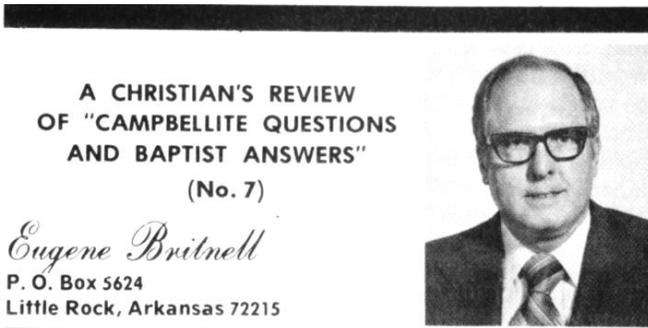
And all wrapped up in such a simple little law.

Now we don't begin to affirm that a Christian can not teach until he or she knows EVERYTHING about scripture. No one ever has grown to that level of knowledge, that I know of. Do you? Yet we are pleading for more than just superficial knowledge about scripture. That's surface knowledge. We are talking here about something deeper. The meat of the word (Heb. 5:12) and not the milk of the word. Though milk is absolutely essential at the early stages of Christian life. That's not our point. Our point comes after "study to show yourself approved" (II Tim. 2:15). All too often we note that there hasn't been enough of this study. We don't mean time spent in class absorbing by osmosis what someone else has already learned, but the driving desire to know God's Law. The "as much as in me is" sort of thing as described by Paul in his desire to get to Rome (Rom. 1:15). It's the same kind of drive you find in I Tim. 3:1 describing the 'desire' to serve as an elder. That's the kind of word that shows how you go after the knowledge of God's word. If you want to be an able and apt teacher. If you are able and apt.... you'll be excellent, be assured of that.

Along with the study of scripture should come a basic study of terms and words, of language and its use. At this point we almost begin to slip over into one of the later laws concerned with communication. What we are talking about here is basic understanding. This is the kind found within Proverbs 4:7 "Wisdom is the principle thing; therefore get wisdom' and with all thy getting get understanding." This is a redundant form of learning. It is repeated for the sake of being important to us as hearers. That's a repeat of what was said in verse 5 "Get wisdom, get understanding..

The getting of either of them is not an easy task. Self discipline is required. How much easier to graduate from high school than get that first degree from a University. The first is easier than the second and the third degree the hardest of all. That's in the world. But surely it has an application here. Growing on milk is easier than eating strong meat, yet that is what we are

to graduate towards if we are to be pleasing to God. It is quite discouraging to enter some adult class and see members of the Lord's body, who have been sitting in such a class for decades, tuned out and turned off because what is offered them is the same old milk diet they have been eating for years. The class is not always responsible for this lack of growth. It really falls upon the shoulders of the Pastors who do not lead to places where good food can be eaten. The second responsibility falls upon the teacher. If all he knows is 'milk' then that is the limit of his being able to teach. God expects more of us than that!



"11. 'Do the same steps that make one a Christian make him a Baptist, too?' No. Repentance and faith make him a Christian; but it takes New Testament baptism to make him a Baptist."

Again Mr. Taylor makes a distinction between a Christian and a Baptist. And again I would like to know why one should be both? Why not be just a Christian?

Repentance and faith never made anyone a Christian. It takes more than that, and he even has them in the wrong order. I know that Mark 1:15 says "repent and believe the gospel," but that was addressed to the Jews before the New Testament law became effective. They were to repent to God and believe the gospel (good news) of the coming Messiah. And Paul said that he preached "repentance toward God and faith in the Lord" (Acts 10:21), but that has one toward God and the other toward Christ. The Bible says that "godly sorrow worketh repentance" but why would one repent or be sorry who did not believe? It is neither logical nor scriptural to teach that one can repent before believing.

According to his answer, the only thing that baptism is for is to get into the Baptist Church. But since they deny that baptism is essential to salvation, then neither is the Baptist Church! Did baptism make Paul a Baptist? No, he said that he was a Christian (Acts 26:28, 29).

"12. 'If the gospel only makes Christians only, does it not require more than the gospel to make Baptist?' The gospel only does not make Christians. Paul said: 'Our gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance' (I Thess. 1:5). It takes the gospel and the Holy Spirit to make a man a Christian. It takes a Baptist preacher and a New Testament church to make him a Baptist."

He is wrong again. First Thessalonians 1:5 shows how the gospel was revealed, not what it does. It was revealed by the Holy Spirit and confirmed by his

power. Taylor contradicts Romans 1:16, for there we are told that the gospel is God's power to save. He is implying, as Baptists often teach, that it takes a direct operation of the Holy Spirit on the sinner to make him a Christian. The Bible does not so teach. The Holy Spirit worked through the apostles, and now works through their words in the New Testament.

I know that it takes a Baptist preacher and Baptist baptism to make one a Baptist, but the church doesn't make one anything. Another of their inconsistencies is in teaching that the church was established before the cross, and if so it could not have been a New Testament church, for there was no New Testament then (Heb. 9:16, 17). Where could one read in the Bible about a Baptist preacher and New Testament church making anyone a Baptist? Where is the book, chapter and verse?

"13. 'If a person can be saved and become a Christian without joining the Baptist church, is it not unnecessary—a useless institution?' No. A man may be born and live, as a savage used to do, without clothes all his life, but that does not prove that clothes are an unnecessary or useless thing. A man may live without hand or foot or eye or ear, but that does not prove that these are useless adjuncts to man's anatomy. Baptist churches are the most important institutions in this world; for without them the truth would fall to the ground, as they are the pillar and ground of the truth (I Tim. 3:15). Baptist churches, useless institutions? Nay, verily, they are the pillar and ground of the once delivered faith. They are the custodians of the ordinances (I Cor. 11:2). They are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment. Baptist churches are the only institutions on this earth of which the Lord Jesus is Head and who carry out His last commission as He gave it (Matt. 28:19-20). Baptist churches do not save anybody; but Baptist churches are the only churches on this earth that receive no one but the saved into their membership. Baptist churches will not take anyone to heaven, but a failure to belong to a Baptist church will cause many saved people to be 'called the least in the kingdom of heaven,' when they get there, because of their willful disobedience to the plain commands of their Lord (Matt. 5:19). Alexander Campbell said in his debate with McCalla: 'From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.' If Mr. Campbell told the truth, then this world would be without New Testament baptism and New Testament churches, if it were not for the Baptists. Mr. Campbell was not a Baptist when he used those words."

The question implies a sensible and inevitable conclusion. If, as they teach, one does not have to be a Baptist or in the Baptist church to be a Christian or to be saved, then what good is it? His illustrations about clothes or dismembered bodies are not relevant. Certainly one may live without clothing, or hands, feet, etc., but in this study we are discussing that which IS essential to salvation.

It is absurd for him to argue that Baptist churches are the pillar and ground of the truth. There is not one

thing taught by them, peculiar to Baptist doctrine and existence, that is truth. No, not one! Matthew 16:18 has nothing to do with them, for Christ never built a Baptist church. His church was in existence hundreds of years before a Baptist church was heard of on the earth.

He says that Baptist churches are the only churches that receive only the saved into their membership. I deny that. The Lord (who alone can make the decision) adds only the saved to his church — the church of Christ (Acts 2:47). Taylor tells us that one doesn't have to belong to a Baptist church to be saved, but those who do not are guilty of "willful disobedience to the plain commands of their Lord." I did not know that one could be saved while willfully disobeying the Lord (see Matt. 7:21, 22), and I still don't know it! And I don't know where the Lord gave any "plain commands" for anyone to belong to a Baptist church. Does anyone know of such scripture?

First Corinthians 11:2 doesn't help his cause any, for that was addressed to "the church of God" and not the Baptist church. Certainly the early Christians kept the ordinances of the Lord, just as true Christians and churches of Christ do today.

I'm not obligated to believe or endorse any statement made by Campbell. I'm reasonably sure that Campbell did not mean what Taylor would have us believe. In the days of controversy over whether baptism was by sprinkling or immersion, the term "Baptist" was often used with reference to those who immersed. The word did not have the more modern connotation. If Campbell meant that the present-day Baptist church dates back to the apostolic time, then he was as wrong as he could be. If Mr. Taylor wants us to believe that Campbell was in agreement with Baptist doctrine, then maybe they, not people in the church of Christ, are the Campbellites!

"14. 'And if no reference to the Baptist church can be found in the New Testament, is it not an unscriptural institution without Bible authority for its existence?' Wrong again Beloved. There were no other churches in New Testament days but Baptist churches. A. Campbell well and truly said: 'The church at Jerusalem was a Baptist church; the church at Samaria was a Baptist church'."

Why didn't Taylor quote scripture rather than Campbell to answer this question? The reason is obvious, isn't it? There is no reference in the Bible to the Baptist church, therefore it is unscriptural and without scriptural authority for its origin and existence. Instead of saying "there were no other churches in New Testament days but Baptist churches" he should have said that "there were no churches in New Testament days that were Baptist churches." Campbell probably meant that the church at Jerusalem was a baptizing or immersing church. One thing for sure, the teaching and practice of the Jerusalem church was unlike that of the Baptist church today. For example, a sign in front of the building where the editor of the "Baptist Challenge" preaches says they are "premillennial." The church at Jerusalem was not, for Peter preached that Christ was then king over the kingdom and sitting on David's throne (Acts 2:29-35). Baptist churches baptize

"because of" the remission of sins, but the church at Jerusalem baptized "for" (unto) the remission of sins (Acts 2:38). One enters the Baptist church by the authority of that church upon receiving Baptist baptism. People were added to the Jerusalem church by the Lord upon their obedience to the commands of the gospel — faith, repentance and baptism (Acts 2:47). (To be continued.)

TEXT AND TRANSLATION—(2)

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In his classic work **Studies In The Life Of Christ**, R.C. Foster wrote "Most of the differences seen in the Authorized Version and the American Standard Version are matters of translation and not of textual variations." While I feel that textual variations contributed a much larger role to the differences between the AV and the ASV than Foster may have realized, his statement does call attention to the two factors we must examine to determine the accuracy and reliability of any given version: Text and Translation. Was the Greek text used a reliable one, and were sound rules of translation employed? It is to the matter of translation that we turn our attention in this article.

On the question of Biblical translation there are two opposing schools of thought. One is that the Greek text should be translated word-for-word, as literally as possible: while the other school spurns the word-for-word method and opts for an idea-for-idea translation, wherein the unit of translation is the phrase or clause rather than the individual word. From the English Revised of 1885 and onward, it has become increasingly the case that "Word-for-word literalism has been largely replaced by 'dynamic equivalence'."¹ The editors of recent versions make no secret of the fact they have rejected the word-for-word method of translation. The "Preface" to the Revised Standard Version contains this statement, "And we cannot be content with the Versions of 1881 and 1901 for two main reasons. **One is that these are mechanically exact, literal, word-for-word translations, which follow the order of the Greek words, so far as this is possible.**" The New International Version translators echoed this view when in their "Preface" they wrote, "Therefore their first concern has been the accuracy of the translation and its fidelity to the thought of the New Testament writers. While they have weighed the significance of the lexical and grammatical details of the Greek text, **they have striven for more than a word-for-word translation.**"

This idea-for-idea versus the word-for-word controversy is not of recent origin. In the latter part of the 18th century, Woodhouselee analyzed these two methods and summarized by saying "According to the former idea of translation, it is allowable to improve and to embellish; according to the latter, it is necessary to preserve even blemishes and faults." Conservative scholarship maintains that the idea-for-idea view is a

corruption of the translator's role. Translating the "dynamic equivalent" has already resulted in versions which are nothing more than perversions. The idea-for-idea method poses a grave threat to accurate translation of the Scriptures. It is a threat we need to be alert to.

1. By definition the idea-for-idea method is not translation. In *Translation and Translations* Postgate writes "Translation is 'transference,' that is merely transport from one medium to another . . . By use Translation is limited to transference from one language into another . . . Paraphrase is a term in common use for changes of expression in an original in order to give it a simpler or more familiar form." Paraphrase — "n. 1. a restatement of a text or passage giving the meaning in another form, as for clearness; rewording." (Random House Dictionary.) Note, paraphrase occurs when a "reword" not the work is used. Modern translators are attempting to defend paraphrase as translation. In some instances their blatant interpolations cannot even be properly referred to as paraphrase, (cf. Acts 20.7 in Today's English Version). If definitions mean anything, the attempt to substitute paraphrase for translation is proven fraudulent.

2. The problem with translating the Biblical text idea-for-idea is simple: what if the translator gets the wrong idea and puts it into the text? Translators of secular works clearly recognize this problem. Again Postgate writes, "Fidelity to the spirit, it is said, has the highest claim on the translator ... but the spirit may be lost if the letter is disregarded." Alexander Pope, a translator of Homer wrote, "It is certain no literal translation can be just to an excellent original in a superior language; but it is a great mistake to imagine (as many have done) that a rash paraphrase can make amends for this general defect; which is in no less danger to lose the spirit of an ancient by deviating into the modern manners of expression." Embellishment is not translation, but this is exactly what results when the idea-for-idea method is adopted (for numerous examples of faulty paraphrase and embellishment in the new versions, consult Wallace's *A Review of the New Versions*). The idea-for-idea practitioners are prone to departures from the role of the translator. They end up functioning as transfusers, which is to become a traitor to the text and the proper rules of translation. I wonder how Enoch would have ended up if the "dynamic equivalence" folks had had a hand in his translation.

3. Consider the statements of these scholars as to what the proper role and function of the translator is. "By general consent, though not by universal practice, the prime merit of a translation proper is Faithfulness, and he is the best translator whose work is nearest to his original." (J. B. Postgate.) "We are primarily concerned with exactitude of rendering; we are 'literal,' our business is so to render the original that in its new form the writer of the original should have no quarrel with it but admit it to be the precise rendering of what he had written" (Hillaire Belloc). "The most indispensable of these qualities is a strict adherence to the matter of the original: without which, however

excellent the work may be, its excellence will not be that of translation" (John Keble). "The first and last duty of a translator is faithfully and idiomatically to reproduce the original, especially in dealing with the Word of God" (Philip Schaff). Wallace quotes Schaff as saying, "Faithful translation consists in the nearest possible equivalent for the words which come from the inspired organs of the Holy Spirit." "The conscientious task is to take the actual word of the original and transplant it unchanged, in the trust that any strangeness will disappear by time and use, and its meaning acquired by even the unlearned or unlettered reader" (R. C. Trench).

4. The preceding collection of statements from translators in both secular and sacred literature at tests that FIDELITY to the original is the first and foremost task in translation. The role of the translator is purely passive. He should be content to give as full and exact a reproduction of the original as possible. A good translation occurs when a re-translation would read as close as possible to how the original originally read. The task of interpretation belongs to the reader. Whenever the translator introduces interpretation into his text, at that point his work ceases to be translation and becomes a commentary.

5. The question of how to translate idioms is sometimes introduced as supportive of the idea-for-idea method.² Even in this area no sound justification can be found for a departure from literal translation. With idioms and figurative language the original sense must still be translated (cf. 2 Cor. 6.12 in the KJV), with the trust that the reader will find the equivalent, contemporary idiom. "The translator is bound to provide all necessary explanations, but these in notes, appendices or indices, and not in the text."

6. The danger posed by the idea-for-idea method is 'not imaginary. Recently the American Bible Society finished a project of translating the Bible into Chinese. On May 5, 1980 I spoke with Mr. Moses Hsu who served as Chinese "stylist" for the translating committee. When I asked if the Greek text of Acts 20:7 was rendered in the new Chinese version as "Saturday night" he replied, "Yes, the Today's English Version rendering have been followed." I don't know how many Chinese versions the average Chinese has access to. I certainly hope there is one which gives the literal translation of Acts 20:7. If not, any Chinese effort to restore the first century pattern concerning the eating of the Supper, which is based on this latest version, will be needlessly handicapped. This is an obvious instance of where translating treachery could directly contribute to a false interpretation of a Biblical text.

Since the Tower of Babel, when men of differing tongues wished to communicate, proper translation has been necessary. When translation is faithfully executed nothing is lost in the process. The great majority of direct citations of the Old Testament in the New Testament, app. 280, were taken from the Septuagint, the Greek translation of the Hebrew Scriptures. Both Jesus (Matt. 4:4,7,10, etc.) and the apostles (Acts 1:20, 2:17-21, James 2:23, etc.) quoted "from a translation. By using a translation which is faithful to the original, one which neither adds or absents, we can

be confident that what we are reading is indeed the word of God.

The intention of this and the previous article has not been to denounce the newer versions without qualification. Rather, this has been a response to the cloud of naturalistic critics (and those who have come under their influence) who 1) make claims for the newer versions which the evidence will not sustain, and 2) condemn the KJV (and the ASV) without qualification. Chesterton once said, "There is something highly maddening in the circumstance that when modern people attack an institution that really does demand reform, they always attack it for the wrong reasons." There are legitimate problems with the KJV; a notable one being the presence of archaic language. But archaic language is certainly no reason to consign the KJV to the bottomless pit! As Hills suggests, the problem of obsolescence could be easily remedied, "Perhaps the best way is to place the modern equivalent in the margin. This will serve to increase the vocabulary of the reader and avoid disturbance of the text." To attack the KJV because it is a literal translation based upon the Textus Receptus is to attack it for the wrong reasons. It is these two elements which constitute its strength! We ought not sink the boat when all we need to do is scrape off a few barnacles. The newer versions can be used profitably if used discriminately. But let it be clearly understood that we have absolutely no reason to apologize to anyone for our continuing use of the King James in teaching and preaching.

FOOTNOTES

1. "The Purpose of a Bible Translation" *Gospel Teacher*, No. 10, Steve Singleton.
2. E.g. "The New English Version — An Appraisal" *Firm Foundation*, Nov. 7, 1961, J. W. Roberts.

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Using Great Plainness
of Speech

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EXAMINING THE BIBLE

Today as never before, people in all walks of life have the least regard for the Bible as the infallible word of God. Every Christian, therefore, should endeavor to carry out Peter's admonition, "If any man speak, let him speak as the oracles of God ..." (I Peter 4:11). In this article we want to consider the reason why we respect the Bible as the Word of God.

"Prove To Me That The Bible Is God's Word"

This is a statement that we often hear from those who are not Christians, but who are interested in religion and interested in their own souls. The Bible was written over a period of approximately 1600 years. The forty men who were involved in the writing of it, (even though many of them wrote on the same subjects and lived hundreds of years apart) did not pen one single contradiction. The only reasonable explanation, it seems to me, is that there was a greater mind than man's behind it. The apostle Peter affirms this to be the case in II Peter 2:21. He said, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Not only was this true of Old Testament writers, but it is also affirmed by New Testament writers.

New Testament Inspired

The New Testament was inspired of God, or so affirm those who wrote it. "But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:10-11). Also, in Hebrews 1:1-2 we read, "God who at sundry times and in divers manners spake in time 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."

We Need To Approach It With Respect

In Exodus we read of Moses approaching the burning bush to see the amazing sight. God spoke to him out of the bush and because of God's presence, Moses was told, "put off thy shoes from off thy feet, for the place thou standest is holy ground." For us to approach the Bible, from which God speaks to man with any less respect 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 way for us, no inducements nor pressures can make us turn aside from doing God's things in God's way. No one can

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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 the "lamp unto your feet, and the light unto your pathway?"

We Must 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 kind, 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" (Isaiah 55:8).

We Must 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 mankind the responsibility of doing things that will not only please him, but will make man the happiest, we may rest assured that we will be held responsible for doing them today. No man nor organization can be held responsible for doing God's bidding, unless a sufficient guide or pattern has been given him. Paul said in II Timothy 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, being directed by inspiration of the Holy Spirit, tells us very plainly that if there is a good work that God wants done, He has completely furnished us to know about it through his word. If, therefore, I do not approach God's word as being all-sufficient, then obviously I will not allow it to direct my life so that I may go to heaven when I die. Thus error and confusion will be the result of trying to serve both God and man. And Jesus said, "No man can serve two masters: for either 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."

We Must Be Determined To Be Guided By It

If we are not willing to be guided by the Bible, 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 word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31-32). Peter said, "Seeing ye have purified your souls in obeying the truth..." (I Peter 1:22). Christ is truth, his word is truth, and through truth we are made free. To be united therefore, we must all seek for and be guided by truth.

Conclusion

Many are seeking some kind of unity today in religious circles. But it can never be attained unless we have the proper attitude toward God's word. We must be determined 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. **WILL WE DO THAT?**

MY SERVANTS THE PROPHETS

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LET US RISE UP AND BUILD Characteristics Of Leadership AS Seen in Nehemiah.

II. Endurance.

The second great key to leadership is endurance. This quality is seen over and over in the life of Nehemiah. First, his endurance was seen in his willingness to continue in prayer, because from the time he began to pray that the king might release him, which would allow him to return to Jerusalem, was a period of four months. Secondly, it was seen in his work in the face of opposition from Sanballat, Tobiah and Geshem once he got to Jerusalem. Thirdly, it is seen in the fact that once the walls were completed, he was willing to continue in Jerusalem to do the real job at hand, which was to restore the people spiritually. He was not looking for an excuse to leave Jerusalem and get out of the difficult situation in which he had now found himself. Once the walls were in place, it would have provided a golden opportunity for him to return back to the security of the palace. He could have justified this return in his own mind by saying to himself, "Well, I've done all I can here." Yet, as any real leader should, Nehemiah signed on for the duration and stayed until the work was completed.

True spiritual leadership has real endurance. The Christian race is not a "100-yard dash", but in reality is the "cross-country" course. When a group of men begin together to do their work for the Lord it is like the Indianapolis 500 on a very hot day, one by one the cars go smoking into the pits only to be pushed behind the garage in gasoline alley. The first teacher begins like a flash and then he or she has a problem in the class, and it is "So long." That one drops by the wayside and is useless. Another teacher may continue for a while doing excellent work. Then he becomes tired and discouraged later on, and so another one has fallen by the wayside. Finally, a third is really effective. So effective that he becomes consumed by a full-grown case of pride. The result is, that person as well becomes useless for God's cause. The real leader is the plodder who works at a consistent, steady pace, day after day, with **magnificent endurance.**

This plodder exemplifies "bull dog" tenacity. It is called "guts" by Bear Bryant, and it is what made LeRoy Jordan what he was. What was LeRoy Jordan? He was one of the smallest, but greatest, middle line backers in professional football. He was key man in the

flex-defense of the Dallas Cowboys in days gone by. The church doesn't need men in leadership who go up like rockets but come down like rocks. We need people: elders, preachers, Bible class teachers, and personal workers, who are like the fellow we went to school with some years ago. He wanted to run track so badly, even though he had no ability. His determination was so great that the coach let him run in the 5-mile race at one of the large track meets. The race was over, the winner had broken the tape, but he still had 2 laps to go. Still, he did not quit! He was so slow they had to stop all the other events and wait for him to finish the race. The crowd became so electrified by his determination that they gave him a standing ovation when he finished. He received twice the acclaim as did the fellow who won the race.

This is where character is revealed. Character is revealed in determination and endurance!. Reputation functions only when conditions are favorable, but character continues in the glory of the grind. Brethren, if we are going to convert the lost, a quick blast of knocking on a multitude of doors will seldom produce many results. What will do the job is the day in and day out plodding at teaching, teaching, and teaching. We find too many who want to run an ad in the paper one time and count the results. Leadership must see the job finished to the end.

Too many of us are like the church at Sardis in Rev. 3:2; "I have not found your deeds completed in the sight of my God." Oh, they had a name for big projects, but they were dead because they never finished what they started! It is fun to start a new project, or to undertake a new program, but there is no glory in beginning projects or programs. The real glory is in finishing the old ones. It is not difficult for the leaders to function in public before the people. Anybody can be turned on, hyped up and motivated, when the spot light shines on the pulpit, business meeting, Bible class, or debate. It is not difficult to function in the heat of the battle when the adrenalin is flowing. Real endurance can be seen, however, in the K.P. assignments of everyday life. Endurance is the glory of the grind, the ordinary moment. Nehemiah had the guts to stay with the job. Do we?

III. Strong Resistance To Opposition.

The handmaiden of endurance is resistance. Leadership must be resistant to opposition, but not to ideas. Nehemiah faced more opposition in six weeks than we face in a lifetime. Sanballat and Tobiah opposed from without. First, (4:1-6), it was scorn and ridicule: "What do these feeble Jews?" They were without worldly status and were the objects of laughter. When the devil laughs us out of the Lord's work, ridicule has won a victory. If leadership is not willing to face ridicule from the world, they are failures in God's cause. Secondly, (6:7-23), it was force. Taunts became threats, and sneers became plots. The early church faced intimidations and finally physical force to the point of death. Usually, we don't have to worry about force, because we give in on the first point of ridicule. It is only when we are willing to endure ridicule that force even becomes a possibility. Thirdly, (6:1-19), it was compromising brethren. After the

battle is almost won, the threat to compromise rears its ugly head. Shemiah is Nehemiah's Judas. He warns Nehemiah to give up and go back to the capitol. They called Nehemiah down to the plains to compromise. Nehemiah's message ought to be our message, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you" (6:3). If the leadership of the church today doesn't take the attitude of Nehemiah in the rebuff of compromise, all hope is lost. "Oh, we will not compromise the doctrine", is the cry of many leaders in pews across this nation. Yet, as we observe the cause today, we have stood firm against compromise with false brethren, but what about compromise with the devil? What about our **failure to give as we should?** What about our **failure to teach the lost?** What about our **failure to teach the church?** What about our **failure in regard to dedication and commitment?** What about our **failure in regard to discipline?** Maybe we stand firm in doctrine, but have we not compromised in other areas? Who are we trying to fool when we pick just one "issue" on which we are going to stand firm, and then neglect many other aspects of Christianity. This is the heart of Phariseism. These religious leaders of our Lord's day and time picked their favorite commandment and then determined one's entire relationship to the Lord on the ability to keep that particular commandment. "Teacher, which is the greatest commandment in the Law?" (Matt. 22:36). Is it not possible to single out one or two issues of the day and keep these as a test of fellowship while we totally neglect many other important teachings of the Lord? There are many areas which can be compromised by the leaders of the Lord's church today. All too often the chief compromisers are the leaders! What about the Bible class teacher who spends less than a hour a week to teach his or her class? Isn't that a compromising leader? What about covetous and materialistic brethren who give a few dollars a week when they could give much more? There are more ways to compromise than to bring in an instrument of music to the worship service. Listen to the response of Nehemiah to the three forms of opposition from without, (ridicule, force, and compromise): "Should a man like me flee? . . . I will not go . . ." That must be our response to the opposition of our cause today. This opposition comes often in at least four other ways.

First, criticism. Every time one stands to teach a class or preach the Word, he faces a room full of potential critics. This separates the leaders from the followers. Do you want to do the Lord's work? Then get ready for the point of the knife to pick the tender flesh in criticism. Every decision the elders make is subject to a review by all from the youngest to the eldest. Many times criticism can be helpful, but it should never be debilitating. Any congregation is certain to flounder if every time the elders say "we are going to move in a certain direction," and then at the first whiff of criticism cancel the plan. "Doesn't happen," you say. Well, it happens all over this land! For example: the Bible class program has a standard procedure to follow for discipline of unruly students in class. When a student is disruptive and the teacher

finds it necessary to use this procedure, what happens? BANG! Parents are critical! This is the moment of truth for leadership. Will they stand behind the teacher or will they back down?

Secondly, misunderstandings. Communications are difficult at best, and sometimes misunderstandings will occur. Can you, as a leader, shoulder it? I Peter 2:20, "what credit is it when you do wrong and suffer? But when you do right and suffer for it, this finds God's favor." Sometimes misunderstandings arise where there was no ill intent, and you as an elder, preacher, or teacher will suffer. Will you resign? "It wasn't my fault", we whimper. OK, so it wasn't. What difference does that make?

Thirdly, **pressure**. Prayer is offered, decisions are made, plans are revealed, and now it is time to begin the work. BANG! This is the response: "If you all do that I'm going to another church." Spiritual BLACKMAIL! We are continually aware of a world with political terrorism, violence, and hostages. Give in to terrorists one time, and the sanity of the world is at stake. Can't we recognize this when it happens in the local church? Personally, I have seen people threaten to leave the church over the temperature of the air conditioning system, color of the auditorium, drapes over the windows, and potted plants on the pulpit. Those decisions did not even involve important issues like a personal program, withdrawal of fellowship, and scriptural marriage and divorce, all of which usually are also points of pressure. Give in one time to spiritual blackmail and the elders have lost their authority to lead!

Fourthly, **discouragement**. Discouragement is leukemia of the spirit. Remember Elijah after the victory at Mt. Carmel? Evil was destroyed, right? No! The Queen was still out to kill him and evil was stronger than ever, it seemed. "Lord, I am the only one left." What he is saying in effect is this: "Lord, what are you going to do without me?" Of course, he was reminded of the 7,000 others that could be used any time the Lord needed them. The devil doesn't have to entice the leadership into adultery to render them ineffective. All he needs to do is get us under the Juniper tree, turn in our prophet's badge, and resign.

In conclusion, we remind ourselves that as leaders, if we are not being worked over by someone, maybe it's because we are not doing anything. The leaders ought to seek to avoid problems, but only as a means to an end. Too often the end objective of the leadership is not to have problems, never hurt anyone's feelings, and not to rock the boat. When such are the end objectives of leadership, they create a sad condition of gutlessness and will cause the church to fail. Our goal is to do the Lord's work, and that in and of itself will cause problems. Every time we say "Rise Up And Build, the Devil will say "rise up and oppose." Endurance and strong resistance to opposition are needed by every leader in every situation.

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Overseas Preaching Report

Wallace H. Little

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Read the report from Tom Bunting, who has been in Norway since June, 1980. If nothing else, it serves to remind us that some places are stony indeed. Although much work has been done in that nation by very capable men, Tom is "beginning from scratch". Seems like some have complained over this. But it ALSO seems like I remember a verse that says something about being not weary in well doing.

WE MUST TRY BY Thomas Bunting

During the time I was raising support for the work here in Norway, I received several letters of encouragement and I would like to share some of the quotations with you.

"a man is needed to carry on the work already started..."

"There is much work needed in Norway and many opportunities for good I commend you for your courage and determination to work in Europe. We need sound gospel preachers here and there are so few who are willing to take the step."

"We were delighted to receive your letter and learn of your plans to return to Norway. As you well know, Christianity in Norway needs all the help that can possibly be provided. News of a family coming to devote full time to the effort is just the spring tonic we need." ...

"Your desire to settle in Bergen, at least initially, is well founded but we prayerfully encourage you to consider Oslo as well. There is no full time missionary working for the Lord in this city today. This nation needs the Lord's word preached to it." Words like these encouraged us along the way.

It is a rather tedious task to raise money for the work of preaching the gospel and I must admit there were times of discouragement. But overall the brethren across the country responded generously, particularly the last 4-6 months before our departure. I do want to acknowledge in this public way my personal appreciation to all the churches and individual Christians who contributed to the work. There were so many people whom I need to thank for assisting me in raising support, some I know and some I do not know. I do feel that I should at least mention by name brother Connie Adams and brother Wallace Little who recommended me to many brethren and wrote concerning my plans in various publications.

It is most unfortunate the materials we had here in Norway some 10 years ago have been lost or destroyed, so that we find ourselves without anything in the Norwegian language. (Perhaps someone who has lived and worked here before may have some tracts in their possession.) In the absence of materials it is necessary for us to do a tremendous amount of translating, which takes a lot of time. I hope that we can get some materials ready and printed in the next few months to be used in personal work.

I saw an interview on T.V. recently of a prominent international figure. One of the questions asked by the interviewer was, "Are you not afraid of failure?" I do not recall from memory the exact answer, but I do remember this reply, "Nothing is accomplished unless you try, you must try."

How much this reminds me of the parable of the talents and particularly, the one talent man (Mt. 25:14-30). The one talent man had many faults, he surely made more than one mistake. But it does seem clear that one of his failures was that **he didn't try!**

The number of Christians here in Norway are few. The work is a trial of patience. Progress in the past has been slow, but no one denies the NEED for the preaching of the gospel HERE. Very little work has been done in this area of the world in the last 60 years. There is a language barrier to overcome. It is a hard field. There is not much to be said that would be any great encouragement for one to enter the work. But what will be accomplished if we don't try? We must try!

Everywhere I go in the area around Bergen I see a community that needs the gospel of Christ. As you go from community to community, one wonders, what might be the results if I should take residence here? Then you take out a map and there are thousands of communities in Norway with varying populations, I wonder—what would be the outcome if I should reside and work there (pointing a finger to a place on the map), or there, or there, or there, and there, and there, or even there and there. . . . There seems to be no end. There are so many nations, cities and small communities of this world without sufficient number of workers and in many cases none at all. Let us not be selfish with the precious seed but scatter it freely far and wide—some shall fall upon good and honest hearts. We need many more workers to enter the field of harvest.

I don't know how to determine success or failure in the work of preaching the gospel. But this truth surely cannot be denied—Nothing will be accomplished if we don't try! We must try!

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CAN MAN BELIEVE IN GOD? - #7

Royce Chandler
803 Sunset Drive
Danville, KY 40422

How does one explain the origin of a clock? **Did** it appear out of the air, result from an accidental explosion of gases and elements, or evolve **from** a primitive sundial? No sane man would accept **any** of these suggestions but would insist that a clock **is** the product of intelligent purpose, design, **planning**, workmanship, and engineering skill. Seeing the **logic** behind that explanation of a clock's origin, **so** we should see the logic in demanding the same explanation for the origin of our universe, that **mar-**velously precise and unerring cosmic clock from **which** our little timekeepers are modeled. If much intelligence and skill are needed to make the pocket-watch, **how** much more is needed to account for the universal clock?

Considering the intricate and superhuman complexity of the rain cycle, the never-failing rotation of the seasons, the structure and power of atoms, the DNA molecule, genes and chromosomes, the **human** eye (the entire body, for the matter), and the "laws" of nature; how can a rational man believe that they do not demand an infinite Intellect, Engineer, Mathematician, and Craftsman to explain them? Does one demand an intelligent cause for a pocket-watch but deny all rationality in trying to explain things far more complex and awesome?

In the name of education some have taken leave of their senses in suggesting that our world came about by a cosmic accident while never believing such an irrational explanation for the existence of their school building, automobiles, text books, and desks: the minor things require an intelligent purposer and maker, while the unfathomable universe can be written off as a lucky accident. Who can believe such folly? It takes a self-imposed imbecility and an intentional rejection of logic to say that God does not exist or that He is not responsible for the creation of all that is. Some are so highly educated that they haven't a lick of sense. Perhaps that is what David had in mind when he wrote: "The fool hath said in his heart, There is no God" (Psalm 14:1).

Can man believe in God? How in God's world can he help but believe?!

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ALTERNATE LIFESTYLES

Greg Litmer
334 Muntz St.
Hillsboro, OH 45133

Recently there has been a rapid rise in both publicity and acceptance of what has come to be known as alternate lifestyles. We are being asked to accept as good and harmless that which only 50 years ago people were ashamed to admit they were involved in. Such things as homosexuality and all the fringes that go with it, unmarried couples living together, and married couples living together in an arrangement contrary to God's law; living in a home that has no head and if it does have a head, it is the woman. All of these different things constitute lifestyles that are contrary to God's word and we are being asked to accept them and in some instances, to allow them to be taught to our children as viable alternatives to God's revealed way. In this article, we will deal with some of these lifestyles and seek to determine if they are good and harmless or sinful and worthy only of rejection.

In recent years there has been an increase of publicity and interest in the homosexual lifestyle. It has been brought to the forefront in an organized effort known as the "Gay Liberation Movement." How large a movement is this? Well, it claims 2.5 million members and included in its number are many influential and famous people from all walks of life, including politicians and entertainers. Those who in the past were ashamed—and rightfully so—of their actions are now being convinced to come out into the open, or out of the closet as they call it. There is an entire religious denomination made up of homosexuals called the Metropolitan Community Church. It was started by a former Pentecostal preacher and it now has congregations in almost every large city in America. Even in Cincinnati, for years known as a conservative city, the mayor declared a day as "Lesbian and Gay Awareness Day" in 1979. This day was meant to promote understanding of the problems peculiar to this lifestyle.

For years the leading psychologists have told us that homosexuality was a sickness. They were not able to put their finger on what caused this disease. But Christians denied all along that homosexuality was a sickness, and they did so on the basis of biblical teaching. Now the psychiatrists are calling it an "alternative form of sexual orientation." But, friends and brethren, the Bible calls it sin. It was for this very type of behavior that Sodom and Gomorrah were destroyed. Yet, homosexual religious leaders deny that such is true. In the book, *Our God, Too*, the founder of the Metropolitan Community Church denies that there was homosexual activity involved in the downfall of Sodom and Gomorrah. A reading of Genesis 19:1-10 will show that this simply is not true. If that passage does not describe a homosexual act about to be perpetrated, then I have no idea what it could be. But by referring to other passages, such as Numbers 31:17, Judges 19:25, and 1 Sam. 1:19, we can come to an

understanding of the meaning of the word *know* as it is used in Genesis 19:5, and clearly see that this was indeed a homosexual act and characteristic of those things that caused the city to be destroyed.

Widespread homosexuality is not something that has just come up in this generation. Ancient Greece was literally filled with it. Many of its well-known historical figures were blatant homosexuals. It was into this society that Paul walked as he entered the city of Corinth. This was an extremely immoral city, as illustrated by the fact that one thousand young women gave themselves over to prostitution for the Corinthian temple. Doing this vile thing in the name of religion. In later years, the apostle Paul would write to that church in the city, the church that he had helped establish, and in his letter he mentioned their former condition. In 1 Cor. 6:9-10, the Bible says, "Know ye not that the unrighteous shall not inherit the kingdom of God? 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." The New American Standard Version renders the term "abusers of themselves with mankind" as simply homosexuals.

Look at the group into which Paul places the homosexuals. He includes them with fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, and extortioners. There is no mention of homosexuality being a sickness, and there is no mention or implication that it is just an "alternate form of sexual orientation." Much to the contrary, homosexuality is included with other sins, because that is just exactly what it is, and the partakers of that sin shall not inherit the kingdom of God. Is that my judgment? No, it is the judgment of the Word of God.

Let us consider the growing number of unmarried couples living together as though they were man and wife. A recent article said that there are nearly as many couples living under that arrangement in California as there are married couples. We hear a lot about how these people don't need a piece of paper to prove their love and devotion to one another. How foolish can they be! Why, now we find people entering into this arrangement by drawing up contracts so they will know how to divide up their possessions when they split up. This is becoming a prominent way of life. Some of the larger and more popular denominations have actually begun to accept this "live-in" situation among its members and some have tried to disguise it by calling it a "Trial Marriage Program," but it is all the same thing and we are being asked to accept it as harmless and even beneficial for the emotional well-being of those who are involved. There is only one place to look to determine whether or not that is true, and that is to God's Word.

In Hebrews 13:4, we read a statement that is familiar to all Christians. There the Bible says, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." There we have a simple statement of fact, about which there can be no argument. The close intimate activity

engaged in by a husband and wife in the marriage relationship is pure and clean, sexual relationships outside of marriage are not. The only time that God permits sexual activity between two people is when they are married and the two people must be of the opposite sex. All other illicit sexual activity constitutes fornication and as such is a sin. Living together without being married is not a viable "alternate lifestyle," it is sin.

Even further, brethren, we hear a lot today about breaking down the old male and female stereotypes. We are being told that the burden for the support of the family should be removed from the shoulders of the man, that it is too much for him, and that the women should be told to get out of the house, hire a babysitter, and have a career equal in prominence to that of her husband. We are being told that young boys and girls should be taught that they have all sorts of options opened to them. For instance, that the man can stay home and clean the house and the woman can go to the office, bring home the paycheck, and be the sole support of the family. We are being told that there is no reason why the man should be the head of the house and that the woman might just be better qualified to assume that role. We are being told that there should be a merging of the roles and that there should be no difference between the responsibilities of the man and the woman, that we should all be viewed the same. But once again, that is not how God intends for it to be.

Certainly, God makes it clear in His Holy Word that he views men and women as equals in terms of His love for them and the availability of salvation to them (Ga. 3:26-29). But he also has made it clear that there are different roles and different responsibilities given to the man and the woman.

In His Holy Word, God has decreed that the man is to be the head of the house. In Eph. 5:23 the Bible says, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Today there is much talk among feminists and even sociologists that the man should not assume that role, that the woman has every bit as much right to assume that role as he does. They are wrong! Man is not free to relinquish the position that God has decreed he should occupy.

In addition, God has placed the responsibility for providing for the physical necessities of a family upon the shoulders of the man. In 1 Tim. 5:8 the Bible says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This idea of role reversal that is being advocated by so many today is not found in God's word.

But what of the woman? What is her function to be within the household? Well, I think that by turning to Titus 2:3-5 we can get a very good idea. There we read, "The aged women likewise, that they be in good behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." I

believe that the Bible teaches that the woman's place is in the home.

Just from these few verses that we have looked at, it is easy to see that there is a difference in the responsibilities given to the husband and the wife. And all of the sociologists, and the psychologists, and the feminists do not have the right to change that. This role reversal and push toward the neutralization of the different functions of the man and woman is not something that can find its seed in the Word of God.

The very use of the term "alternate lifestyles" implies a deviation from the norm and in most cases, a departure from what God has deemed right and proper.



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by Charles F. Pfeiffer

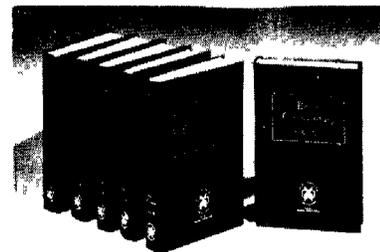
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WHAT CONSTITUTES FELLOWSHIP?

David D. Back
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Richlands, VA 24641

The Greek word KOINONIA is used 20 times in the New Testament and 12 of those times it is translated fellowship. The basic definition of the word is communion and is so translated four times in God's Word. It has also been translated communication, contribution, distribution, and to communicate, once each.

Much false doctrine and at best very poor judgment has been spread by the improper use of the word fellowship. We have those brethren that proclaim their suppers and such entertainment as fellowship, those who say as long as they are immersed for any reason we can fellowship with them for they are our brethren, and those who claim there is no fellowship as long as one does not contribute to the treasury, thus allowing them to worship with those in error when they please. But is this what God would have us believe? Just what does constitute fellowship?

Called By The Father

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Notice that what begins our relationship (or fellowship) is that the Father must call us. But then how are we called?

The apostle Paul writes in 2 Thess. 2:13,14 "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH sanctification of THE SPIRIT and BELIEF OF THE TRUTH; whereunto he CALLED YOU BY OUR GOSPEL, to the obtaining of the glory of our Lord Jesus Christ." (emphasis mine ddb). God calls us by the Spirit who searched the deep things of God and revealed them to the apostles, who in turn spoke them unto mankind (1 Cor. 2:9-13). This is of course the truth that sanctifies us. Jesus as he prayed in John 17 stated in verse 17 "Sanctify them through thy truth, thy word is truth." The only truth we have is the word of God. And we are told that we are chosen by belief in the truth. That we are called by the gospel the apostles revealed unto us. Can we say we have fellowship with our Lord and refuse to obey the words of truth? This reminds me of the words of our Lord in (Luke 6:46) "And why call ye me, Lord, Lord, and do not the things which I say?" Do we make mockery of our Lord? Why not obey the words of our Lord and begin your fellowship with him.

Is It Suppers And Entertainment?

In reading bulletins from time to time from our erring brethren persuaded to the ideas of human institutions being supported by the church treasury, I have seen them misuse many passages. But probably the worst I have ever seen was the using of Acts 2:42 to say that fellowship in that passage justifies the use of the building for such purposes as these. There was

no explanation, just the use of it. Brethren I believe in get-togethers, pot-luck dinners, and I enjoy entertainment, but this is not a gimmick we are to use to draw men to the Lord. Rom. 1:16, 17 tells us that the gospel is to be the drawing power to salvation, for therein lies the righteousness of God.

Brethren all we can hope to draw with food and entertainment are those the apostle Paul speaks of in Phil 3:18, 19. Their god is their belly and they mind earthly things. Let us not be guilty of this wrong. Jesus himself did not want any to follow after him because their bellies were being filled. In John 6 there were those that sought after Jesus not because they saw miracles but because they ate the loaves that were provided and were filled (verse 26). Jesus continues in verse 27 "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:" We need to be concerned with that spiritual food as Peter puts it in 1 Pet. 2:2 ". . . the sincere milk of the word, that ye may grow thereby:". Let us feed on the manna of God that we may have life through obedience unto it.

Fellowship is not a word to be trampled under foot in such a way. Acts 2:42 is talking about the communion they had with one another because of their relationship with God. That is that they labored one with another for the same goal to bring lost souls to Christ by the truth of the gospel. Take a look at Gal. 2:9 it is the same Greek word. There Paul and James, Cephas, and John extended the right hand of FELLOWSHIP to them, that they may go unto the heathen and the circumcised. The word means the same as in Acts 2:42. They said they stood behind them in their work, that they bid them God-speed. Again in 1 Jn. 1:3 the same Greek word is used both times. John tells them that he declares or proclaims the word to them so they can have FELLOWSHIP with them. This is not talking about feasting or entertainment. It is teaching us that those obedient to the word are now children of God and now are partakers together in the hope of salvation and we are working for the same cause, John continues to say that their fellowship is truly with God and his Son. Does this sound like the entertainment our erring brethren are promoting?

If you are involved in these tactics then you had better come out from among them. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Is Giving Into The Treasury All Of Fellowship?

The Bible teaches giving is a part of fellowship in passages such as 2 Cor. 8:4,5; Phil. 1:5; 4:14-16. But does the New Testament teach this is all that constitutes fellowship? The answer to that question is NO, as we have seen in other realms of this study.

In Eph. 3:7-9 the apostle Paul writes he was made a minister to ,preach the unsearchable riches of Christ. This in turn would make all men see the fellowship of the mystery that was hidden in God. Fellowship here has nothing to do with giving but our relationship to God. 1 Jn. 1:6 tells us we can say we have fellowship with Christ, but if we walk the worldly paths of sin we

are a liar and do not practice the truth. 1 Jn. 1:7 continues "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here the fellowship spoken of is that horizontal relationship we have with our fellowman. That relationship is established because of our common bond with God. The fellowship here is established not because of our giving but because of our obedience to the gospel.

This is nothing but a cop out for those who want to attend where they recognize there is error.

This Is The Sum

As Heb. 8:1 puts it ". . . this is the sum. . ." as we look at all the evidence. Let us not stand in the works of darkness but come out from among them. Think of the words of John in 2 Jn. 9-11 "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. If there be

any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." You are bidding these erring ones God speed through your misuse of the word fellowship. Let us swallow our pride and obey God's truth.

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THE NEWS LETTER REPORTS

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

News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

PREACHERS NEEDED

GONZALES, LA — The Southside church of Christ in Gonzales, LA (midway between Baton Rouge and New Orleans) is in need of a preacher. We have an average attendance of 35 to 40 and can provide partial support. For more information contact Dennis Stutzman (504) 644-4260 (after 6:00 p.m.), or Ronnie Martin (504) 622-2368 (after 4:30 p.m.). Or write the Southside church of Christ, P.O. Box 686, Gonzales, LA 70737.

BLUE SPRINGS, MO — A new congregation in the Kansas City area is looking for a full-time evangelist to work with them. We can supply \$300 per month support. We have access to other support. We are interested in someone to help us with the personal work. Please write P.O. Box 1053, Blue Springs, MO 64015, or call (816) 625-4711 during the day or (816) 229-2232 at night.

SALISBURY, NC — This congregation which has been in existence for the past two years is now looking for a full-time preacher due to the recent move of Bro. Hal Henson to Concord, NC. The church can provide \$250 per month in support. However, some of the churches that were helping Bro. Henson may be interested in continuing. Those interested should contact James H. Hand, Rt. 5, Box 347, Salisbury, NC 28144. Or phone (904) 633-1398.

SANFORD, NC — The church at Sanford which meets at 714 Hawkins Avenue is in need of a full-time preacher. If interested contact the church here by calling (919) 944-1409, (919) 776-0373, or (919) 775-7175

NEW CONGREGATIONS

CINCINNATI, OH — Plans have been made to begin a new congregation in the Fairfax area of Cincinnati by the first of October. Fairfax is located in the southeastern part of Cincinnati just

off I-71. Approximately 25 members from the Lockland congregation will serve as the nucleus of the new work. The church in Fairfax is the result of careful planning and diligent work. During the week of July 28 through August 2, a gospel meeting was conducted in a rented building in Fairfax as a work of the Lockland church. About 22,000 meeting announcements were mailed to the homes in the area, in addition to door-to-door, radio, and newspaper advertising. Dennis Allen and Mark Nitz, the preachers from Lockland, presented first principles sermons each night. The results

were encouraging. More than a dozen people from the community visited the meeting, three of whom were baptized. An additional sixty people have enrolled in the correspondence course offered through the mail-out. So the prospects for the new work are good. Bro. Dennis Allen will be moving from Lockland to preach for the new work. He will be needing some outside support. Any churches able to help Bro. Allen should contact him at (513) 821-7246. The brethren involved in this work request the prayers of faithful men that good may be accomplished as the gospel is spread.

CINCINNATI, OH — Word has also come to me that a new work is beginning this fall in the Walnut Hills section of this city. This new work will be meeting at 3625 Montgomery Rd. For more information contact Bro. Carroll Jordan at (513) 751-5067.

RICHMOND, IN — Beginning Sept. 1 a sound congregation will begin meeting here. Richmond is located on I-70 at the Indiana-Ohio border and has a population of 44,000. Bro. Larry Curry will be moving to help establish the new work. The nucleus of this effort will consist of ten people. If anyone knows of members living in or moving to Richmond please contact either Larry Curry, Rt. 4, Box 202A, Connersville, IN 47331, Phone (317) 825-7211, or Scott McCarty, Rt. 3, Liberty, IN 47353, Phone (317) 458-5395. Also Bro. Curry would appreciate hearing from any who would be able to contribute to his support. Brethren traveling through the area are encouraged to stop and worship with them.

WILLIAM B. WRIGHT, 246 Putnam Lane, Weirton, WV 26062. In searching through my attic I found 43 miscellaneous copies of STS. Those issues are:

Jan.	- '60, '61, '64, '66
Feb.	- '64, '66, '68
March	- '60, '62, '66
April	- '60, '62, '64, '66
May	- '65, '66
June	- '61, '62, '64, '66
July	- '60, '66
August	- '60, '63, '68, '71
Sept.	- '60, '63, '68
Oct.	- '63, '65, '67
Nov.	- '63, '64, '65, '69
Dec.	- '60, '63, '65, '67, '68

I am interested in an exchange of some sort that might result in another bound volume for me.

LARRY E. CHAFFIN, P.O. Box 473, New Philadelphia, OH 44663. I am looking for a 10" commercial lens. I am also looking for a used offset press. I am most familiar with Multilith 750 to 1400 series. If anyone has either please contact me at the above address or call (216) 343-4503. The work here is going well although it is slower than what I would like to see. We were able to rent a building the beginning of August and we have picked up more people to contact and visit because of that move. We have great hopes for the Lord's cause here.

REPORTS

CARLOS CAPELLI, Casilla 83, 1665—Joes C. Paz, Argentina, South America. Greetings! My family and I went July 15-26 to Mendoza City to help Bro. Venegas in the work there. I gave lessons almost everyday. Two precious souls were baptized and added to the church. We hope for more good results in Mendoza City. The work here at Jose C. Paz is encouraging with one recent baptism. We seem to be growing in spiritual maturity as well as in numbers. I have several studies going at present. Last Sunday we had 30 in attendance and our little meeting place could not contain them all. Pray for us!

J. B. GRINSTEAD, Rt. 2, Box 276, Horton, AL. Several months ago I began correspondence with M. M. Moses, a denominational preacher in Nigeria. Mr. Moses was president of "Evangelistic Society" made up of eight congregations and 278 members. Correspondence indicated he was interested in the truth. I wrote Bro. E. J. Ebong who lived 15 miles from Mr. Moses. Contact was made and several teaching sessions took place. At this writing 71 from that denomination have been baptized, including M. M. Moses, the group he preached for, a preacher from one of the other congregations in the "Evangelistic Society," and also four Seventh Day Adventists.

Bro. Ebong writes that Bro. Moses plans to remain in full-time work and needs \$150 per month support. They can also use teaching material, tracts, etc., especially Bibles. If you can help these brethren in any way please write E. J. Ebong, UYO Town church of Christ, P.O. Box 671, U.Y.O. Cross Village State, Nigeria, W. Africa. Or M. M. Moses, IKOT Ebat Village, P.O. Box 119 ABAK, Nigeria, W. Africa. I would suggest you write Bro. Ebong first and get details. I will be happy to supply any information possible. Also Bro. Leslie Diestelkamp has first hand knowledge of the work there. Remember the work there in your prayers.

H.L. BRUCE, 5108 Sherrill Dr., Amarillo, TX. I want to make known the progress of the Lord's work in Grand Junction, CO. The sound congregation there consists of a merger of the Valley church of Christ and the Mesa Ave., Church of Christ. Mesa Ave. was formerly a no-class group. These brethren got together and drew up a list of their differences. Then on Thursday nights for several weeks they would meet and study these differences. Through study, patience and prayer they were able to resolve their differences. Earlier in the year Bro. J. W. Hicks held a meeting and was able to convince a large portion of the brethren that Bible classes are scriptural. The two groups met together as one congregation for the

first time in June. I went there for a meeting in August and 74 were present for Sunday morning services. They have a nice meeting house located at 539 28 1/2 Rd. (at Mesa Ave.) in Grand Junction. Services are Sunday at 9:30 for Bible Study with worship at 10:30. Evening worship is at 6:00 and Wednesday night Bible study is at 7:30. These brethren are to be commended for their long, yet patient study of God's word. Paul A. Bruce who has been in Grand Junction for about four years is the full-time preacher. His address is 251 River Road, Grand Junction, CO 81501. Phone (303) 245-6978. Let me add that the work here at Pleasant Valley in Amarillo goes well. Several have been baptized and some restored recently. We now have six elders and seven deacons.

STEVE GOFF, 1744 W. 1375 N., Layton, UT 84041. The month of August was a very exciting one in the work here at Kaysville, UT. We had a very excellent meeting with Bro. Connie Adams. We had visitors present every night and we had one restored. The meeting resulted in two Mormon couples and one young Mormon boy promising studies with the members who brought them. During the meeting Bro. Adams and I drove to Salt Lake City to visit with the preacher for the institutional church there. We were able to discuss the institutional issues, and he attended that night and heard a fine lesson on authority. On the night the meeting closed we also rejoiced to see one man with whom I had been studying request to be baptized. Remember us in your prayers.

DAVID FRASER, P.O. Box 409, Gordon, GA 31031. Most of the readers know that Bro. Ray Coates of Macon and I have been involved in Bible studies at the Women's Penitentiary in Milledgeville, GA. I also have been able recently to gain entrance and teach classes at the Youth Development Center and also at the Women's Prison. We want to share with the readers the good news that on Sept. 2nd four boys were baptized into Christ. We are thankful that the Chaplain of the boy's prison is so cooperative with us in our efforts. We give the praise to God.

W. D. MEDLIN, Box 62, Pinehurst, TX 77362. The church in Pinehurst -Decker Prairie (Houston area) is now meeting in a new building on Hardin Store Rd. The building is located 1 1/2 miles east of F.M. 149. Services are Sunday at 10 a.m. and 6 p.m. Bible Classes are offered Sunday morning at 9:00 and Wednesday night at 7:30. Bro. Barry M. Pennington is the preacher. Phone 259-7588. Visitors are welcome!

DAVID GRIFFITHS, 1257-B Matthew Perry Rd., Key West, FL 33040. Christians traveling south through the Florida Keys this winter may worship with the Lower Keys church of Christ, located at 1609 Patricia St. in Key West. The congregation meets in a private home. If you are in the area call for directions at (305) 296-9764 or (305) 294-3042. This is the only sound congregation in the city. The congregation is a small one but is fervent in its desire to see the gospel preached in this hard and difficult area.

IN THE NEWS THIS MONTH

BAPTISMS	400
RESTORATIONS	134
(Taken from bulletins and papers received by the editor)	

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 XXI

DECEMBER, 1980

NUMBER 12

ABUSES

Don Martin

2920 New Hartford Rd.
Owensboro, KY 42301



One would have to be a recluse and completely out of contact with the world not to realize that there are many abuses in life. The burden of this article, however, is not that of establishing and substantiating the existence of abuses but to show a common, dangerous tendency of man in view of abuses. Man is prone to believe and claim that anything which is abused is wrong within itself. With the recognition of these abuses, man is also inclined to go to the other extreme.

Many of the problems relative to morality or immorality stem from this inclination. Many of the youth of our country are fed up with the hypocrisy of their elders, so they go to the other extreme—they become perfectly open with their shameless acts of promiscuity and debauchery. They are sick of their parents abusing morality and decency with their drinking of alcohol and commission of adultery; so they are prompted to smoke pot and use mind exploding drugs and live together in fornication — rejecting the institution of marriage because it is abused. They refuse the "old morality" and bring in their new morality (which is immorality — openness and shamelessness). The taxation of the American people is also often abused. The money taken from us by the government is, on occasions, wasted and misappropriated. Hence, some feel taxes are **ALTOGETHER WRONG**.

Again, allow me to reiterate the common, dangerous tendency of man: man often believes that anything which is abused is wrong within itself and with the recognition of these abuses man is given to going to

the other extreme. Now, let us make some spiritual applications.

The Local Church

Admittedly, there are abuses concerning the local church. Some believe that all there is to Christianity is assembling and partaking of the acts of public worship. To them, this is the totality of worship to God. Church buildings sometimes are abused. Buildings purchased with the Lord's money are used by some for facilities for recreation and social activities. On occasions, church buildings have even taken precedence over the preaching of the gospel. I am reminded of a recent (about 6 years ago) erection of a church building (edifice) in Texas which cost almost \$2,000,000 (1.8 million)!

Now, how does this common tendency of man come into play? Because of the abuses centering around the local church, some brethren are attacking the local church arrangement, as taught in the New Testament. They maintain **ALL** church buildings are wrong and that **ALL** social activities (not even involving the local church as such) are sinful (see Acts 2:46).

Church Discipline

By church discipline we have reference to a local church withdrawing from a disorderly member. The New Testament is plain in its teaching of withdrawing from those who walk disorderly (1 Cor. 5:1-11; Tit. 3:10-11; 2 Thes. 3:1). Paul taught, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6).

Notwithstanding this lucid teaching and command, there are those who oppose withdrawal. They claim that a church withdrawing from a member only increases problems. Usually, they can cite you instances in which withdrawal only caused division within the local church. They talk about how silly it is for a local church to withdraw from a member when all the member has to do is identify with another nearby church. Some local churches will tolerate all kinds of doctrinal and moral deviations simply because "withdrawing only compounds the problems."

Confessedly, discipline is abused. In some cases, it is not practiced right to start with. Instead of being a

final effort to restore the one at fault and maintain the purity of the church, it is the beginning effort (Tit. 3:10; 1 Cor. 5:1-11). Beloved, just because discipline is abused and, therefore, ineffective, does not mean it is **ALTOGETHER WRONG** and undesirable!

Benevolence

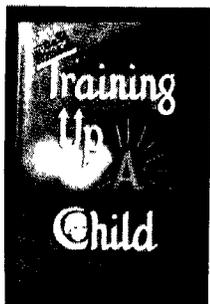
More and more are believing that the way to reach aliens is for local churches to become more benevolence conscious. They tell us that by filling alien's stomachs and clothing their bodies we can win them to Christ. "Brotherhood" benevolent programs for aliens are being made a part of the work of many "churches of Christ."

Truly, such is sickening and disgusting in view of the New Testament not authorizing local churches to assist aliens in this manner and institute brotherhood benevolent programs for aliens (Acts 11:28-30, 1 Cor. 16:1-3). Yet, there are those who are allowing these abuses in benevolence to blind them and cause them to go to the other extreme by allowing needy saints to go unassisted (if they had their way) claiming the local church has no responsibility **AT ALL** in the area of benevolence for needy, deserving saints.

You select the subject, whether it be the eldership, located preachers, plan of salvation, et cetera, and we can show you abuses. Correspondingly, we can cite you instances in which man has opposed the eldership, located preachers, plan of salvation etc. believing them to be wrong within themselves simply because they are abused.

Conclusion

Brethren, let us beware of this common and dangerous tendency of man. Let us not ever condemn the thing itself (when it is right) simply because it is abused. And let us never with the recognition of abuses go to the other extreme.



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Searching The Scriptures

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Editorial

Connie W. Adams

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EDITORIAL STEW

It has become customary as well as useful to write a column under this heading every year at this time. We begin by thanking our readers for staying with us through another year. It is the hope of all the writers that the material presented during 1980 has been edifying to all. Our writers donate their material in an effort to utilize this medium through which to extend their teaching efforts. Some of our writers have been with us since the paper began in 1960 and others joined the list during the early years of the paper's existence. These men have come to be looked upon as trusted friends as they have provided well-written material on a wide range of subject matter, and all with the intent to cause the reader to search the Scriptures. Not only are there "old-timers" among the writers, but we have a number of readers who have received every issue of this paper for twenty-one years. Our heartfelt thanks to all writers and to all readers whether you are an old-timer or a newcomer.

"ANSWERS FOR OUR HOPE" SOON IN BOOK FORM

From the very first issue of this paper, Marshall E. Patton has written a column entitled "Answers For Our Hope" in which he has ably handled the Bible questions which have been on the minds of brethren over the past two decades. Not only has his column provided a wealth of carefully prepared Bible information presented with wisdom and forethought, but it has served as well as a commentary on the issues and questions of the times. In addition to answering questions from readers, he has also prepared several series of articles on needed subjects. Cogdill Foundation is now in process of publishing this material in a hardback book. It will be indexed by subject matter and by scripture references to make it of the greatest use to readers. We cannot give you the exact price now nor the date it will be ready, but it is in the works now. Please do not send funds for advance orders. We will inform readers when it is ready. Watch for further information. We believe that Marshall E. Patton is one of the ablest Bible students of our times and are confident that the appearance of his material in this paper since it began has done much to enhance the good reputation the paper has enjoyed. He stood like a rock beside H. E. Phillips and James P. Miller through the birth pains and early years of the paper when issues needed definition and when the sophistry of false teachers needed to be exposed and the scriptures they perverted needed to be studied in their context. The present editor is much indebted to Marshall E.

Patton for his friendship, wise counsel, studious help and continued support in our efforts to carry on the work of **SEARCHING THE SCRIPTURES**. We are delighted that the material which appeared in our columns from his pen will be preserved not only in our bound volumes with their limited circulation but in book form for the study of future generations.

A DIFFERENT SONG LEADER EVERY NIGHT

At the risk of inciting the wrath of no telling how many, I wonder how and why the practice ever got started of having a different song leader every night in a gospel meeting. I remember when I first began holding meetings that brethren either used the best they had or sometimes sent elsewhere to borrow a good song leader for a meeting. Some congregations may be better blessed along this line than others, but frankly, I have seen very few instances in which such a practice did not hamper the singing more than it helped it. Every leader has his own style and cadence. A congregation has to make an adjustment every night under this practice. I have also noticed that there is often little, if any, thought among the leaders as to how the song selection may enhance the sermon. I have preached through whole meetings in which none of the various leaders ever picked up on the announcement of a topic, or asked if there might be some songs which would better fit the occasion. I have seen inexperienced leaders try out brand new songs on the congregation in the middle of a meeting, and that includes an invitation song which is totally unfamiliar, or else one which requires parts which are painfully absent when needed.

I have made it a point to ask elders at various places why they do this. The most common answer is that they don't want to hurt anyone's feelings by leaving him out? Does that apply to those who lead the prayers? Is this an admission that there are brethren in a congregation who are to be used publicly who are so childish that they might have a pouting spell if brethren try to help the meeting? We have heard a few brethren defend this practice and respect their judgment. But I have talked with a number of men over the country who have done extensive gospel meeting work and find that most of them regard the practice of a different leader every night as a greater hindrance than help. What a pleasure it is to work with a good song leader who selects songs which fit the occasion and which do much to stir the hearts of the brethren to greater service. A meeting is the time to put your best foot forward, including the song service. And while we are on the subject, why would brethren even consider using a brother as a song leader anytime whose life needs serious correction and whose faithfulness is marginal at best?

EPIDEMIC! EPIDEMIC!

In spite of preaching, writing and debating on the subject of divorce and remarriage, with all the week-end series and special lessons in classes and the efforts of godly parents to train the young, divorce continues to be an ever worsening problem among Christians. The law of God is trampled under foot, homes are wrecked, families are in turmoil, hearts are broken,

children are bewildered and God-fearing elders and preachers are often scorned by those whose emotions lead them to support transgressors. Over and over we hear it all across the land. The lives of elders, deacons, preachers as well as the rest are being torn apart. It has come to the point that when you meet an old friend of years gone by, you almost fear to ask about the husband or wife. "Oh, didn't you know? We are divorced?" Readers of this paper know that the editor firmly believes there is one scriptural cause for which a wronged companion may put away the offender. We would not penalize those who have every God-given right to make such a serious decision. But we continue to cry out against the permissive tide which seems to be inundating many children of God. I do not understand why elders and churches wish to coddle preachers who give out an uncertain sound, and in some cases a MOST CERTAIN false teaching which in effect calls evil, good and encourages sinners to persist in their sins. It is past time for faithful Christians everywhere to hold up the hands of godly elders, preachers and others who are trying Against increasing odds to maintain some semblance of purity among the Lord's people. The only vaccine that will successfully counter this epidemic is found in the charge "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). It would not hurt to ponder the next verse which warns of those with itching ears who seek preachers to scratch where they itch.

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ANOTHER BUSY YEAR

1980 has been a very busy year for the editor. Good health was enjoyed through most of it and we were able to conduct classes at Expressway as planned and to work in 20 gospel meetings between March and November. These meetings took us from Miami to the shores of Lake Erie and from Virginia to Utah and many places in between. In addition opportunity was given to preach the gospel in five cities in Italy and in London, England. We saw more than 40 souls obedient to the truth in addition to a good number at Expressway over the year.

1981 looms before us with 19 meetings planned and another round of classes through the winter months at Expressway. Classes are planned to deal with Catholicism, Mormonism, Jehovah's Witnesses, Masonry and two sections of classes on the book of Jeremiah. Meetings are set from Ontario, Canada to Florida and from Pennsylvania to California. In a later issue we will list the meetings by months for the benefit of any readers in those areas who might want to come.

In August, 1980, the work at Expressway was blessed with the arrival of Jerry Parks and his family to live and labor among us. He has been preaching for a number of years and has done excellent work in Ohio and Kentucky. He came here from the Kettering church in Dayton, Ohio. We knew Jerry Parks when he first began preaching in the Akron, Ohio area. We anticipate a long and fruitful association in the work in Louisville.

RELIGIOUS SUPPLY CENTER

With the exception of the ads purchased by congregations to advertise their locations and meeting times for the benefit of moving and traveling brethren, our only advertising client is Religious Supply Center of Louisville, Kentucky. Our business relationship remains as pleasant as it was in 1973 when they began advertising with us. Their business has steadily grown. There are several reasons for this. One is that they are well stocked. Another is that their store is next to a branch of the Post Office and orders go out the same day they come in. Another is the friendly, "down home" attitude of David Key, the manager, and his wife Phyllis, and Marie Ricks and Mary Catherine (Wimpy) Threlkel. They know how to fill your orders, carry on a friendly conversation, take your money in payment and let you leave feeling good about having spent your money with such good folks. They tell us also that one reason for the growth in their business has been their advertisement through Searching the Scriptures. If you think nobody reads this paper, just ask them. Remember that they can fill your needs for literature, tracts, good books (even books for children), Bibles, maps, film strips, projectors, communion supplies, and even fiber glass baptisteries. Think of Religious Supply Center when you are ready to order next time.

----- 0 -----
ABOUT H. E. PHILLIPS

Several readers have asked both brother Phillips and myself why we had several months in 1980 without material from him in the paper. Some are always quick to read something between the lines which is not there in the first place. During the past year, my beloved brother has battled health problems, stood by his lovely companion, Polly, through her sometimes serious health problems, and maintained a busier preaching schedule than was good for him. He has traveled much and has done much of his work when he was not up to par physically. He and I wish to assure all our readers that he is as much concerned for the future work of this paper as he has ever been. He has offered his apologies for not being able to write as much as he would like to. None of our readers could possibly regret the absence of his material from the paper more than I. Relax, brethren. There has been no breach between the former and present editor, of this paper. We stand where we have for many years as good friends and fellow-workers for the cause of our Lord. We happily anticipate receiving whatever material he is able to send and will have it right on the front page where it belongs. I am sure that thousands of brethren join me in praying for continued improvement in the health of both H. E. and Polly Phillips and that we may benefit from his timely writing for many years to come.

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**THE RESULTS
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In the first three chapters of Romans Paul shows that "all have sinned and fallen short of the glory of God." But in the later part of chapter three (3:21-31), he give the readers hope by telling of God's plan to make men righteous. Because of the sacrifice of Jesus, God is "just and the justifier of the one who has faith in Jesus" (3:26). An example of justification by faith is found in chapter four when Paul discusses, the justification of Abraham. In Romans 5:1-11 Paul turns his attention to the blessings or results that we have because we have been justified by faith. It is these blessings that we want to consider in this article.

Peace with God

"Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). A man who is still in a sinful condition cannot have harmony and concord with God, because sin alienates us from God (Isa. 59:2). But because our sins have been forgiven, so that we may be counted as righteous, we now have peace with God. The peace has been made possible through Christ. He made it possible to be delivered from the wrath of God (Rom. 5:9).

Introduction Into Grace

Paul continues, "through whom also we have obtained our introduction by faith into this grace in which we stand." (Rom. 5:2a). The word PROSAGOGE, translated "introduction" (NASB) or "access" (KJV), literally means "a leading or bringing into the presence of PROS, to AGO, to lead), devotes freedom to enter through the assistance or favour of another" (Vine, p.21). It is only because we have Jesus as our high priest that we can come into God's presence (Heb. 10:19-22). But this blessing like all the others is based on certain conditions. We have the introduction "by faith." It must be a faith which includes "having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Heb. 10:22). And we also must "stand" in this grace. The word "stand" being in the perfect tense implies that we once took our stand in this grace and we continue to stand in it.

Rejoice In Hope

Those who have been justified by faith "exult in hope of the glory of God" (Rom. 4:2b). Hope is desire plus expectation. The hope that we now have is of the glory of God. Peter says it is a living hope of the inheritance reserved in heaven for us (1 Pet. 1:3-4). Having such a great hope, we glory or boast.

Rejoice In Tribulation

It might be considered only natural to rejoice because we have the hope of heaven, but Paul adds, "we also exult in our tribulations" (Rom. 5:3a). Paul gives us the reason why we can rejoice even during times of affliction (5:3b-4). "Tribulation brings about perseverance." Overcoming the pressures of life helps to produce the good quality of patience within us (Jas. 1:2-4). Perseverance, in turn, brings about "proven character." While the KJV translates DOKIME "experience," the word means "approvedness, tried character" (Thayer, p. 154). By the perseverance of trials we pass the test and show ourselves approved before God (Jas. 1:12). But this proven character results in "hope." If our character is not approved before God and we know it, then we can have no hope of heaven (1 Jno. 3:20-21). But for these reasons we "exult in our tribulations."

Love of God In our Hearts

Because we have been made righteous, "the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Rom. 5:5). The proof of God's love can be seen in the death of Christ (Rom. 5:6-8). He died while we were helpless (5:6a). He died at the right time (5:6b; Gal. 4:4-5) He died for the ungodly (5:6c-7). He died as a demonstration of God's love (5:8).

Saved From The Wrath Of God Paul mentions another result of justification by faith when he wrote in verse nine, "Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him." Because of sin mankind was under the wrath of God. To the Gentiles Paul said, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness" (Rom. 1:18). To the Jew he stated, "But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). But now, Christ's blood has been shed as a propitiation to appease God so that we may be justified (Rom. 3:24-25).

Reconciled

Before justification we were enemies of God (Rom. 5:10a). But now Paul affirms, "we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life" (Rom. 5:10). The word reconcile means "to change from enmity to friendship" (Vine, p. 260). We are now the friends of God. Abraham was also the friend of God when he was justified by faith and works of obedience to God (Jas. 2:21-24). We shall be saved by Jesus' life as He ever lives to make intercession for us (Rom. 8:34; Heb. 7:25). "We also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5:11).

Conclusion

Are these great spiritual blessing yours? They cannot be unless you have been justified by faith. They, like all the spiritual blessings, are in Christ (Eph. 1:3). Are you in Christ (Rom. 6:3-4; Gal. 3:26-27)?

A BEAUTIFUL WORD TURNED SOUR

Norman E. Fultz
P.O. Box 423
Raymore, MO 64083

Just how sick-minded sodomites and lesbians came to be identified by the word "gay" is not easily apparent to me. *The American Heritage Dictionary Of The English Language, New College Edition* gives five definitions of the word "gay", the last of which is "**Slang. Homosexual.**" Of the other four, the only one even remotely suggesting anything at all about sexual activity is the fourth—"Dissolute, licentious." Yet somewhere along the way, that bunch of putrid perverts has so applied the word to themselves as to now practically monopolize it. Perhaps this is in part due to the fact that the sane and sensible segment of society which has such a revulsion to their "alternate life style" has just become reluctant to use a word which they so delightedly, publicly apply to their sinful mode of sexual expression.

I personally resent the fact that such a beautiful and expressive word as "gay" has been made so sour that youngsters cannot even hear the word nor use it among their peers without smirks and snickers as though the speaker were trying to infer something he was not actually saying. My *American College Dictionary* defines the word: "1. having or showing a joyous mood: **gay spirits, music, scenes, etc.** 2. bright or showy: **gay colors, flowers, ornaments, etc.** 3. given to or abounding in social or other pleasures: a **gay social season.** 4. dissipated; licentious: to **lead a gay life.**" Synonyms are listed as: "gleeful, jovial, glad, joyous, light-hearted; lively, vivacious, frolicsome, sportive, hilarious." Nor do any of these terms even remotely suggest homosexuality.

As we suggested above, perhaps the number four definition could apply to them. You see "dissipated" comes from "dissolute" which means "indifferent to moral restraints; given over to dissipation, licentious." This last term, "Licentious," is defined as "1. sensually unbridled; libertine; lewd. 2. unrestrained by law or morality' lawless; immoral. 3. going beyond customary or proper bounds or limits." Yes! Yes! this definition definitely applies to those reprobates. But I'm extremely doubtful that's what they mean by the term—but truthfully describe them, it does.

Of course, in their clamor for social acceptance, they seek to reject the appellatives which suggest they are dissolute, licentious, immoral. And in an effort to evade the Scripture's condemnation of their behavior, they will do as some did in the "Gays Parade" in Kansas City, June 21, 1980, crying out that "God continues to be alive and communicating to people on how to live today." They thus suggest a latter-day revelation of approval. Those who would declare the Bible's condemnation of their lifestyle are accused of promoting bigotry. Of course, any bunch of sinners who wanted to form a "community" could make the same accusation against any who condemned their sin. How about "the drunkards' community", "the thieves

community", "the liars' community", "the rapists' community" right along with the gay community?"

But the Bible, the word of God, condemns them nonetheless. Reverting to the dictionary definition, "licentious", we see them in the Bible term "lascivious", one meaning of which word is "licentious." See this sin condemned in Gal. 5:19, Eph. 4:19, etc. Their condition is vividly portrayed in Romans 1 as "uncleanness" (v. 24), "vile passions" (v. 26) and unnatural use (v. 27). For such behavior, those who so lived "received in themselves that recompense of their error which was due", and God "gave them up" (v. 24, 26, 28). This sin was prominent among the evils for which Sodom and Gomorrah were overthrown (Gen. 19:4-11). In the Mosaic period there was the simple declaration, "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel" (Deut. 23:17). The next verse calls them "dogs." In these verses, both natural (man with woman) and unnatural (man with man) illicit relationships are condemned.

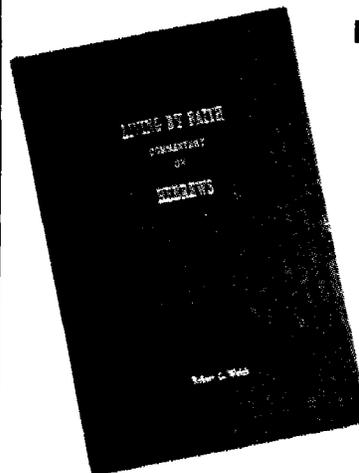
Since the homosexuals themselves speak of the heterosexual person as "straight", maybe instead of "gay" they should just be called "twisted" or "crooked", the obvious opposites of straight.

Some who would be benevolent toward the homosexual speak of them as "sick." They are sick all right—in the same sense in which all sinners are sick and for which the Great Physician came into the world. And they can be healed of that sickness just like other sin-sick souls can be healed—by coming to God through Christ (Jno. 6:44-45; 14:6) in gospel obedience which includes repentance of the sin (Acts 2:38; 17:30-31; Gal. 3:26-27).

HEBREWS

Living By Faith

Robert C. Welch



At last it's here. Faith and Facts Press has just finished Robert C. Welch's companion volume to his commentary on Romans, *Obedience Of Faith*, a commentary on Hebrews. This book is bound in hard back; 242 pages long. It consists of scores of essays on the difficult pas-

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LET US RISE UP AND BUILD

Characteristic of Leadership As Seen In Nehemiah.

IV. Self-Denial

Self-denial is basically self-control. There is no more necessary quality in a leader than self-denial or self-control. The question we will be looking at in this study is this: "Are you and the Lord in control of your life?"

This all important lesson is seen in Nehemiah 5:14-19. Here Nehemiah shows that the former governors laid burdens on the people by taking their food, money, and by domineering the people. In other words they ruled in such a way as to indulge themselves. "But I DID NOT DO SO, BECAUSE OF THE FEAR OF GOD. . . WE did not BUY LAND. . . ALL MY servants were gathered there for the work." Here is one of the most important principles of this study: to BE AN EFFECTIVE LEADER ONE MUST BE AN UNENCUMBERED INDIVIDUAL! Nehemiah was not interested in the pleasures of banqueting on the bread and wine of the people. He was not interested in the wealth to be obtained from the silver of the people. He was not interested in the buying and management of land. Well, if he was not concerned about pleasure, wealth, and land management power, what then was he interested in? GATHERING ALL OF ISRAEL TOGETHER TO DO THE LORD'S WORK (5:16)!

One of the great tragedies of our generation in the church is the attitude that "I want to be financially free and independent of the brethren." To do this, leaders, preachers, elders, etc., have in turn set up businesses that make profit selling to the very ones from which the preacher wants to be free. There is nothing wrong with the preachers "making tents" as did Paul. Yet the abuse of this is wrong, and in fact, is exactly what Nehemiah says he did not do. Nehemiah said he did not use the people with whom he was working for his own gain or profit. Instead, Nehemiah says he was busy doing what he came to do in the first place: gathering Israel together to rebuild the wall. Brethren, can there be a clearer lesson in all of God's word to demonstrate to us that those that lead have no business becoming wealthy at the expense of those that they are seeking to help? We need to see this lesson in our work and concentrate on rebuilding the walls of Zion rather than signing up new distributors for our business. How many preachers, teachers and elders have become so encumbered in the business side-lines that the Lord's work has suffered? Men taking full time salaries oftentimes take on devoting

themselves to everything but full time studies. They have developed into salesman and everything else other than for what they were hired. How can we preach about the sin of materialism from the pulpit in gospel meetings, while we spend hours in the living rooms of brethren telling them how rich they can become and how they too can drive a company Cadillac?

Brethren, we fail today because too many of us are burdened down with all the very functions that Nehemiah rejected! A mass of Scripture speaks forcefully to this simple fact that we need to understand. First, Heb. 12:1, . . . "let us lay aside every ENCUMBRANCE and sin which so easily ENTANGLES US, and run with endurance the race that is set before us." Secondly, 2 Tim. 2:4, "No soldier in active duty or service ENTANGLES HIMSELF IN THE AFFAIRS OF EVERY DAY LIFE. . ." Thirdly, 2 Peter 2:20 speaks of those who escape the defilements of the world only to become entangled again in them. There are basically three ways in which leaders can become entangled and encumbered:

First, in materialism. As we view the documentaries and read the news accounts of the primitive cultures that are starving to death across the world, one factor impresses our minds. Such an existence reduces life to its more basic essentials. The danger of a highly technological and affluent age is the excess baggage of materialism. Material possessions breed status, and stature breeds pride. Leadership that is concerned about material values will fail in a spiritual kingdom. "Know ye not that friendship with the world is enmity with God." "No man can serve two masters, God and mammon." A materialistic leader who wants to drive the most expensive type of car will seldom truly sacrifice his pleasure to give to the Lord so that lost souls can be reached. This type of leader will be more worried about hurting feelings than in saving souls.

Secondly, in service. Not only can we become encumbered and entangled with the love of material possessions, but we can also become so entangled that we have no time left to give to the Lord's cause.

Time is probably the most valuable commodity we have in this modern age. Success in the world takes time, effort and energy. When worldly success becomes our God, we will have nothing left to give to the Lord. The church today is failing because **NOBODY HAS TIME TO REBUILD THE WALL!** Some are eating the bread and drinking the wine of their own pleasures. Some are striving for the silver to be gained. Others are buying land, and the result is that **EVERYBODY** is too busy to lead. Find a congregation where the leaders are too busy in business, and you will find a dead church. But it was not so with Nehemiah because he refused to become involved and entangled in these **NON-ESSENTIALS**. When Paul called for the Ephesian elders to meet him at Miletus, had they been most elders of today's congregations, they would have been too busy to come! Many of our would-be leaders are too busy: too busy to visit; too busy to pray; too busy to even be concerned about all the things they are too busy to do. We have become so entangled in the world in which we live there is no time for the Lord.

Yet, there is another facet of this problem of time which deals not with those entangled with the world, but with those who are sincerely trying to serve as best they can. Usually, in every congregation many are caught up with the worldly encumbrances and the work falls on the shoulders of a selected few leaders. Now, how are they going to functionally carry the work load of all the others? The answer is we must properly understand the function of decision making: **HOW AM I GOING TO USE MY TIME?** It involves the constant process of decision making, of choosing between many things, any and all of which might be good. This, in turn, involves a choice between the GOOD and the BETTER. Every time we select a Better thing, 40 other **Good** things must receive a NO! There may be things which would be helpful and beneficial, but which do not fulfill the **number one objective** of leadership. Therefore, the effective leader must select between the better things and the best. In this way we can all become prepared to work with both hands and accomplish the Lord's will. Every leader must be able to make the correct decision between the Good, Better, and Best. Martha was doing a good thing as she prepared a meal for the Master, but Mary chose the BETTER part as she sat at His feet to hear every word from His lips. The church will die under "spiritual Marthas" who have not learned how to make the decision of leadership. This is why it is so important for every part of the body to function in its place. In Acts 6, if the Apostles had left the teaching of the Word and prayer in order to serve tables, then Satan would have been the victor. Spiritually each leader must function in his correct place, just as do the members of the physical body. A would-be Bible class teacher who manicures his/her lawn and then rushes through a lesson preparation is no leader. A would-be preacher who forsakes the preaching and teaching of the Word in order to make money is no leader.

Thirdly, in desires. Not only must we be in control of our time and material possessions, but we must manifest self-control in our desires. Sometimes the temptations we must necessarily be faced with in our attempt to maintain purity seem oppressive. However, another principle of leadership is to understand "OTHERS MAY, BUT I CANNOT!" To know what one cannot do is to appreciate self-control. To know that if I am to lead I cannot desire to fill my mind with lustful thoughts. To know that if I am to be pure in heart, I cannot desire to go certain places and see certain things.

In conclusion, we need to see the necessity of stripping our lives down to the essential elements and not to become entangled with the world. Worldly success takes time. Spiritual leadership takes time. To be a Spiritual leader as was Nehemiah, we must have one objective in mind: "GATHER TO WORK."

A CHRISTIAN'S REVIEW
OF "CAMPBELLITE QUESTIONS
AND BAPTIST ANSWERS"

(No. 8)

Eugene Britnell

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"15. 'Is not the Baptist church a human organization deriving its name from, and built upon, the ordinance of baptism?' No. The name Baptist came from heaven, for God called John a Baptist. Baptist churches are built upon the one true and tried foundation, Jesus Christ, that the gates of hell cannot shake (Matt. 16:18)."

I deny that the Baptist Church came from heaven! The man doesn't live who can find the scriptures which so teach. Again he is wrong in saying that God called John "a Baptist." He was "the" Baptist—the only one. And what does John's name have to do with the Baptist Church? He was not a church, nor did he build one.

According to Baptist doctrine, the church was built before Peter made the confession which became the foundation upon which Jesus promised to build his church. So they have the church built before the foundation was laid. Just another Baptist error.

It is true, as the question implies, that the Baptist denomination is built upon the ordinance of baptism. Without baptism, there could not be a Baptist nor a Baptist Church on the earth! Speaking of baptism and church membership, the Baptist Manual by Hiscox says: "And while they cannot become members without baptism, yet it is the vote of the body which admits them into its fellowship or receiving baptism."

"16. 'How then can it be the household of God or church of the New Testament, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone?' Easily. Baptists alone claim Jesus Christ as the Founder and Head of their churches. All others have human heads and human founders. Baptists alone demand that every one received into their fellowship shall acknowledge the Lordship of Jesus and that He is Head over all things to His churches today. Campbellites have ruling elders usurping the Headship of Christ; and invest their ministry with episcopal authority in receiving members, thereby destroying the democracy and brotherhood of their members. Baptists only acknowledge the headship of Christ in all things."

When he says that Baptist churches alone claim Jesus as head and founder he states a falsehood. We make the same claim for the true church of Christ, for that's exactly what the Bible teaches (Eph. 1:22, 23; I Cor. 3:11). If, as he says, all religions except Baptists have human heads and founders, then all but Baptists are wrong, lost, and their religion is in vain (Psalm 127:1; Matt. 15:13) Yet he has already said in answer to questions 9 and 10 that millions of Methodists,

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Presbyterians and others will be in heaven. How can that be true if they must be in the Baptist Church to be on the rock foundation and have Christ as head? Which time did he tell the truth?

He is wrong again in claiming that Baptists alone demand that those received must acknowledge Jesus as the head of the church. We teach and emphasize that very truth and ask all who come for baptism to confess Jesus as the Christ and Son of God (Acts 8:37).

When he says, "Campbellites (having references to churches of Christ) have ruling elders usurping the Headship of Christ," he states another lie! I know that's plain language, but that's exactly what it is. The Lord authorized an eldership, composed of a plurality of men who meet the qualifications of First Timothy 3:1-7 and Titus 1:5-9, for each congregation (Acts 14:23; 20:17; I Peter 5:1-4). They serve over the church (I Peter 5:2), but under the oversight and authority of Christ, the chief Shepherd (I Peter 5:4) and head of the church. Christ has all authority in the church, and he rules through the New Testament under which we all live.

In contrast, Baptists do not respect this congregational form of government. The most of them use a board of deacons, but in the New Testament they are described as servants in the church, not overseers. In Baptist churches, the local preacher is THE Pastor, the big sheep among the flock. For such there is no scriptural authority.

May I emphasize again that scriptural elders do not usurp the headship of Christ. He has given them a work, and delegated unto them the necessary authority to do the work (Acts 20:28; Heb. 13:7,17).

Churches of Christ do not exercise "episcopal authority in receiving members." Christ adds the saved to the church, the universal body (Acts 2:47). A congregation has some voice concerning those who are in its fellowship (I Cor. 5:1-70 2 Thess. 3:6).

Baptist churches are the ones guilty of exercising control over the members, for they govern and guide them through their human creeds, the Baptist Manuals. Upon receiving members, they demand an "experience," vote to decide whether or not to receive them into fellowship, and then demand that they submit to Baptist baptism before they will accept them. These are all human standards, but they are enforced by the Baptists.

"'17, 'If John the Baptist founded the Baptist church, are not Baptists the disciples of John, instead of Christ?' No, indeed. John did not found anything. He only prepared the material out of which the Lord built His own church. No Baptist contends that John founded a church. Jesus did that Himself."

Some Baptists have taught that John built the church, but we are willing to let Mr. Taylor state what he believes. He is right in saying that Jesus built His church. Since it was and is His, it should wear his name, not the name of John who did not build it and to whom it does not belong. It is easy to see why people conclude that Baptists are disciples of John instead of Christ, for they insist upon wearing a designation which was given to John rather than wearing the name of Christ. If the church was not built by John the

Baptist, why call it the Baptist church? And if Baptists want to be identified with Christ and not John, why don't they wear and defend the name of Christ which is "Christian" for the individual and "church of Christ" for the body of Christ? (To be

"CRYING IN THE WILDERNESS"

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John the Baptist was described as "the voice of one crying in the wilderness" (Mt. 3:3). Doing his preaching in the wilderness of Judea, he came proclaiming the necessity of repentance in view of the coming kingdom. He referred to many of the religious people of his day as a "generation of vipers" (Mt. 3:7) thus, in a very real sense, he also preached in a spiritual wilderness. That is, to a people destitute of true spirituality.

History has known many who cried out in a spiritual wilderness. Elijah cried out against the sins of Israel and the prophets of Baal (1 Kgs. 18). Jeremiah wept over the sins of Jerusalem and those who seemed not to care (Lam. 1:8,12). Ezekiel, Jonah, Peter, Paul, and a host of other great men of God. These men had several things in common that it is vital for people of our generation to notice.

First, they preached the will of God. Their sermons were not filled with references to the creeds of men for authority for what they taught. Their lessons were not designed with political reform being the motivational factor. They recognized that life came through the will of God. But today, even brethren have become so caught up in the social gospel that they have forgotten the need for a "thus saith the Lord."

Second, these great men of God were often few in number but even that had little effect upon them. "Thou shalt not follow a multitude to do evil" (Exo. 23:2) was not just something they preached but something they practiced. Their task was not easy. They had to condemn sin in every form and that was not popular. But, nevertheless, they accomplished the task before them. They preached the will of God. Though they often had to suffer for their preaching, they realized it was a work that had to be done and, with the help of God, they did it.

The need of the hour is for more men with these same characteristics. Men who are interested in preaching a pure gospel even though they are in the minority and unpopular. Men who will not only preach from the pulpit but from the pew also and in their daily lives. Men who will spend hours after they get home from work studying and teaching their family and friends instead of watching hours of filthy television programs. In essence, the need is for more godly people who are more than just nominally interested in their own souls and the souls of others. Men who will give of themselves and their time to the Lord's cause. Now, what about you? The wilderness is there but there are too few crying.

Using Great Plainness of Speech

J. T. Smith

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HUMANISM IS ATHEISM

I have observed from the writings of many of those who are connected with the feminist movement (lesbians as well as "queers" who support the feminist movement) that they are humanists. When I first heard the word "humanist," it sounded like a perfectly good word. Then I began to investigate and find out just what humanism is.

Most people think that humanism is simply a deep concern for humanity. However, I obtained a copy of the Humanist Manifestos I and II, and it was very enlightening indeed. The first Humanist Manifesto was drawn up in 1933 and signed by thirty-four liberal humanists in the United States. They "defined and enunciated the philosophical and religious principles that seemed to them fundamental" (Page 3, Ibid). Perhaps this is why Jane Kathryn Conrad, a humanist, said, "Humanism is my religious belief. . ." (Humanists of the Southwest, October 1978).

On pages eight and nine of Manifesto I, I read, "First: Religious humanists regard the universe as self-existing and not created. Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process. Third: Holding to the organic view of life, humanists find that the traditional dualism of mind and body must be rejected. Tenth: it follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural."

"Humanist Manifesto II was first signed by 114 individuals of prominence and distinction. (It was adopted in 1973-JTS). It has since been endorsed by countless numbers. . ." (Page 4, Ibid). On page sixteen of Manifesto II under the title "Religion" I read, "We find insufficient evidence for belief in the supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity." "While there is much we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves." "There is no credible evidence that life survives the death of the body" (Page 17).

On page seventeen on the subject of "Ethics" I read, "We strive for the good life, here and now." Then on page eighteen on the "Individual" they say, "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be

recognized. "... Neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. Individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire."

Under the heading of "Democratic Societies" on pages 19 and 20 I read, "It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide." "The principle of moral equality. . . Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including wherever resources makes possible, a minimum guaranteed annual income."

And finally, under the heading of "World Community," page twenty-one they say, "We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices."

You may be asking yourself, "Well, so what? What is Smith getting at?" I'm glad you asked that question. The answer is that thousands are joining in with the above philosophy. These thousands are working, yes I said working daily to try to promote these very principles and get laws passed that will promote such things. Betty Friedan, who was one of those who signed Humanist Manifesto II said in a speech last year as she launched stage 2 of her effort (the first being the Women's Liberation Movement, and now the second being the Human Liberation Movement), "The family is here to stay—only it comes in different forms these days to keep up with social and technological change. A family is a nurturing ground for human values for everyone." Others of this persuasion said the diverse forms here or coming along, include, in addition to the regular nuclear family, families trying out marriage; families living under terms of renewable contract marriages; communes of adults with no children and, perhaps, no sex; communes of adults with children; communes of older Americans of both sexes and single sex communes."

It is not enough that we have people who believe, teach and practice such filth, but in President Carter's appointment of a national IWY (International Women's Year) commission authorizing \$5 million for State and National IWY conferences, the President appointed 42 members of the council with Bella Abzug, who is a leading feminist, who as a congress-woman introduced a bill to give "civil rights" to homosexuals, chairman. It is my understanding that out of 42 women appointed by President Carter, 41 of them held the feminist view. These are the kind of people who are working to "liberate" the homosexuals, get laws passed that will change what "families" are and what these "modern" families can do. Why just recently a New Jersey Judge granted custody of 5 children to two practicing lesbians. This is one of the "homes," "families," the humanists (feminists, atheists) are striving for.

Someone may be saying, 'Oh, Smith is getting excited over nothing.' Perhaps you could have said that 15 years ago when some of these "queer" (I think the

word "gay" is too good a word to be used on such filthy rights movements started. Now, many of our people in Congress in "high places" are supporting the "queer movements." For example, we all know of our President Carter "pressuring" some in the State of Illinois to try to get the E.R.A. passed. Thankfully, he did not succeed. But how about the following?

It is hard to believe that those who are in "high places" in government do not realize or have knowledge of the Humanist Manifestos I and II. Yet according to the Free-Mind, a newsletter of the American Humanist Association, Volume 21, Number 6, the following telegram was read at the annual conference of the American Humanist Association which met in Orlando, Florida, April 7-9, 1978. This telegram was signed by President Carter.

"Those who participate in the Annual Meeting of the American Humanist Association are furthering a movement that greatly enhances our way of life. "As you know, the advancements of human rights has become the cornerstone of this administration's actions at home and abroad. "The work of your organization in this

area is, therefore especially gratifying to me, and I welcome this opportunity to applaud your important accomplishments. "May you have a most productive and inspiring 1978 session."

Surely Mr. Carter does not know of the desires and objectives of the Humanist movement. Gloria Steinam in the Saturday Review of Education, March, 1973 said, "By the year 2,000 we will, I hope, teach our children to believe in human potential, not God." Ms Steinam is a humanist.

Then why this article? These people who are "in the know" about humanism (whether Mr. Carter is or not I do not know) are endeavoring to bring our nation down to degradation. Let us not, as Christians, sit idly by while they are diligently working to do so, and let this happen without a fight for right and truth. We have the God-given-right to voice our convictions on these matters according to the laws of this great nation. Let us do so. Let us not sit idly by and "fiddle while Rome burns" and allow our great nation to "go under" without lifting a hand to stop it. Let's work in our community and in our schools. And, when we hear of bills that are about to be passed that promote humanism, remember, atheism is being promoted. Let us work and try to do that which will help our children and grandchildren to have the same freedoms we have had in worshipping God.

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"SONS OF GOD" AND THE "DAUGHTERS OF MEN"

By Luther W. Martin
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In the sixth chapter of Genesis, the Bible records the fact that the "sons of God" noticed that the "daughters of men" were beautiful (fair), resulting in unions from which "men of renown" were born. Some readers of Scripture have speculated rather wildly, concluding that the "daughters of men" came from the entirely different race of people other than Adam. It is to this theory that I would like to direct this article.

Children—Sons—Daughters

Throughout the Bible the words children, son or daughter, were used in different ways. (1) Denoting **relationship**, such as between parents and offspring. (2) Denoting **character**, such as a pupil takes on the character of his teacher. (3) **A natural sense may be ascribed to either (1) or (2), and (4) a figurative or symbolic application may be made of either (1) or (2).**

In the Sermon on the Mount, Christ spoke of "Peacemakers . . . being called 'the children of God'" (Mat. 5:9). Thus, those who take upon themselves the character of the Prince of Peace, becoming faithfully obedient to His gospel, become rightly called God's children. Christ further stated in Matt. 5:45, that those who loved their enemies, blessed those who cursed them, and prayed for those who spitefully used them . . . that ye may be the **children of your Father** which is in heaven." Here again, by adopting the conduct and character of Christ, people may become qualified to be termed God's children!

" . . . As many as received Him, to them gave he power to become the sons of God..." (John 1:12).

"... Gather together in one the children of God that were scattered abroad" (John 11:52).

I John 3:9-10 speaks of "children of God" and "children of the devil". Obviously, those who served God were termed "His children", while persons rejecting Christ and serving Satan were termed "children of the devil".

Elymas the sorcerer was called a "child of the devil" (Acts 13:10).

Judas, who betrayed Jesus, was called the "son of perdition" (John 17:12), after allowing Satan to control his thoughts and actions. The "Man of sin" mentioned in Paul's 2nd Letter to the Thessalonians, was also called the "son of perdition".

The Ephesian Christians were admonished to "walk as children of light" (Eph. 5:8). John recorded that Christ urged people to believe on Him that they might be "children of light" (John 12:36).

Christ spoke of the "children of the resurrection" in referring to the faithful at the judgment (Luke 20:36).

The Lord's disciples were figuratively referred to as the "children of the bride-chamber", with Christ as the bridegroom (Matt. 9:14-15).

Peter wrote of wives who were Christians, "Even as

Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well..." (I Pet. 3:6).

The "Scribes, Pharisees, hypocrites" reprimanded by Jesus in Matthew 23, were described as producing proselytes who were "twofold more the child of hell" than themselves (Matt. 23:15).

Belial or Beliar

The term "belial" or "beliar" is really not a proper name worthy of being given a capital "B", but is a word meaning "worthless, reckless, or lawless". This word is used some seventeen times in the Bible, with only one usage in the New Testament. "What concord hath Christ with Belial?" (2 Cor. 6:15). The Christians at Corinth were being warned NOT to be unequally yoked with unbelievers, in business, in marriage, or in any relationship that was so close and intimate as to place the Christian in an untenable situation. Verse 18 concludes . . . "I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the Old Testament:

Deut. 13:13—"children of Belial"

Judges 19:22—"sons of Belial"

Judges 20:13—"children of Belial"

I Sam. 1:16—"daughter of Belial"

I Sam. 2:12—"the sons of Eli were sons of Belial"

II Sam. 20:1—"man of Belial"

II Kings 21:13—"two men, children of Belial" And a number of other passages with similar expressions.

Christ as the "Son of Man"

Christ, in being born of Mary, a virgin, was the "son of Mary" in natural birth, but was the "super-natural" son of God, sired by the Holy Spirit (Matt. 1:20). He was frequently termed "the son of man" in the Scriptures because he "was in all points tempted like as we are, yet without sin" (Heb. 4:15). In the beginning, He was the Word, "And the Word was made flesh and dwelt among us ..." (John 1:14). He suffered as mankind suffers, "the Son of man hath not where to lay his head" (Matt. 8:20). "The Son of man came eating and drinking. . . ." (Matt. 11:19). ". . . Whosoever speaketh a word against the Son of man, it shall be forgiven him . . ." (Matt. 12:32). ". . . So shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Conclusion

Although I have given only a very few examples of the uses of the words "son", "child", "daughter" or "children", I believe I have managed to clarify the subject of the "sons of God" and the "daughters of men" as used in Genesis. Surely after giving study to this subject, the idea that the "daughters of men" came from ancestors other than Adam, will be abandoned.

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ENTERING GOD'S FAMILY

William V. Beasley

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The most exalted privilege of man is to be a child of God: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and we are" (I John 3:1). Such cannot truly be compared to being related to the royal families of Europe or Asia, being the offspring of a president, having ancestors who came to American on the Mayflower, or being filthy rich (Rockefeller, Hunt, Hughes, etc.). There is a great truth taught when we sing "The Child of a King": "A tent or a cottage, why should I care? They're building a palace for me over there! Tho' here I'm a stranger yet still I may sing: All glory to God, I'm the child of a King! I'm the child of a King, The child of a King! With Jesus, my Savior, I'm the child of a King" (verse 3).

A study of entering the family of God is **most important. Every legitimate means of one becoming a member of an earthly family is used in the New Testament of one becoming a member of God's family.** So far as I know there are only three. There are not three different ways of becoming a member of God's family, but there are three figures given. Salvation is one—God is no respecter of persons (Acts 10:34).

Adoption

The Old Testament did not legislate concerning adoption, but there are examples of adoption. Ephraim and Manasseh were adopted by Jacob (Gen. 48:5, 16). Moses was adopted by Pharaoh's daughter (Exo. 2:10), and Mordecai adopted Esther, his niece (Esther 2:7, 15). In the New Testament "adoption" is spoken of only by the apostle Paul, and then only when writing to churches which were predominately Gentile in composition. Paul uses "adoption" to denote the choice of Jehovah of the Israelites to be His special people (Rom. 9:4). "Adoption" is also used of the redemption of the body; its deliverance from sin, pain and death in the glorified state (Rom. 8:23). It is also used of God's reception of Christians as sons of God (Gal. 4:1-7; Eph. 1:1-5). The "**spirit of adoption**" (Rom. 8:15) enables us to feel toward God as children feel toward a loving father, and is distinguished from the "**spirit of bondage**," which compels one to feel toward God as a slave toward his master (Rom. 8:14-21).

Adoption is just as binding as birth. In our society, I have been told, even more so. In some states one cannot disinherit an adopted child. In speaking of "adoption" Paul probably borrowed the term from the Greeks or Romans. A Greek could adopt a son "with the invariable condition that the adopted son accept the legal obligation and religious duties of a real son" (ISBE, p. 58). Even in the Old Testament the binding force is seen. To Joseph Jacob said: "And now thy two sons... are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine" (Gen. 48:5). Esther was taken by Mordecai "for his own daughter" (Esther 2:7).

Try to imagine how terrible it would be if we

(Gentiles) held second-class citizenship in God's family; if we were inferior to Jewish Christians. Can you contemplate a different plan of salvation, or receiving different treatment (harder or easier). What if God showed less concern toward us than He did toward Jewish brethren? Such is not true. Adoption takes place in the mind of God and we are "his own."

Marriage

In the New Testament Jesus Christ is called the bridegroom (John 3:29) and the church is the bride (Rev. 21:2, 9). The bride figure speaks of **purity**: "**...that I might present you as a pure virgin to Christ**" (2 Cor. 11:2; see also Eph. 5:25-27). This **purity** can be accomplished in one of two ways (this is true physically as well as spiritually). One can either not sin (perfect obedience) or one can receive forgiveness for sins committed. The one who is forgiven is **just as pure as** the non-sinner. Such, beloved reader, is our only hope!

Birth

Birth is the most natural/popular way of entering a family. The child of God today must be "**born anew**" (John 3:3, 5). It would be well to notice how the marriage figure ("**. . . having cleansed it by the washing of water with the word. . .**"-Eph. 5:26) and birth figure ("**. . .having been begotten again . . .through the word of God. . .**"-I Pet. 1:23) agree. These passages (Eph. 5:23-26; I Pet. 1:23; John 3:3-5; Gal. 3:23-4:7) point to one thing: **BAPTISM OF A PENITENT BELIEVER**. At this point we are born anew, married to Christ and God adopts us as His children.

Conclusion

Would you be born of God? married to Christ? adopted as a son (daughter) of God? "He that believeth and is baptized shall be saved..." (Mark 16:16).

PREACHING IN TODAY'S WORLD

Truman Smith
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Henderson, TX 7592

George Plagenz, of the Cleveland Press, visits a different church each week and then writes a review of his findings. He is particularly concerned with the preachers and the job they do in preaching their sermons each week. He rates worship service, music, sermon and friendliness, granting up to three stars in each category. In nearly two years Plagenz, who listened to many pulpit "greats" a generation ago, has found "only two preachers worth three stars," he says.

While we recognize that George Plagenz is only able to judge the quality of preaching according to worldly standards, what he has to say is revealing, and we might do well to consider some of the things he has to say.

He notes that the tone of preaching has changed in

recent years. As a case in point, he refers to a paper, which is a sister magazine of the *Christian Century*, known as *The Pulpit*, renamed itself some ten years ago *Christian Ministry*. This change was made in an effort to take some of the "sting" out of the name of the magazine. He blames this attitude in part on the backwash of the 1960s. "A lot of men went into the ministry for reasons other than preaching. They were interested in social action, so now we're stuck with them," says Plagenz. So, you see, there is a lack of fervor and zeal in the delivery of many sermons. Somehow the term "minister", has a sound that many prefer in the place of "preacher." To them, it does not sound so "harsh." They do not like a bold preacher, one that reproves, rebukes, exhorts with "all longsuffering and doctrine" (2 Tim. 4:2). But with a "soft-pedal" "minister" in the pulpit, the sinner can be more comfortable. He can leave when the service is ended with the feeling that the "church" has sheltered him for that time and has given him a place of refuge. To him, this is what preaching is to accomplish and what religion and the church is all about. Truly, the devil wants nothing more than this! The devil's purpose is accomplished when the sinner becomes convinced that his sins are respectable enough that his church acquiesces in them by not ever "getting on his toes." Of course, you and I know that many of these denominational churches have even gone into practices such as dancing, gambling, drinking, etc., etc., all in the name of religion. Naturally, people come flocking! Even many of our own brethren have learned to spice-up their church activities with things that appeal to the flesh. The devil certainly is happy with this. Certainly, he's not going to fool around with them, for he already has them under his control!

The December 31, 1979 edition of *Time* magazine reported that "Many preachers devote far too little time to research, reading and writing in sermon preparation." The report continued: "The problems are compounded when the clergyman is a liberal in theology, which may mean that he is uncertain about the importance and accuracy of the Bible or even about the urgent need for biblical teaching."

Yes, that's how far many denominational "ministers" have gone. But brethren, there is even a need for us also to allow, yea, require preachers of the gospel to spend enough time in study and preparation to be able to present biblical and forceful sermons that will cause the sinner to be "pricked" in his heart (Acts 2:37), and be willing to repent of his sins, and be baptized into Christ for the remission of his sins (Acts 2:38). The sinner simply cannot be comfortable under the sound of such preaching. When the apostle Paul preached to Felix, the record says that Felix trembled (Acts 24:25).

The kind of preaching which Paul and the other apostles did was definitive in nature. They spelled out in bold terms the difference between truth and error (2 Cor. 3:12). It seems that they were not concerned in the least about whether or not they would get invited back.

Brethren, let's be like them and tell it like it is!

GOD'S WILL—REALLY?

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Macon, Ga. 31210

A baby one year old dies after doctors have used every mechanical device available and all of the knowledge they possess to keep her alive, then we say, "God's will was done". A soldier in Viet Nam falls on the field of battle and Dad says, "I can hardly bear the loss of my son, but I must bow to the inscrutable will of God!" Cancer strikes and we wonder why God wills such a kind and good person to suffer in such an agonizing and painful way. An auto accident destroys the life of a friend and seriously injures another and we say, "We don't understand it but we must see the will of God in this calamity". These statements raise serious questions about our understanding of God's will. Did Jesus and the apostles go against God's will when they healed the sick and raised the dead? Are sickness, accident, death and disease the will of God? Does a doctor work against the will of God in a life devoted to alleviating human suffering?

That there is confusion, thoughtlessness, ignorance and rebellion concerning the will of God is very evident in what we hear about it daily. The expression "the will of God" and similar statements are found in the Bible and one must be careful to use them in the same context of meaning as they are used there. It may be well to state here that many passages of scripture (e.g. I John 2:17, Ephesians 6:6) indicate that the Bible is God's revealed will for man to follow. The only way we can know God's will for our salvation, both in becoming a child of God by the new birth, and in our manner of life from then on, is revealed only in His Word. In this article we are NOT dealing primarily with the Bible and salvation, but with God's rule of the world in the every day mundane things of which life consists and man's relation to those things. A small hardback book, almost tract size, by Leslie D. Weatherhead set me to thinking about the Christians response and attitude toward life's happenings.

The death of the Viet Nam soldier was the will of the Viet Cong, not the will of God, even though God may be using the total conflict in a providential way to work out His purposes. The auto accident may have been due to carelessness, drunkenness or mechanical failure, it was not the will of God. Death is an enemy of God for we read, "The last enemy that shall be destroyed is death" (I Cor. 15:26). Sickness, death and disease should be blamed on the right one. "Should not this woman whom Satan hath bound, lo these eighteen years, be loosed from this bond . . .?" (Lk. 13:11-17). The works of Jesus, the Apostles and doctors against disease and death is God's will! It is like the injury our child receives in learning to ride the bicycle we bought for him. The injury was WITHIN our will because we wanted him to learn to ride, but certainly it was not our in-

tentional will that he be hurt or killed. Would any be so ignorant or thoughtless as to say, "His father willed that he be injured"?

Perhaps many people have taken solace in attributing some blessing or affliction to the will of God and take great comfort in such a haven, but anything based on a false premise must ultimately be of no value. Truth is the rock upon which we should base all of our relationships with God and man.

There are however the problems presented in the first paragraph of this article that I am sure we can more clearly understand with some thoughts in conjunction with the revealed will. It is the mundane, the every day occurrences that we want to discuss here. Every day our own personal will is expressed in what we do and what we say. Homer Hailey made a statement in 1975 in a lecture on "Prayer and Providence" which must be recognized in any discussion of God's will as relates to the Christian life or to the every day life of the sinner. "Through the Hebrew nation, Israel, God brought His Son into the world. In doing this He controlled the destinies of kingdoms, conditions and individuals, always working in a way that DID NOT INVADE NOR VIOLATE THE SANCTITY AND SOVEREIGNTY OF HUMAN WILLS". I emphasize these last words in capital letters because we believe that, whether saint or sinner, we are all free agents to determine our own destinies, and that God will not invade or violate that which He has given man.

In 2 Peter 3:9 we have a well known and oft quoted verse of scripture which reads, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward not willing that any should perish, but that all would come to repentance." From the fact that God is not willing that people perish, it is evident that God's INTENTIONAL will for man is that man would come to repentance and be saved. But God does not force His intentional will on anyone. If He did we would have universal salvation. In Matthew 18:14 Jesus said, "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish." In spite of God's will many little children die. If His will were done, not an infant or child would die. Death is an enemy of God, yet who would deny that He uses it to His purposes? God's intentional will for Israel was that they should enter the promised land, obey Him and have permanent possession of the land that flowed with milk and honey. Human will interfered however, so they were cast out. God intends good for man and not evil. Even our suffering is to be for doing well, not evil. This is God's will (I Peter 3:17). There seems little doubt that the soldier killed in Germany in a World War died either by the will of the Kaiser or Hitler. The Viet Cong willed the death of many a soldier in Viet Nam. President Lincoln died at the personal will of J.W. Boothe, not at the hand of God. Were we discussing Divine providence, we would point out how He uses man's conduct to work out His own purposes.

Due to the circumstances of life we may not be able to carry out God's intentional will for us. Think of a

lady friend of the family who is past 50 years of age and would have loved to marry and have a family of children. She has stated this, but she was never asked to be a bride. In God's overall plan, we can be sure God intended for the younger women to marry, bear children and replenish the earth. Can this woman, under the CIRCUMSTANTIAL will of God, have eternal salvation? Most assuredly, any who will hear and obey the gospel can be saved, whether young or old, single or married (Rev. 22:17, John 3:16 and a dozen other passages). A passage teaching that we are to take advantage of circumstances is Galatians 6:10: "As we therefore have opportunity, let us do good unto all men".

The battle against disease and death is the will of God because Jesus, the apostles and others spent long hours and days in this work to establish in the minds of those healed and those who watched that their word was the power of God, the same power that raised the dead and healed the sick. Jesus placed the blame on Satan for the infirmities we suffer in the flesh (Luke 13:11-17). Satan used sin to bring death and disease into the world (Hebrews 2:14). Certainly we don't know very much about HOW God answers prayer or works things out for good for His people. Our prayers for the sick and dying are in harmony with God's will and need not express a doubt by praying, "if it be thy will, may John get well and be restored to his normal health". Farther along we may understand all but for now we must ask in faith without doubting.

Another aspect of His will has to do with His overall knowledge and foresight. The ULTIMATE will of God cannot be changed or held back or put forward by the will or prayers of the saints nor by the legislation of men. God willed the creation of the universe, and He wills its future destruction at a time to suit His eternal purpose and wisdom. He willed that in the fullness of time His Son would enter the world and shed His precious blood so man's sins could be forgiven. He willed the scheme of redemption would be worked out in such a way that no man nor group of men could say, "We worked it out this way". It was to be by His grace. By His ultimate will we will all stand before the judgment bar of Christ to be judged according to the deeds done in the body, whether we want to do that or not. He wills it!

The action and words of Jesus in the garden of Gethsemane sets an example for all of us in our attitude toward God's will in conflict with our human will. Jesus prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39). It is evident that the will of Jesus the man, the human being, was not the same as the will of the Father and that Jesus wanted a change if possible. As a human being He was saying that if there is no other way, I will do Your will. Our prayers should follow this pattern of expressing to God our will in a matter but if there is a better way, not our will but the Father's be done.

Now we have a very logical question in view of the foregoing, "How can I determine the will of God in a certain decision making situation over which I

exercise some control"? Should we move to another town? Should I change jobs? My husband has been unfaithful to me, should I divorce him? A person lost in woods can determine North, South, East and West if he knows woodcraft. There are means we can use to determine the choice we should make, the direction we should go if we will use those means in trying to determine God's will.

First, when a decision is to be made, the one who knows God best, by close association, by study of His word, can best be assured as to the proper thing to do. He can pray continually for God's providential working in the matter. Pray without ceasing. A group of women working in an office desire to buy their boss a gift for his birthday so they phone his wife who knows him best and ask her what he might appreciate. Buying a dress for a deceased person, the daughter she has lived with the last ten years says. "I know what Mom would like to be dressed in for the final viewing." The mortician can only guess, the daughter knows. Her close association guides her in the choice. By living close to God day by day, year in and year out, we can best determine what the Father's will may be as we search for the right thing to do.

Secondly, your conscience can often be of help when the thing involved has moral or spiritual consequences. This would apply more forcibly according to how well you have trained that conscience by learning the things written in the word of God. As baptism is the answer of a good conscience, so also other acts in life guided by His word can be the answer of a good conscience.

Thirdly, the use of common sense, facing in a realistic and hard-nosed way the pros and cons of a situation, can be of great help. The person who moves his family of six young children into an area where there are no other Christians knowing full well he doesn't have the zeal or hope (desire plus expectation) of starting congregational worship, is not using common sense. I have seen this happen and then the parents wonder where they went wrong when their children quit traveling long distances to church, marry outside God's family, divorce and their daughter date men still married to someone else. Objectivity, the use of unbiased reasoning, common sense, might mean less income but greater spiritual security for those we love and even brought into the world. Is God's will that inscrutable in things like this?

Fourth, ask help in decisions from those even more experienced in the Lord's work than we, to assist with their viewpoint. Elders, deacons, preachers, older women, all would be glad to help in determining God's will if you have the humility and desire to seek their suggestions. Many books and pamphlets cover a wide variety of subjects, and if written by Godly people, may be of real assistance. Jesus stated a principle which can apply in areas other than prayer to God, "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you" (Mt. 7:7-12). Read the next verses too.

Fifth, don't rush into situations. Take as much time as you logically can to make your decision. God's will may not be determined in ten minutes. We

tend to desire instant answers but the wise person really seeking to know, will take time to seek out help in prayer, study, friends and meditation. God may want more time to work it out than you are willing to give.

Sometimes we would do well to ask the question, "Do I really want to know God's will or am I seeking sanction to do my own will?" How often we run into this situation when young men or women come to the preacher or elder and ask about marrying a certain person they are in 'love' with. Advice is lightly taken. Another question equally important might be, "Do I have the courage to do His will when I learn what it is?" Maybe I am like the rich young ruler and desire eternal life, but if it costs me doing my thing, or giving up what I have gained in this world's goods, I don't have the courage to do it. Be assured of this, when we do to the best of our ability what the Lord wants us to do, we can have that peace that passeth understanding." Our conflicts are resolved and we can go on our way rejoicing in the full assurance of faith. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9).

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WHERE ARE YOU LOOKING?

Luther A. Bolenbarker
1020 Maxey Rd.
Houston, TX 77015

In the fourteenth chapter of Matthew immediately after feeding the five thousand Jesus retired to the hills to pray. Then in the fourth watch of the night He came walking on the Sea of Galilee toward the disciples who were in a boat rowing hard against the wind. When the disciples saw Jesus they thought He was a ghost, but He assured them, "Take heart, it is I; have no fear." Peter responded, "Lord, if it is you, bid me to come to you on the water." Jesus said, "Come." Peter kept his eye on Jesus and went walking across the waves. But, then he began to look at the wind and waves and started to sink. "Lord save me," he cried out. Jesus reached out His hand and caught Peter, giving him a stern rebuke for his "little faith."

You and I are in a storm on the sea of life. The waves of disappointment, frustration, anxiety and doubt buffet us from every side. Sin is everywhere, the devil is just waiting for us to slip and remove our eyes from Jesus. When we do then Satan has us and he knows it.

Where should we look? If we look back we may see the failures of the past. If we look toward the future we may be overwhelmed by the uncertainties of life. If we look only at human wisdom we could become disillusioned. If we look only at our possessions we will soon see that moths, rust and inflation consumes them. If we look at our earthly friends we soon see inconsistency. If we look only at our health the look itself may make us feel sick. If we look inside ourselves we see our own weakness and the power of sin against which we struggle.

Where then can we look? "Only to Jesus the author and finisher of our faith . . ." (Heb. 12:2). Jesus is the same "yesterday and today and forever" (Heb. 13:8). As long as we keep our eyes fixed on Jesus, we will lose sight of all the trivial, insignificant things of this life. It is in Jesus that we find our strength and not in ourselves. Where are you looking? Look to God's Son, Jesus.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

PREACHER'S NEEDED

DELAND, FL—The church which meets at 823 North Boulevard will be in need of a full-time gospel preacher by mid-November. A preacher's house and full support are furnished by the congregation. All interested parties write in care of P.O. Box 1966, Deland, FL 32720, or call Elmer VanCleaf (904) 734-3544.

NORTHWOOD, OH—The congregation here is in need of a full-time preacher. We can supply full support to a man and his family. Our attendance averages 50+ and we are anxious to work with a preacher who will boldly speak the truth and help with the personal

work in the community. Northwood is a suburb of Toledo. Please call or write Charlie Shreve (419) 865-8338 at 6818 Fenwyck Rd. #3, Maumee, OH 43537.

SUPPORT NEEDED

RICHARD SIMS, 108 Wells Fargo Trl, Jacksonville, AR 72076. The faithful church in Ruston, LA is made up of about 20 dedicated Christians. The congregation has a house that has been nicely converted into a meeting house. Brother Earl Hartsell started this work about five years ago and has now moved to Nashville, TN to
(Continued on Page 294)

Florida College Annual Lectures

January 26—29, 1981

THEY BEING DEAD YET SPEAK

	Monday	Tuesday	Wednesday	Thursday
9:00		F. B. Srygley Edgar Srygley	H. Leo Boles: Distinguished Preacher, Teacher, Debater, Commentator Yater Tant	C. R. Nichol: Princely Preacher, Debater, and Author Connie W. Adams
9:55		G. C. Brewer: Perennial Protagonist Ron Halbrook	T. B. Larimore: Eloquent Preacher Earl Kimbrough	N. B. Hardeman: Orator, Evangelist, Educator, and Debater James R. Cope
10:50		M. C. Kurfees: Careful Scholar and Astute Author Irvin Himmel	R. L. Whiteside: Interpreter of the Word Almon Williams	W. Curtis Porter: The Debater's Debater Eugene Britnell
11:45		John T. Lewis: Beloved Builder of Churches Herschel Patton	J. D. Tant: Colorful Frontier Preacher Claude Wilsford	Foy E. Wallace: Militant Warrior James W. Adams
Evening	Men and Their Times: A Sociological Perspective "Colly" Caldwell	R. H. Boll: Premillennial Visionary Robert Welch	Daniel Sommer: Thunder on the Right Earl Robertson	B. C. Goodpasture: Leader of Institutional Thought Ed Harrell

THEY BEING DEAD YET SPEAK By Melvin Curry

The Florida College Lectureship, to be held January 26-29, 1981, will present biographies of sixteen gospel preachers who have exerted tremendous influences on the current trends among churches of Christ. Names like **Srygley, Boles, Larimore, Tant, and Kurfees** were household words when we were growing up, and the prospect of learning more about them thrills me. Some of the others—like **Hardeman, Porter, and Wallace**—I have had the privilege of knowing personally though none intimately. All of the men studied made their own unique contributions toward the realizing of "Apostolic Christianity" in the 20th Century. In fact, many of them were quite controversial and promoted innovations that divided churches. This material promises to be rich and informative. You may wonder why certain men were left out. Obviously, limitations had to be imposed because of time and space; therefore, we tried to choose the individuals who seemed to be most influential. Also, common sense dictated that we not include any living preachers although many are worthy of such honor.

The 1982 Florida College Lectureship will continue the same general theme but will center more on the controversial issues in which these men were involved along with some problems that have developed since their time. Issues such as Premillennialism, institutionalism, Bible colleges, unity-in-diversity, instrumental music, carnal warfare, and marriage and divorce have been suggested and will be treated from the historical viewpoint so that they may be seen in their proper perspective. For example: What men were tied to what issues? What effect has a given controversy had on the directions churches are going in the mid-Twentieth Century? Our hope is that these two books of lectures will become source-books for the study of contemporary church history.

If you have any suggestions about future lectureships, we will be happy to hear from you and will give them careful consideration. As an educational institution, we desire to achieve quality within the bounds of propriety.

preach. The brethren in Ruston have asked me to move there to work with them. We plan to move to Ruston in December and will need a great deal of financial support. I am 32 years old, married with three small sons. I have six years full-time experience: four years with the Westside church in Aurora, IL and two years with the McArthur Dr. church in Jacksonville, AR. For references brethren may contact Ray Ferris, Karl or Leslie Diestelkamp, Keith or H.F. Sharp, or Phil Roberts. I can be contacted at 108 Wells Fargo Trl., Jacksonville, AR 72076. Phone (501) 982-8396. If any of the readers of STS can help us in this work, we and the brethren in Ruston would greatly appreciate hearing from them.

NEW WORK IN BRENHAM, TX

WARREN R. KING, P.O. Box 1528, Brazoria, TX 77422. With a large number of churches, a person may be surprised to learn that a huge portion of the state has existed for years with no conservative congregation! It is even more surprising to discover that this area lies between two very large centers of population, Houston and Austin. The town of Brenham lies roughly in the middle of this huge area. On October 5 a group of about 50 people assembled for the first time in a renovated building to worship God. The Highway 290 church of Christ in Brenham was begun. Plans are to meet at 2:30 p.m. each Sunday during October, then begin a morning and evening schedule in November. The building is located on Highway 290, the main route between Houston and Austin, about 1 1/2 miles east of Highway 36. My family and I have made plans to move to Brenham in June of 1981. Current commitments with the church in Brazoria, where I am now preaching, prevent our moving before that time. Of course, to be able to meet the challenge effectively, I will need the support of faithful brethren in other places. Although there will be no need for support until June, I would like to have my support committed by January. This will allow me to spend time in laying "groundwork," rather than searching for support. Your spiritual support will also be greatly appreciated. Any inquiries concerning the work in Brenham may be directed to Carlos Lawhun, Rt. 2, Box 245, Brenham, TX 77833 (713) 836-4833. Inquires concerning my background and work may be sent to the elders of the church in Brazoria, TX, or the elders of the church in Yoakum, TX. Several preachers may also provide some information concerning my background including Keith Sharp (Conway, AR), Robert McDonald (Odessa, TX), W. R. Jones (Houston, TX), Elmer Moore (Palestine, TX), James Wilson (Paris, TX), and Ardie Brown Jr. (Beaumont, TX). My address is P.O. Box 1528 Brazoria, TX 77422. Phone (713) 798-2923. May the Lord continue to bless us all in His service.

INSTITUTIONALISM ALMOST DEFENDED DICK

BLACKFORD, P.O. Box 225, Owensboro, KY 40302. On Sept. 3, 1980, this writer accompanied Dale Barnes (preacher for the Antioch church of Christ) to the home of John Gaines (preacher for the Yeaman church of Christ) to make arrangements for a two night discussion of the issues regarding the work of the church in benevolence and evangelism. (Through previous correspondence these men had agreed to such a discussion). At that time an agreement was typed up by brother Gaines and signed by both men. The discussion was to take place on September 18-19, 1980, at the Antioch building. After advertising had already been done, brother Gaines backed out of the agreement just three days before the

discussion was to begin. Brother Barnes had taken off work from the coal mines for a week and a half to allow him time to prepare for the debate and had spent a considerable amount of money in preparation. Brother Gaines is a four-year graduate of Freed-Hardeman College and is engaged in full-time work with the Yeaman church.

About the time I reach the point that I think nothing will surprise me, something does! In this case it was a big disappointment. My disappointment is two-fold. (1) It is nearly impossible to get digressive brethren to defend the towers they are building for which they have not counted the cost (I am talking about division), and (2) A gospel preacher has not kept his word. At this point if brother Gaines could prove institutionalism to be scriptural it would not help his loss of integrity. He stands in danger of the eternal consequences which befall all covenant breakers (2 Tim. 3:1-5; Ecc. 5:4; Rom. 1:31). I had to think long and hard if this had ever happened before and finally remembered a case where a Baptist preacher had backed out of a discussion in which he had signed to participate. This leaves brother Gaines in mighty poor company.

Brother Gaines reminds me of a hit n' run driver. When he had the advantage of the pulpit he preached on the issues in this area and conducted a one-sided debate in which he had no live opponent to expose his error. But getting him to engage in a fair discussion was like pulling hen's teeth.

When Dale and I visited brother Gaines he tried every way in the world to get out of the proposed discussion. The only reason he would do so was because he had said he would in their correspondence, but the arrangements had to be almost totally upon his terms. Dale bent over backwards to let him have his way just so the discussion would materialize. The one encouraging note at the time (which can now be viewed with great irony) was a statement made by brother Gaines. He said he saw no point in putting the agreement in writing because "we are both Christians." (If that doesn't mean anything what does)? We went ahead and got the agreement in writing and he typed it up and signed it right there. If his spoken word was as good as he claimed I thought surely his signed agreement ought to mean something, but it didn't!

DEBATES IN VIRGINIA

WILSON ADAMS, 317 Trinkle Ave. N.E., Roanoke, VA 24012. This is to inform the readers of STS that two religious discussions took place in the Old Dominion during October. On the dates of Oct. 6, 7, 9, 10. Tom O'Neal met Roy Hall on the located preacher question. The discussion was held in the Richlands Jr. High School in Richlands, VA. Then the next week Tom O'Neal met Walter Bailey of Newport, KY on the same issue. This discussion was held on the nights of Oct. 16, 17 in the church building at Cedar Bluff, VA. I attended those two nights and can say that Bro. O'Neal ably defended the truth. This question has caused much division in that part of the state and we are hopeful that these discussions helped some to see the truth. Dover Stacey moderated for Tom O'Neal.

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