

# 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 XXVI

MARCH, 1985

Number

3

## THINK ON THESE THINGS

*H. E. Phillips*

P.O. Box 1631  
Lutz, FL 33549



### THE NATURE OF THE REVELATION OF GOD

The apostle Paul gave Timothy a charge to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Timothy 4: 2-4, ASV). Paul affirmed that he wrote the commandment of the Lord by the inspiration of the Holy Spirit (1 Cor. 14: 37; Eph. 3: 2-5; Gal. 1: 11-12; 1 Cor. 2: 10-13). That means that the charge he wrote to Timothy was the commandment of God. It also means that some will turn away their ears from God's revealed truth and seek out false doctrines. That is the beginning of most of our problems.

Revelation means "an uncovering" of something not before known, and is related to "the mystery" as it was revealed by the Holy Spirit through the apostles (Rom. 16: 25, 26). It is the "laying bare, revealing; manifestation" of something before unknown, and probably unknowable, until one could make the REVELATION. Paul said that by revelation God made known unto him the mystery, which was not known in former ages, and that it was done now by the Spirit (Eph. 3: 2-5). The mystery pertains to that which was in the mind of God, which only God could reveal (1 Cor. 2: 10, 11), and He did so by the Holy Spirit through WORDS given to the apostles and inspired men. This was done by "speaking

words" (1 Cor. 2: 13; Matt. 10: 19, 20). The Spirit given words are far more important than the words of mortals, and must be respected even as the Person who spoke them.

### Divine Channel of Revelation

God is the ultimate source of divine revelation. Jesus said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12: 49). All who believe in Jesus Christ as the Son of God, believe him to have supreme authority in heaven and in earth from the right hand of God. But he said while he was upon earth that he did NOT SPEAK OF HIMSELF, but spoke only what the Father gave him! (verse 50).

Jesus Christ is now exalted at the right hand of the Father and has been made both Lord and Christ (Acts 2: 33, 36); He gave him ALL AUTHORITY in heaven and on earth (Matt. 28: 18). God speaks to us now only in His Son, Jesus Christ (Heb. 1: 1, 2).

Notice that God "speaks" by or in His Son to this age. That means to talk; to give utterance. It is necessary to use WORDS in giving utterance in any language.

When Christ "speaks" with the authority given to him, he must also use WORDS. He said his "words" are spirit and life (John 6: 63). We are required to obey these words. He said: "If ye love me, keep my commandments" (John 14: 15). In John 15: 7 Jesus teaches: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He said his words would never pass away (Matt. 24: 35). Finally, he said those who REJECT HIM, and RECEIVE NOT HIS WORDS, will be judged by his word in the last day (John 12: 48).

Jesus told his apostles to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49; Acts 1: 8). He told them that the Holy Spirit would "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). He also told them that the Spirit of truth would "guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16: 13). The Holy Spirit did not speak of himself, but spoke what he heard.

Acts 1: 2 tells that Christ gave commandments unto the apostles "through the Holy Ghost..." Acts 2: 1-4 reveals that the Holy Spirit came upon the apostles on Pentecost following the resurrection of Christ, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Christ gave the commandment, the Holy Spirit revealed it by WORDS in the mouths of the apostles. They spoke and wrote it (1 Cor. 2: 13; Gal. 1: 11, 12; 1 Thess. 2: 13; 1 Cor. 2: 13; 14: 37; Eph. 3: 1-4; 2 Pet. 3: 15, 16).

### What Is The Bible?

The Bible is a book apart from all other books that exist. It makes claims, that if not true, would indict it as the greatest fraud ever perpetrated upon man. The writers would be liars, the central figure would be a fraud, the promise false, and the doctrine of it would be as evil as Satan himself, IF the Bible is not all it claims to be.

But if the Bible is what it claims to be, it is the word of God and is not in any sense the word of man (1 Thess 2: 13). In fact the Holy Spirit forbids any addition, subtraction or changing in any way the revealed word of God (Rev. 22: 18, 19; Gal. 1: 8, 9).

There is no way man can know the true and living God and His will by the wisdom of the world (1 Cor. 1: 21). All truth is in the mind of God. We search for real truth when we search for that which is in the mind of God. How can I know what is in the mind of God? I cannot do it by comparing how and what I think with what I imagine God thinks, because God's thoughts and ways are not those of a man. As the heavens are higher than the earth, so are God's ways higher than man's ways and God's thoughts higher than man's thoughts (Isa. 55: 8, 9). No one can know God's mind unless He reveals it. This is done by the Holy Spirit (1 Cor. 2: 13). Any tampering with these WORDS affects truth as it came from the mind of God. That is the very nature of the revelation of God and the inspiration by which it was given to us.

### Revelation And Inspiration

Great importance is given to "inspiration" or "the breathed of God" (2 Tim. 3: 16, 17) by which we receive divine revelation. "Revelation" is what is in the Bible, and "Inspiration" is how it is done. Paul said, "Which things also we speak"—that is revelation; "not in the WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth"—That is HOW the things are revealed: inspiration (1 Cor. 2: 13). It takes both to make an infallible book such as the Bible.

Inspiration alone is not the uncovering of anything, but the method by which it is done. The gift of unknown tongues (other tongues) was by inspiration of God, yet it did not reveal anything if the person did not know the language. (1 Cor. 14: 27, 28). 1 Timothy 3: 16 says that all Scripture is given by inspiration. Revelation is uncovering God's mind to man; inspiration is the process by which the Holy Spirit reveals the mind of God. But the very purpose of inspiration is to reveal the mind of God.

(Continued on Page 4)

## Searching The Scriptures

Volume 26

MARCH 1985

NUMBER 3

Published Monthly at  
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky  
and at an Additional Mailing Office  
USPS-487-440

**CONNIE W. ADAMS, Editor**

Office of Publication  
52 Yearling Drive  
Brooks, Kentucky 40109  
Phone (502) 957-2257

### SUBSCRIPTION RATES

\$9 per year in advance

#### Club rate:

\$7.50 per year for 4 or more

#### Bundles to one address:

12 for \$ 6.00

24 for \$12.00

#### Group subscriptions:

12 for \$ 6.00 per month

24 for \$12.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P.O. Box 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

**POSTMASTER:** Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

## All Things Are Possible

The Healing and Charismatic Revivals  
in Modern America

By David Edwin Harrell, Jr.

This new book tells the story of the healing revival in America from 1947-1958 and the charismatic revival from 1958-1974. This is an important part of American religious history, told objectively by a noted historian. As usual the author has well researched his subject and given extensive documentation. While it is not written as an expose, one healer mentioned in this work has already threatened a suit. We believe this work will be regarded as the definitive study of this religious movement for years to come. Every student of the modern religious scene should have a copy.

Hard Back \$17.50

Order From: Religious Supply Center

# Editorial

*Connie W. Adams*

P.O. Box 69  
Brooks, Kentucky 40109



## IN MUCH WISDOM IS MUCH GRIEF

In Ecclesiastes, the Preacher grapples with the meaning of life. In the first six chapters, he explores life. In this section he raises the questions which men have commonly pondered through time. If that were all of the book, it would leave us with pessimism. In the last six chapters, he explains what to do with life so that it is rich, full and happy. The wise man himself pursued life with vigor. He gave himself to many things in seeking what was good for man to do "under heaven all the days of his life." When life is viewed only "under the sun" with no fear of God who formed the sun and fashioned all life under it, it is a perplexing puzzle. Only when it is viewed from the fear of the Lord does it have meaning and purpose.

The first pursuit was wisdom. The writer succeeded admirably in gaining that. He said "I am come to great estate, and have gotten more wisdom than all that have been before me in Jerusalem: yea my heart had great experience of wisdom and knowledge" (Eccle. 1: 16). In verse 18 he reaches the conclusion all much reach who seek wisdom "under the sun" but ignore him who reigns above the sun. "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Why is this so?

Paul also addressed the issue of human wisdom unaided by divine revelation. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). The philosophers of Greece reached as high as human reason would allow them to go in trying to unravel the mysteries of life and came away empty. Indeed, God made "foolish the wisdom of this world" (1 Cor. 1: 20). All of this was to the end that "no flesh should glory in his presence" (1 Cor. 1: 29). "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3: 19). But what man's eye could not see, what his ear could not hear, and what had not entered his heart, God "revealed... by his Spirit" which searched the deep things of God which man, unaided by divine revelation could not do (1 Cor. 2: 8-13).

Many professing themselves to be wise have become fools (Rom. 1: 21). It is the fool who said in his heart "there is no God" (Psa. 14: 1). All 261 names signed to HUMANIST MANIFESTO II were of those the world would regard as wise. Many of them were educators. Some were theologians. Some were scientists. All were

well educated. Yet these bright people signed their name to a document which said "no Deity will save us; we must save ourselves." "We can discover no divine purpose or providence for the human species." "There is no credible evidence that life survives the death of the body." Human wisdom has left them with no idea as to where they came from, why they are here and what destiny awaits beyond the grave. In this "wisdom" there is much grief. In a vain attempt to find "the good life, here and now" these have ignored the only true good there is in life. Their approach caters to the flesh. It encourages sensuality, gratification for the moment, and leaves those caught in this web full of emptiness.

It is tragic that so many young people have been caught in this trap. Many are awed at the worldly knowledge of highly acclaimed educators who ridicule the word of God and poke fun at lives ordered after divine revelation. It is at this point that many have lost their way. At first, they revel in their newfound "freedom." Some are willing to bum all bridges behind them, including the instruction of godly parents, preachers and elders. This happens hundreds of times every year on university campuses across America. The grief of bewildered and disappointed parents is inexpressible. Talk about "Rachel weeping for her children"!

Men of great scientific wisdom have left us with much grief. The splitting of the atom created a weapon which ended one war but which holds the world hostage against another. Civilized nations hold their breath hoping that some mad man will not gain access to such destructive forces. The great super powers are fearful of each other. The industrial world has made great advances. But along with these have come all sorts of problems. We have chemicals to kill insects on vegetables but some men of wisdom tell us if we eat this produce we will get cancer. Debates rage among wise men over whether or not city water should be fluoridated. The by-products of industry produce toxic waste. What are we going to do with it? Bury it in the ground, some say. But where? Missouri does not want it! We live about two miles from what came to be called in the news "The valley of the drums" into which certain companies had dumped hundreds of barrels of toxic waste. The EPA has cleaned it up, they tell us. What did they do with it? I don't know, but wherever they hauled it, you can put it down that people there don't want it. Dump it in the sea, you say. What about the fish? Well, burn it. But what is to be done with the smoke? We have to breath. We are really wise! And in all the human wisdom is much grief.

In the church of our Lord, the problem of human wisdom is equally grievous. When men have forgotten that "it is not in man that walketh to direct his own steps," untold grief has been the result. The divisions of the religious world bear evidence of that. In the church of the Lord, one division has followed another because some have been unwilling to "walk in the old paths." They have "hewn out cisterns that can hold no water", "sought out many inventions" and tried to improve on the infinite wisdom of God. Men never try to improve on divine wisdom until they have first lost confidence in it.

The social gospel with all its trappings blossoms only where men have lost faith in the power of the gospel to save the lost. Men never invented missionary societies and sponsoring churches until they first lost faith in the all-sufficiency of the local church to do the work God gave it. In such "wisdom" (?) there has been much grief. Churches have been divided. Hearts have been broken. Families have been torn apart. Life-long friendships have been alienated. And for what? To gratify man's passion to replace divine wisdom with human wisdom.

"The fear of the Lord is the beginning of wisdom" (Psa. 111: 10). Wisdom which did not descend from above is "earthly, sensual, devilish" but that wisdom "that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3: 13-17).

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 8-9).

*(Continued from Page 2)*

If God had revealed His mind to twelve men without giving them words by which they could write and fulfill the great commission of Christ, it would have been worse than the conflicting denominational creeds of the world. There would be a serious problem in selecting the material to be included in the Bible, and to know what to exclude (John 20: 30, 31). Imagine these twelve men writing about the trial, crucifixion, burial and resurrection of Christ in just a few paragraphs as it now appears in the New Testament. Such a book would be full of errors from personal prejudices and opinions. There would be errors of omission, errors in exaggeration, errors in prophecy, errors in scientific and historical information, and much more. But the revelation of the mind of God as given by verbal inspiration is accurate, unchangeable and complete. That is what the Bible claims to be.

### **The Function of Inspiration**

It is not a part of the function of inspiration to create fact material. The Holy Spirit did not create the truth, but simply revealed it. Inspiration does not make a fact more true, but only enables the writer or speaker to state accurately the facts and truth already existing in the mind of God.

From the fact that WORDS are given by inspiration, and WORDS separate between the doctrine of Christ and the doctrines of men, it is absolutely essential that we respect every word that is Spirit given. This is INSPIRATION; this is VERBAL INSPIRATION. This is why the accuracy of translations in any language is vital. An easy reading "in-other-words" translation (?) does not respect the revelation and inspiration of God. Any "paraphrase" is a human doctrine and not the word of God. A commentary lays no claim to being more than the work of a man, and a paraphrase or liberal translation is not more than a commentary.

The Bible must be accepted as the word of God, not the word of men. Man's work will be destroyed, but the word of God will live forever.

Commending you to

## **THE WORD OF HIS GRACE**

*Marshall E. Patton*

1024 Coronado Dr., S. E.  
Huntsville, Alabama 35802



### **OUR LORD'S INCARNATION—NO. 1**

The birth, crucifixion, and resurrection of Jesus are three of the most momentous events in all history. This is so because all three combine to make possible the redemption of the human race.

Each involves the supernatural without which His birth would mean no more than the birth of a mere man; His crucifixion would simply be nothing more than another statistic in the long line of funerals that have been; His resurrection would be nothing short of a false claim, and all mankind would be left adrift on the sea of life without chart or compass, tossed by the billows, driven with the wind, and finally dashed to pieces on the rocks of eternal destruction.

The birth of Jesus involves deity incarnate. The crucifixion involves His vicarious atonement by which His blood became a propitiation for the sins of the whole world (1 Jno. 2: 2). The resurrection involves our hope of immortality to which we are begotten again—even "to an inheritance, incorruptible, and undefiled, and that fadeth not away..." (1 Pet. 1: 3, 4).

This article concerns primarily the first of these great events, namely, His birth or our Lord's incarnation, for that is exactly what His birth was—deity incarnate. Webster defines "incarnate" to mean: "1. Invested with flesh or bodily nature and form; esp. embodied in human form;... " Paul, with reference to Jesus, put it this way: "God was manifest in the flesh" (1 Tim. 3: 16). Further, we are concerned with evidence of His incarnation.

### **The Ministry of Angels**

In Hebrews 1: 14 we read concerning angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Again, we read: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow... which things the angels desire to look into" (1 Pet. 1: 10-12).

Think for a moment of the fulfillment of the mission of angels in behalf of the heirs of salvation in relation to the birth of Jesus. Imagine their deep concern and pa-

tient waiting as they joyfully anticipated this wonderful age of grace that is come unto us. What a thrill when finally in the fullness of time they were called upon to participate in the events involved in ushering in this age of grace!

This ministry began with a series of announcements. First, there was the announcement of Gabriel to Zacharias of the birth of a son to his barren wife, Elizabeth, whose name they should call John and whose work was to herald the coming Messiah. The angel said further: "he shall be great in the sight of the Lord,... be filled with the Holy Ghost..., and make ready a people prepared for the Lord" (Lk. 1: 5-17).

Six months later this same angel appeared to a virgin in Galilee named Mary, espoused to one named Joseph, and told her of the favor she had found in the eyes of the Lord; that "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" (Lk. 1: 26-35). The angel further informed Mary of the situation with her cousin Elizabeth, in response to which she went to the hill country of Judea and spent three months with her cousin. Their joy, holy meditations, and praises unto God are all a part of the divine record of Luke chapter one.

Again, it was an angel that appeared to Joseph in a dream and calmed his fears and encouraged him to take unto himself Mary as his wife, for he 'was minded to put her away privily. " The angel explained that "that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shall call his name JESUS: for he shall save his people from their sins" (Matt. 1: 20, 21). Matthew then explains that "all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, 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" (Matt. 1: 22, 23).

Finally, the long anticipated event comes to pass. The Saviour of the world is born! It is the birth of a king—a child is born upon whose shoulders the government of the people was to rest and whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6).

Once more angels are sent from heaven above to make the announcement to the world. It is interesting to observe that they were not sent to the palace of the Caesars, nor the Athenian philosophers, not even to the Pharisees, the scribes, priest, or rulers in Jerusalem. Rather, they were sent to humble shepherds who were watching their flocks by night on the Judean hills and who, no doubt, were patiently waiting and praying for the coming Messiah. Luke gives the following account: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tid-


ings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2: 8-14).

### Conclusion

Brethren, I suggest to you that this ministry of angels in relation to the birth of Jesus affords us irrefutable proof of our Lord's incarnation. Wherever was there the birth of a man—mere man—however great, that was the object of as much patient waiting, deep concern, intense longing, deliberate preparation, and activity on the part of the angelic host of the heavenly world, as was the birth of Jesus of Nazareth? The answer is— Never, ever, anywhere! Here is the birth of one who was more than man—Here deity became incarnate! "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, ) full of grace and truth" (John 1: 1, 2, 14).

*(To Be Continued)*



## Training Up A Child

*by Gewndolyn M. Webb*

With the Bible as her main source and from the vantage point of parental experience, the writer has produced a book godly parents can use in meeting the challenge of parental guidance. She helps parents learn how to rear their children with genuine love, concern and common sense. She shows that with love and through discipline and establishment of good habits, children can be brought up to be well adjusted, well behaved, loving, motivated and self-sufficient.

**Hardback 357 pages      \$12.95**

"It is the best book we have read on child rearing" (David and Phyllis Key).

**Order from: Religious Supply Center**

## Building Better Families

*James R. Cope*

301 Green Castle  
Temple Terrace, FL 33617



### SOME ELEMENTS OF SUCCESSFUL DISCIPLINE

Earlier it was observed that "discipline" is "the treatment suited to a disciple", and as certain, therefore, as one's child is the "disciple", in our study we are thinking about the parental treatment suited to that child. In connection with this topic we have made the observations, that every parent (1) must be willing to accept parental responsibility, (2) must first discipline himself, (3) must be united with his or her spouse on disciplinary procedure, and (4) must think maturely while understanding immaturity.

We here add some other elements of successful discipline.

Parents should cause their children to develop a **strong sense of responsibility**. One of Webster's definitions of responsibility is "accountability," Innocent children can be taught that they will suffer mental disappointment and even physical pain if they do not conform to the expectations and assignments of their parents. Just as they can learn that they will be rewarded if they please their parents, they can also learn that they will be deprived of the fulfillment of certain desires if they disregard their parents' will toward them. They learn therefore, that they must "answer" to their parents, that they are "accountable" to some person or persons outside themselves. It is in the early years of life with its parents that a small child can develop a respect for an authority outside itself. Here the child begins to "learn obedience"!

In Lamentations 3: 27 it is said, "It is good for a man that he bear the yoke in his youth". This is another way of saying that when he is old he will not depart from benefits gained from constructive duties performed in his childhood. The ox-driver did not wait until his oxen were stiff with old age to yoke them for gainful ploughing and pulling. There is an old proverb which says "The father who teaches not his son to work teaches him to steal". Parents cannot begin training their children too early!

For many years I have believed that the parent who teaches not his child to have definite chores to perform in terms of its developing mental and physical abilities is making of that child a bum or a thief or both a bum and a thief! Any person capable of understanding the meaning of the words "idleness", "laziness" or "indolence", can have no question about God's will for the professed Christian who can but will not work, i. e., "if

any will not work, neither let him eat" (2 Thes. 3: 10).

I have never known a family wherein an intelligent and able-bodied child could not be taught from very early life to perform constructive tasks if its parents wanted that child to develop a sense of responsibility. Boys and girls reared on a farm are seldom short on this count. Urban parents can and should teach their children to make beds, clean floors and windows, wash dishes and clothing and otherwise be useful to the over-all family life. This principle is set forth unmistakably in the only two occurrences of the word "ant" in the entire Bible—Proverbs 6: 6 exhorts: "Go to the ant, thou sluggard, consider her ways and be wise. While having no chief, overseer or ruler, provideth her bread in the summer, and gathereth her food in the harvest" and 30: 25 declares, "The ants are a people not strong, yet they provide their food in the summer".

The child whose parents have taught it to be diligent in the task at hand, to work "heartily as unto the Lord", to earn its own way, is indeed fortunate. He will seldom, if ever, become a leach on society. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean (marg: obscure) men" (Prov. 22: 29).

Fathers and mothers, would you have your child to have a sense of—a conscience for—honorable labor? If so, try your best to discover God's natural gift to his mind and body, encourage him or her to develop it in the fear of God and in an awareness that ultimate accountability to God will involve the seriousness with which he deals with his or her response in this life to the ability the God of creation bestowed upon him. The seriousness with which parents approach their parental responsibility toward teaching their own child a sense of responsibility may well determine the eternal destiny of both parent and child! It's a sobering thought, isn't it?

#### THE BEST AVAILABLE HELP

### Jehovah's Witnesses - Vol. 1 and 2

by Maurice Barnett

Heralded as the best study available on the errors of the Watchtower Society. Covers: History, Organization, and Doctrines, The Deity of Christ and the Holy Spirit. Contains photo reprints of much valuable material. Volume 2 has been much awaited and is now READY.

#### Plastic spiral binding

Vol. 1—\$4.50

Vol. 2—\$4.50

ORDER FROM: RELIGIOUS SUPPLY CENTER

## EXPOSITION: TEXT and CONTEXT

*Weldon E. Warnock*

491 E. Woodsdale  
Akron, Ohio 44301



### WILL JESUS STAND ON THE MT. OF OLIVES?

**QUESTION:** *Do you believe Jesus' foot will touch the Mt. of Olives as Zech. 14 says? Or, what about all nations going up to Jerusalem to worship God? Or, does the Bible not mean what it says?*

**ANSWER:** No, I do not believe that Jesus' foot will touch the Mt. of Olives, nor that all nations will go up to physical Jerusalem to worship. Yes, the Bible means what it says, but we cannot always take it literally. The Bible contains a great deal of figurative language.

The querist has Zech. 14: 4, 16 in mind. We will deal first with verse 4. Let's quote both verses 3 and 4 and observe what they say. "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (ASV).

Notice that the passage says "Jehovah," not "Jesus." It would be Jehovah's feet standing upon the mount. It is strange how preconceived notions can cause us to read things into the Scriptures that are not even there. Millennialists use this text to try to prove that Jesus is coming back to earth, first appearing on the mount of Olives wherein He, along with His heavenly army (Rev. 19: 11-12), defeat the hostile nations of the world, and then He triumphantly enters the city of Jerusalem where He reigns on the throne of David for a thousand years.

But as there is nothing in Zech. 14 about Jesus standing upon the mount of Olives, neither is there anything in the chapter about the second coming of Christ and the so-called "millennium." This is another supposition. The chapter speaks of "a day of Jehovah" (v. 1) and "that day" (vv. 4, 6, 8, 9, 13, 20, 21), but what is "that day of Jehovah?" Several views have been offered.

#### Interpretations

Men like Calvin and Grotius supposed it to refer to the times of the Maccabees. Adam Clarke and Foy E. Wallace apply it to the conquest of Jerusalem by Titus. Millennialists, such as Pentecost and Walvoord, apply the chapter to the second coming of Christ and their imaginary millennium. Others, such as Hailey, believe

it to be the gospel age in which we are now living. This view is the most defensible of all the positions.

An analysis of the chapter and the context of the book of Zechariah make it scarcely possible that the times of the Maccabees is under consideration. The view that the destruction of Jerusalem is meant is untenable as "the residue of the people shall not be cut off from the city" (v. 2). When Jerusalem was conquered, Josephus tells us that the Roman army had no more people to slay because there remained none to be the objects of their fury (*Wars*, Book 7, 1: 1). Yet, Zechariah said that the "residue of the people shall not be cut off from the city."

Concerning the millennial position, the Bible nowhere states or hints that Jesus will ever set foot on earth again. Paul said that we will meet Him in the air (1 Thess. 4: 17). Our bodies of the resurrection will be spiritual, immortal bodies (1 Cor. 15: 42-58), fashioned after Christ's glorious body (Phil. 3: 20-21). These bodies of the redeemed will be incompatible to live upon this mundane earth. Jesus said, "I am no more in the world" (Jn. 17: 11). Hence, when Jesus returns and we meet Him in the air, we will be with Him, but it will not be here on earth. The reasons are many as to why Zech. 14 does not teach the millennial theory.

#### The Gospel Age

That Zechariah is writing of the coming Messiah and the benefits derived therefrom, harmonizes well with what the prophet said and what transpired in the coming of Christ. Keep in mind that the book of Zechariah is apocalyptic or symbolic. Many become confused when they try to literalize the book. Hence, Jerusalem (14: 2) is spiritual Jerusalem, the church (Gal. 4: 26; Heb. 12: 22), and the nations gathered against Jerusalem are the evil and diabolical forces in the world that are constantly assaulting the church.

Jehovah protects the church by going forth and fighting against those nations who constitute the enemies of His people (v. 3). The Lord's presence is symbolized by His feet standing upon the mount of Olives, signifying His provision of salvation (v. 4). Jehovah said through Isaiah, "I will make the place of my feet glorious" (Isa. 60: 13). The place was the temple in Jerusalem and His feet suggested His presence. Therefore, instead of "feet" being literal, the term is figurative, indicating "presence."

#### All Nations


As to all nations going up to Jerusalem to worship God, verse 16 states, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles" (ASV). This verse is teaching that God's spiritual remnant, consisting of Jews and Gentiles who have been converted out of all nations through the gospel, will worship Jehovah at spiritual or heavenly Jerusalem, the church, according to the prescribed order.

Under the figure of the feast of tabernacles, the prophet depicts the joy and thanksgiving of the redeemed in Christ. The feast of tabernacles (Lev. 23: 39-

44) was a festival of rejoicing and thanksgiving. However, it is used in Zechariah in a metaphorical sense. Spiritually speaking, we as Christians rejoice and are exceedingly glad of the bountiful blessings we have in Christ (Eph. 1: 3). Looking at the context of the entire chapter, we see:

- (1) Protection by Jehovah (v. 3).
- (2) Presence of Jehovah (v. 4).
- (3) Provision for escape from worldly temptations and threats by way of the valley (v. 5). Here is security (cf. 1 Cor. 10: 13; 2 Pet. 2: 9).
- (4) Guidance through the light of God's Word (v. 7).
- (5) Living waters of salvation (v. 8).
- (6) Jehovah will reign (through Christ) and He shall be one and His name shall be one (v. 9).
- (7) Saints shall dwell within the walls of the city (church) with full safety (v. 11).
- (8) Enemies of the church will be cursed (vv. 12-15).
- (9) There shall "be no rain" symbolizes the deprivation of the blessings in Christ of those unsaved.
- (10) In that day all that pertains to the church will be holy and sanctified (vv. 20, 21).

Therefore, in light of the context, the nations going up to Jerusalem to worship Jehovah and their keeping the feast of tabernacles are not a restoration of the old Mosaical system (which was temporary and nullified at Calvary), but rather it is language symbolic of our life we now enjoy in Christ.



presents

## FOR HUSBANDS ONLY AND HUSBANDS-TO-BE

by Dick Blackford

A revolutionary new book designed to encourage men to be MEN. This book was prepared with the confidence that congregations will meet the crucial need to train husbands and fathers in Bible classes as they have wives and mothers in ladies Bible classes. A 96-page book containing 13 profitable lessons.

**\$2.35 each**

Order from Religious Supply Center  
1-800-626-5348

---

## THE LORD'S SUPPER

by Dick Blackford

Thirteen lessons, class study book, with 20-26 questions after each lesson. Cites solid reasons which will cause one to marvel at the wisdom of God in selecting such a fitting memorial. Serves as a reference book and answers numerous questions regarding this solemn feast.

**\$2.35 each**

Order from Religious Supply Center  
1-800-626-5348

## WHOSO FINDETH A WIFE—II

**Dene Ward  
Rt 2 Box 790-B  
Lake Butler, FL 32054**

God saw a need and said, "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2: 18). Notice, that is two words—a help meet, "meet" being the adjective of the word "help". Our modern dictionaries put them together as "helpmeet" or "mate," and defines it "wife." According to Mr. Webster, every married woman is a help meet, but the Bible usage involves a distinctive, specifying what kind of help the woman is to be—a "meet" help, or as some versions read, "a helper suitable" to the man.

In one sense, of course, woman is suitable to man by her very nature, that is, because "he made them male and female" (Matt, 19: 4). [That is the very reason homosexuality is wrong—it is against nature (Rom. 1: 26).] God made man and woman to complement one another in an emotional way as well. Man is the idealist who sets the lofty goals; woman is the pragmatist who pulls them down to something within reach, and organizes the process of getting there. Man is the strong one who goes out to deal with the world; woman is the soft one who soothes his wounds. Man is the cynic, who, as such, is able to protect his family from those who might take advantage of them; woman is the more merciful one, who sometimes allows it to excuse faults and wrongs that need punishing. Together they temper one another, and are more than they could ever be apart.

But in another real sense, not every woman is suitable to every man. We would do well to teach our children this fact. They grow up believing in "happily ever after" and "love conquers all". But after several years of picking up muddy boots and strewn clothes, listening to foul language and crude habits, and waking up at two a. m. with no idea where he is, she begins to wonder if her love has enough ammunition left to conquer anything else. We must teach our children to be more objective, cold-blooded, if you will, about choosing a mate.

But once a woman has taken the plunge, if she is not suited to him, it becomes her duty to make herself suitable to her man, even it means changing lifelong habits and ideas. Changing can be as easy or as difficult as one makes it. The first thing necessary is to conquer the resentment at having to change. Why me and not him? Because, according to God's rules, man is the provider and head (1 Tim. 5: 8; Eph. 5: 23). Woman is the help (Gen. 2: 18; 1 Cor. 11: 8, 9). That is one thing so wrong with the career woman. She expects her job to be every bit as important, or even moreso, than her husband's. That reverses God's rules, making woman the provider and man the help. So one must face facts. (We women tell ourselves we are so much better at that than the men.) The wife changes because she is the woman



and not the man. Man has primacy (not superiority). That is the way God made us (1 Tim. 2: 13). Any resentment we show is in actuality not toward the man, who cannot help the way we were made, but toward God. (We might address a word to husbands to imagine themselves in this situation and treat their wives accordingly, that is, "love each one his own wife even as himself" Eph. 5: 33).

We also change because God calls each one into account for his own actions (Rom. 2: 6). When I recognize a problem, it becomes my responsibility to try to solve it, whether anyone else helps or not. But most men are not as bad as some woman would have us believe. When he sees such obvious efforts on his wife's part, the husband usually works harder himself.

The next step to changing is to be optimistic and open-minded. Steadfastness is a virtue, but stubbornness is a tool of the Devil, and there is often a line between the two. If she goes into something dreading it, knowing she will hate it, griping about every little thing that does not suit her, then 99. 9% of the time she will hate it. And what's more, so will he. He will come away dissatisfied, and she will wonder why because, after all, "we did just what he wanted." For example, in choosing a recreational activity, where they went or what they did was less the point than having a good time, with her. Her observable dissatisfaction made them both miserable.

Try approaching these activities or habits of his with a positive attitude, determined to find something in them you can enjoy, and equally determined not to gripe. Does it require physical exertion? Think of it as a way to improve your figure. Is he just a whole lot better at it than you? Use it as a way to build his ego. Compliment him fervently, and he will become a gallant knight right before your eyes. (When was the last time you gave him a real compliment, anyway?) Is it "just not the way you are?" Then use it as a way to add to yourself some more self-discipline (2 Pet. 1: 6). None of us have enough. Will it mess up your hairdo? Really, now, your companionship does a lot more for your marriage than your hairdo. "It is not good that the man should be alone". Make yourself meet for him.

There is another angle to this "help" business. The very word demands that the woman not be a hindrance. How many times have you heard it said of a man, "He'd be a good \_\_\_\_\_ if it weren't for his wife? Especially in regard to his spiritual duties, what could your husband be if you were a better person? A personal worker? A Bible class teacher? A full-time gospel preacher? A deacon? An elder? Perhaps, he needs to develop himself more as well, but will be motivated to do so if he knows all he will get from you is criticism of his efforts, or complaints about the time his new duties take or, worse yet, if he knows your character does not fit the bill (1 Tim. 3: 11)? Wouldn't you feel ashamed if your husband had to tell the Lord, "I have married a wife and therefore I cannot come" (Lk. 14: 20)? Be a help to the man you love, not a hindrance; a stepping-stone on his way to Heaven, not a stumblingblock over which he plunges

straight into Hell. And make no mistake. If that is what happens, you will be there, too.

## Using the SWORD OF THE SPIRIT

*Ken Green*

2212 Jordan Lane, S.W.  
Huntsville, Alabama 35805



### THE CASE OF BABY FAE

Lee Woodward, editor of the Huntsville News, is a faithful member of the Lord's body and of the local fellowship of the Market Street Church of Christ in Athens, Al. We are fortunate in Huntsville for the editorial views that find origin in his office. They are quite refreshing.

I want to share with STS readers one such editorial which appeared in our morning newspaper, Nov. 9, 1984:

"The case of the infant Baby Fae, who received a baboon's heart and at last report was doing well, (She soon thereafter died, KG) has raised a number of questions, especially whether an animal should be killed so that its heart can be implanted in a human being.

"That prompts another question: Which is more important, a baby or a baboon?

"Surely, the answer should be obvious. It should be, but it apparently is not. Numerous groups of animal lovers have protested the propriety of killing an animal so that its heart can be used to save the life of a human. And that makes us wonder if these same groups protest child abuse.

"While we are of the opinion that baboons were created as baboons and humans as humans, and there was no evolution of human from any kind of animal, some doctors and scientists have expressed concern that the animal used in Baby Fae's case was a primate, 'a close genetic relative of our own species.'

"Dr. Jack Provonsha, director of the bio-ethics center at Loma Linda University Medical Center in California where the operation was performed, brought this into focus with his comment: 'It is difficult to look at a primate's hand and not feel kinship.'

"But even with his attitude about the closeness between baboons and humans, he says that the benefits clearly outweigh the drawbacks of using a baboon heart to preserve the life of an infant who otherwise would surely have died.

"The pediatric surgeon who performed the implant, Dr. Leonard L. Bailey, offered these illuminating words after having noted that he was 'sympathetic with the issue of animal rights'. 'However I am a member of

human species. I deal with dying babies every day. I am more sympathetic with them. I am an animal lover, but I love babies too.'

"We would change that last part to 'I love babies more.'

"But the People for the Ethical Treatment of Animals apparently do not. They picketed the hospital where the operation was performed, and one of the members stated: 'Nothing should be done to an animal that would not be done to a severely retarded human being.'

"Are you astounded at that? Then let me hasten to point out that the People for the Ethical Treatment of Animals is no small outfit, having grown to some 30,000 members in the last four years. So such feelings about animals over humans is widespread. That is very disturbing----"

**Amen, and amen, my brother. That kind of thing disturbs me so much it makes me want to rant and rave! It just almost makes me want to hit someone! The very idea!**

**We would hasten to point out the obvious. The view of these misguided souls is a logical end of the theory of evolution. The doctors and scientists who have expressed concern as mentioned above, realize they have no solid reason for assigning more value to a human life than to a baboon life. We who accept the Bible "not as the word of men, but as it is in truth, the word of God..." (1 Thess. 2: 13), have a firm foundation for our convictions.**

**A GIFT FOR ALL SEASONS**

**SEARCHING THE SCRIPTURES** makes a fine gift at any season of the year. If you have been personally helped by reading it, then think of your children who have left home for college, military service, or marriage and jobs away from home. You would do them a favor to start them on wholesome reading material from faithful servants of God. How about it? Would that be worth \$9 a year to you? Write Us: P. O. Box 69

Brooks, KY 40109

**BOUND VOLUMES—STS**

- Vol. 9-10—\$9.50  
(Plus postage)
- Vol. 19-20—\$12.00  
(Plus postage)
- Vol. 21-22—\$12.00  
(Plus postage)
- Vol. 23-24—\$12.00  
(Plus postage)

**Order From—STS**  
P.O. Box 69  
Brooks, KY 40109

**THE SECURITY OF THE SAINT (3)**



*Ronny Milliner*  
10055 E. 25th St.  
Indianapolis, IN 46229

**FALSE VIEWS INSIDE THE CHURCH**

Paul sounded a grave warning to the Ephesian elders in Acts 20: 29-30. He predicted, "For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things to draw away the disciples after themselves". It is unfortunate but true that there are still false teachers which rise up among God's people today. There are some in the church today who are teaching false ideas concerning the security of the Christian. When we refer to these brethren, we are not speaking of those who are found in what is commonly called "liberal" churches but those in "conservative" churches. What are they saying?

**Imputed Righteousness of Christ**

One of the false views outside the church which we studied in our last article was the Calvinist teaching about the imputation of Christ's righteousness. Some of our brethren have advocated a similar idea.

One area of difference between the Calvinist and these brethren is which sins the imputed righteousness of Christ is supposed to cover. While the Calvinist would teach it covers all sins, these brethren limit it to sins of weakness and ignorance. Thus they can make the claim they do not believe in Calvinism and are able to preach against the "impossibility of apostasy" because they believe sins of rebellion will condemn the Christian.

However, what we had to say against the imputed righteousness of Christ in the previous article will also hold true for the teaching of these brethren. We will not take the space to repeat it here, but encourage you to review that article.

**Humility Only**

There are a number of brethren who are teaching that as long as a Christian has a humble or penitent attitude, he can sin and still be in fellowship with God and not place his soul in jeopardy. It is certainly true that one needs humility and sincerity, but these are not the only conditions God requires of His people. One of the mistakes made by these brethren is confusing a penitent attitude with repentance. Some believe that you can be in a constant state of repentance.

One of the definitions Webster gives for "penitent" is "feeling or expressing pain or sorrow for sins or offenses." He defines "repent" as "to turn from sin and dedicate oneself to the amendment of one's life." There

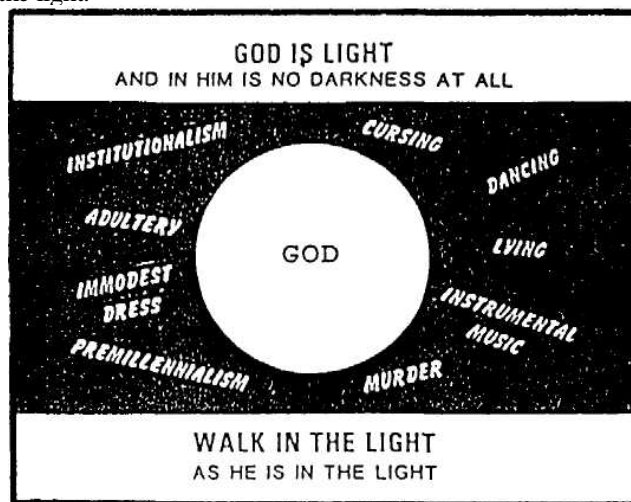
are two Greek words translated "repent" in the New Testament. The word METAMELOMAI "signifies to have a feeling of care, concern, or regret;... it expresses the emotional aspect of repentance." (**International Standard Bible Encyclopedia**, IV, p. 2558). While this word may be similar to "penitent," let us also look at the second term. The word METANOEO "expresses the true NT idea of the spiritual change implied in a sinner's return to God. The term signifies 'to have another mind', to change the opinion or purpose with regard to sin." (**International Standard Bible Encyclopedia**, IV, p. 2558). How in the world could one then have a constant state of changing "the opinion or purpose with regard to sin?" Such would be ridiculous.

In commenting on the difference between these two words the Theological Dictionary of the New Testament states, "In remorse (METAMELEOTHAI) a man sees the bitter end of sin, in repentance (METANOEIN) he breaks free from it" (Vol. IV, p. 627). However these brethren believe that one can continue to practice sin and yet be in a saved condition. One brother says instrumental music, Premillennialism, and institutionalism will not separate us from God if our attitude is right. Another would add immodesty, dancing, mixed swimming, and Masonry to the list. Some have said that David, while involved in adultery and murder, was still in fellowship with God. And one brother has been so bold as to affirm that the Christians in Corinth involved in all the different sins mentioned in 1 Corinthians were still saved and going to heaven.

The Bible has taught, both in the old and new covenants, that both a change in attitude and a change in action is required to receive God's blessing. As the wise man said, "He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion."

one of the conditions for the Christian's cleansing. As one has well stated, "The present passage never specifies the circumstances under which the cleansing takes place, but I do not find plausible the suggestion of Houlden, Epistles 56, 'The sense of 1: 7 may be that the sacrifice of Jesus serves to obliterate a Christian's sins as soon as they are done.' An interval is required between the sin and the forgiveness; for v. 9 casts light on v. 7, and from that verse we learn that a confession of sin was desired." (Raymond E. Brown, The Epistle of John, p. 204).

I know the view that a man can sin and still be in the light is false because of what John says about our walking in the light. John says we are to "walk in the light as He is in the light". Whatever may be said about the Christian in the light can be said about God in the light.



<i>"SHALL WE CONTINUE IN SIN THAT GRACE MAY ABOUND?"</i> <small>(Rom. 6:1)</small>			
PASSAGE	CHANGE IN ATTITUDE	CHANGE IN ACTION	RESULTING BLESSING
<i>John</i> 3:5-10	"believed God"	"turned from their evil way"	"God relented from the disaster"
<i>Prov.</i> 28:13	"confesses"	"forsakes them"	"have mercy"
<i>All.</i> 24:20-21	"repented"	"went"	"did the will of his father"
<i>2k.</i> 15:14-22	"came to himself"	"arose and came to his father"	"alive again"
<i>2L.</i> 13:18-20	"confessing"	"brought their books...and burned them"	"heard...grace mightily and prevailed"

One passage which is greatly abused by these brethren is 1 John 1: 7. They believe one can sin and still be in the light and that there are areas of dimness in the light.

One may quote denominational commentators, or even brethren, on both sides of this question but it still doesn't change the fact that God has made repentance

Whatever meaning one seeks to give to 1 Jno. 1: 7, it must be in harmony with the overall context and theme of 1 John. John is writing to show that Christians are not to continue in sin, but are to obey God. These brethren teach that John is saying one can continue

UNION WITH GOD		
THE CONDITION	THE RELATIONSHIP	THE BREAK
"walk in the light" (1-1:7)	"fellowship with one another" (1-1:7, 1:3)	"if we...walk in darkness" (1-1:6)
"we keep His commandments" (1-2:3)	"we know Him" (1-2:3)	"does not keep His commandments" (1-2:4)
"does not sin" (1-3:6)	"abides in Him" (1-3:6)	"whoever sins" (1-3:6)
"hears us" (1-4:6)	"knows God" (1-4:6)	"does not hear us" (1-4:6)
"abides in the doctrine" (2-9)	"has both the Father and the Son" (2-9)	"transgresses and does not abide in the doctrine" (2-9)
"does good" (3-11)	"of God" (3-11)	"does evil" (3-11)

in sin and yet still be pleasing in God's sight. Such an idea is false.

Finally, we see the fallacy of this view because it places the Christian in double jeopardy. This idea has the Christian forgiven twice for the same sin. When he committed the sin in ignorance, he was supposedly cleansed at that moment by the blood of Christ, but then when he finds out about it, the Christian is supposed to repent and so be forgiven again. Yet God promised, "I will be merciful to their iniquities, And I will remember their sins no more" (Heb. 8: 12).

### Conclusion

Brethren, whether a false idea is taught from outside the church or from within the church, it must be rejected and opposed. Let us "buy the truth, and do not sell it" (Prov. 23: 23). We wish to take a positive look at what the truth says about the Christian's security in our next study.

---

## THE LORD IS FAITHFUL

**David L. Joy**  
126 N. 6th Ave.  
Paden City, WV 26159

---

It is imperative that the Christian "increases in the knowledge of God" (Col. 1: 10). There is great value in learning about God's character. Furthermore, there is a direct relationship between God's character, God's promises and man's faith. The purpose of this study is: (1) To establish that the Lord is faithful. (2) To show the necessity of man's faith being rooted in that fundamental aspect of His nature.

The Bible teaches that the Lord is faithful. This is to say that the Lord is reliable, or can be trusted. "Know therefore that the Lord thy God, the faithful God-----" (Deut. 7: 9). In the New Testament Paul said: "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9). The Christian serves a faithful God. What is the relationship between God's faithfulness, His promises and man's faith? Abraham will serve as an example (Rom. 15: 4).

### Abraham, Believed in the Lord

God promised unto Abraham that an heir should proceed out of his own bowels. God also promised that his seed would become innumerable as the stars of heaven. Upon what grounds could Abraham believe these promises? From a human view there was no reasonableness that these promises would be brought to fulfillment (Rom. 4: 18). The promises were reasonable to Abraham only to the extent that he allowed his faith to be rooted in a confidential trust of God's character. It is said of Abraham, "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15: 6). The passage teaches that Abraham's faith was in a God that he knew

was faithful. Though the text does not state that he believed the promises, he certainly did for he knew that the God he served could be trusted.

This truth concerning Abraham's confidence in God is quoted in the New Testament. In Romans chapter four Paul discusses the theme of justification by the faith of Christ. Also, he shows that the promise to Abraham that he should be heir of the world was not through the law, but through the righteousness of faith (Rom. 4: 13). The apostle then makes this statement: "(As it is written, I have made thee a father of many nations, ) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4: 17). These are three matters which arrest our attention in this test. First, the statement is made in the past tense. "I have made thee". The promise is treated as an accomplished act. Second, Abraham's faith was grounded in a trust of God's character and nature. "Before him whom he believed, even God". Finally, Abraham believed God and His promise for he knew that God was faithful.

### Application and Conclusion

The Christian must confide in the faithfulness of God. He can be assured that the promises of the gospel will be received. The writer said: But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that his is a rewarder of them that diligently seek him" (Heb. 11: 6). Again, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised; ). Paul said: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 1-13). Cultivate a faith that trusts and confides a God. The promises of the gospel will certainly not be a delusion.

## A WORTHY WOMAN

*By Darlene Craig*

This is a well-written book with a chapter on each verse of Proverbs 31:10-31. The author is the wife of a faithful gospel preacher, a mother, homemaker, and grandmother. Her writing style is fresh and her research is extensive. Her applications are alive to the needs of godly women today. This 220 page paperback book is attractively bound, the layout is neat and the printing is excellent.

A unique approach to such topics as identity, worth, attitude, love, marriage, mothering, morals, plus current issues and everyday living.

"The best book on women I have read"—

**Bobbie Adams**

Order from Religious Supply Center

**\$5.95**

## SIMPLICITY IN CHRIST

*P. J. Casbolt*

P.O. Box 1487  
Chiefland, FL 32626



### SNORING THE BABY AWAKE

A married couple were having a problem which I suppose has been faced and solved by several others. The snoring of one party kept the other awake. A friend offered this solution: the one who was hearing the snoring should use ear plugs. Well, I suppose the ear plugs would shut out the snoring, but they also might shut out the telephone, the alarm clock, the doorbell, a crying baby, or a prowling burglar. The Pennsylvania Dutch have a saying: "Don't horn the car so; you will blow the baby awake!" I suppose a similar colloquialism could be coined with respect to blowing the nose.

I had the unpleasant task one time of conveying the news of a brother's death to his sister, who was hard of hearing. Other members of the family and I approached the house with some trepidation, wondering how we would get her attention. We finally stood outside her bedroom window, and yelled loudly enough to get her attention. I don't know what the neighbors thought, and I do not care to know.

Now, if some people want to solve the snoring problem by operating on the snoree instead of the snorer, that is their business. But, a spiritual application of this principle is fraught with all kinds of ramifications, and I don't think I would recommend it.

The prophet Isaiah spoke of some whose eyes would be closed, and their ears stopped (Isa. 6: 9). Jesus referred to this passage of Scripture, and applied it to some of God's people in His day (Mt. 13: 13-15). Mark, Luke, and John make a similar notation of the Lord's use of this statement, and Paul drew on the prophet's words when talking to some Jews at Rome (Acts 28: 26, 27). It is a bad situation when people's eyes are closed, and their ears are stopped.

### Stopped Ears

Following the formula used for solving the snoring problem, let us apply it to the use of mechanical instruments of music in the worship. This kind of music is unauthorized by the New Testament, but some rebellious brethren, unconcerned about what God likes or what would offend other brethren, introduced it anyway. This began to happen in churches of Christ about 1859.

Well, these digressive brethren just the same as told everyone else to use ear plugs if they didn't like the sound of mechanical music in worship, or get out of earshot. Some had to do just that, and then got accused

of causing trouble in Israel.

### Closed Eyes

I read about a denominational church in Texas which introduced a nude night club dancer into the worship of that church. I forget just what she was supposed to be doing, but I guess any who would object could put on dark glasses if they were offended by such a sight. That may satisfy man, but all things are still "naked and opened unto the eyes of Him with whom we have to do" (Heb. 4: 13).

In the hey-day of the mini skirt, those whose duties required them to stand before the congregation were treated to a veritable sea of women's legs. The preacher, the song leader, those who waited on the congregation or made announcements, all experienced some embarrassment during this period of poor taste in women's fashions. The fashion designers planned the mini skirt to attract the stares of men, and many good sisters followed like so many bleating sheep. Maybe we could have solved this fiasco by passing out dark glasses or blindfolds to those who had to look back through the building.

### Plugged Noses

Some brethren seem to be more wrapped up in their "fellowship halls", church kitchens, and gratifying the fleshly appetite than they are in spiritual things. If not, why don't they stop such foolishness?

Again, I suppose some would suggest that if the smell of coffee or spaghetti didn't aid the spiritual man, then those who had trouble mingling spiritual and fleshly odors together could stop their noses with cotton balls, supplied by the ushers. If brethren could find authority for the church to provide recreation and entertainment for the "saints" (or the world, either), then they would have authority for their fellowship halls. This would also give them authority to purchase the cotton balls out of the church treasury. Or, would they contend that this was an individual matter? But, God still knows a sweet smell when it comes before Him (Phil. 4: 18, Rev. 8: 4), and he won't be fooled by the culinary offering of deluded brethren.

### A NEW CLASS WORKBOOK

"Israel Becomes A Great Nation" is the title of a new book by Earl Kimbrough. It covers the history of man from creation until Abraham's descendants became a great nation. Excellent material for personal study and use as a commentary, or for junior and senior high school and adult classes. The book contains 112 pages with 26 lessons (a six-month class study) and at least 15 questions following each lesson. A very timely study. Price: \$2.00 each. Order from:

Religious Supply Center

## Restoration Footnotes

*Earl Kimbrough*

2212 Malibu Dr.  
Brandon, Florida 33511



### RESTORERS APPROACH TO EVANGELISM Preliminary Observations

I have been asked to talk about the nineteenth century restorer's approach to evangelism. But a fair presentation of the views and practices of these men cannot be made without also taking some other factors into consideration. So before discussing evangelism itself, some preliminary observations may put the pioneers' understanding of evangelism into better perspective.

**1. The Restoration Movement Developed Slowly.** The men called Restorers (Barton W. Stone, Thomas and Alexander Campbell, Walter Scott, and their contemporaries) did not sell out all at once to restore "the ancient order". Their restoration views gradually evolved over several years. For this reason, it is difficult to point to a particular date when restoration was "complete". In fact, it is doubtful that restoration was, or ever can be, a finished work because human frailty and the tendency to apostasy make perfection practically impossible.

The gradual growth of Restoration idealism also presents a mosaic of beliefs and practices that are contradictory. Contradictions are apparent in the thinking of the same men at various times in their career. (Anyone who has experienced a long spiritual development can better appreciate this.) Alexander Campbell's changing views on missionary societies is a prime example. There were independent churches associated with Stone, as early as 1803, who were striving to be simple "churches of Christ"; but it was not until 1826 that they accepted baptism as essential to salvation.

The point is that at different times and among different men, the views and practices of the Restorers changed on many things, including evangelism.

**2. The Restoration Is Not the Lord's Church.** The New Testament order was restored to some degree by men associated with the movement, but the Restoration and the church are not the same. The movement arose out of denominational chaos and reached different levels of success at different times and in different places. Some efforts met with only limited success and reverted in time to denominationalism. Others succeeded in restoring a resemblance of the apostolic order but stopped before attempting to return to all the essential features of the early church. However, some efforts were highly successful, from our point of view, although perhaps no nineteenth century church was without some defect.

There were always sharp differences within the movement, even though this did not at first create any serious division. These differences extended to evangelism, as well as to other doctrinal matters. So we do not find complete harmony in the views and practices of the early Restorers in regard to preaching the gospel.

**3. The Restorers Did Not Attempt to Restore the Church.** It is a mistake, though one that is often made, to talk about "restoring the church". The church of Christ by its very nature must stand forever (Matt. 16: 18-19; Luke 8: 11). Uninspired men could no more restore what Christ purchased with his blood than they could have built that church to begin with. The Restorers understood this and believed the church of the New Testament to be a continuing body (Eph. 1: 20-23). This view of the church also affected their attitude and practice in evangelism.

**4. The "Golden Age" of the Movement Came Between 1826 and 1860.** At least this very likely would be the view of most conservative Christians today. By the beginning of this period, the Restorers had gone far toward restoring the practice of New Testament Christians on many important points. The sole authority of the Scriptures, the difference between the covenants, the plan of salvation, congregational independence, the simplicity of worship, and other such teaching and practice took on a New Testament appearance during this time.

The "disciples of Christ" or "Christians", as they frequently called themselves, enjoyed relatively little serious internal conflict during this period. The union of those identified with Stone and Campbell, beginning at Lexington, Kentucky, in 1832, set a pattern of striving for oneness that continued until the Civil War. Even though there were differences, disagreements, and pointed discussions, the overriding desire for unity held a primary place with most brethren, as least in the earlier part of this period. Moses E. Lard, among others, believed the disciples could not divide because of their strong desire for unity. But fellowship was never pursued at any cost, as some heirs of the Restoration would have us believe.

**5. A Post-Millennial View of the World Prevailed.** This was especially true before the Civil War. This belief was sparked by an expectation that the millennium was near and that restoring the New Testament order, with the attendant destruction of denominationalism, would usher it in. Post-millennialism probably helped promote the zeal for evangelism that swept the Restoration plea across the American frontier like a prairie fire. It cannot be overlooked in any true evaluation of the evangelism of the period under consideration. The post-millennial view, as most are aware, does not envision a personal reign of Christ on the earth, but simply holds that there will be a long period in which the gospel will dominate the affairs of men on earth before Christ's second coming.

With these factors in mind, the views and practices of Restorers in regard to evangelism during decades preceding the Civil War may be better understood than without them.

## THE WORD OF GOD DOES NOT CHANGE

W. R. Jones  
109 Woodhaven  
Conroe, Texas 77303

I had an experience at 3:05 Thursday afternoon, January 24th, that I shall not soon forget. It had to do with a steam locomotive. A Union Pacific steam engine passed through Conroe pulling a number of cars, coaches, Pullmans, and a dining car, among others. A handsome picture of this mighty machine appeared on the front page of the Morning News on the following day. I wish you could have viewed it with me, especially if you are one who lived back in the steam engine day. I could hear the mournful whistle even before I could plainly see the engine, so, I had sufficient time to get my camera adjusted. I stood on the edge of the track as I saw it coming, and it was a sight to see. It was black with a silver front and a bright light in the middle. As it approached, the black smoke, mixed with steam, billowed from the stack, almost engulfing the rest of the train, and you could see fire shooting out the sides of the fire box as the fireman injected fuel. Perhaps, it was nothing more than a novelty for many of youth, but for me, this forty year old locomotive transported me back to my youth, at least, for a moment. My wife stood by my side as this magnificent power thundered by, and tears ran down her cheeks. You see, she is from a rail-road family, and it was probably more thrilling to her, but I must admit, my eyes were a bit misty also. The engineer seemed to be thoughtful of the viewers for he slowed down some as the train passed by. As it went out of sight, and I settled down to earth, I realized I had momentarily lived in the past. I have ridden trains like this one years ago, but, oh what changes have taken place since then. I still travel from time to time, but it's in a plane at 30,000 feet and 600 miles per hour. Many changes have taken place in my lifetime, most for the better, but some for the worse. There is nothing stable in the material things of this earth. But, let me tell you something that is unchanging.

The Word of God has not and is not changing. It is true of the entire Bible, but I speak in particular of the New Testament which is our guide of "grace and truth" in the final age. In governmental matters, the laws are constantly changing. One has to be a rather avid reader just to keep up with the latest. But, this is not true of the Law of the Lord. It says the same thing today that it did 1900 years ago. When I go to sleep at night, I don't have to endure restless slumber in fear the Law will change before the morning. When I get up, I will get up to the very same Law I went to bed by, and to me, that is a great comfort. It has been that way since the "Word was given and it will be that way when the world ends. Men may butcher it with their views, but the

Word remains the same. The Word of God is the only absolute thing we have around us today. Everything else is **changing, decaying, fading, rotting, and shifting**, but not so of the Word of the Lord. Jesus said; "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24: 34). The inspired apostle Peter wrote; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1: 23). Let us cling to the only absolute thing we have with us today.

### "BOY GEORGE" THE BEAR

*Wilson Adams*

6334 Auburn Ave.  
Riverdale, MD 20737



He's the cutest, cuddliest, most adorable little bear you have ever seen—a recent gift from a friend to which our four year old has more than just taken to. "What'll ya name him?" said I, expectant of an innocent "Teddy" or "Brownie" or maybe a "Pooh" to be forthcoming. Instead she spoke without hesitation and said, "**His name is George... BOY GEORGE!**"

I probably shouldn't have been all that surprised seeing that this is the same little girl who named her first baby-doll Elvira" (thanks in part to the Oak Ridge Boys). Now, believe me, I try and keep an open mind when it comes to musical diversity and I fully realize that musical taste and preference may vary, but to my way of thinking "Boy George" was a little much. Too much. "**Why that name?**" I asked. "**Simple**" she said. "**His name is George and he is a boy and that makes him BOY GEORGE!**" (Now folks, it's hard to argue with such powerful persuasive innocence as that—in fact there's no reason to try). It was plain to see, ole dad was stumped. Where did we go wrong? Maybe I'll write to brother Wamock who does the question and answer column in Searching The Scriptures. He'll know what to do... Or maybe I'll drop brother Cope a line. He knows a lot about kids. "**HELP!**"

Aren't kids great? The Psalmist said of children, "**Blessed is the man who has his quiver full of them**" (127: 5). Now I've never really understood what the noun "quiver" meant (until I looked it up) but I'm sure I've seen some situations where the parental "quiver" tended to be more of the verb variety. Like the time I was enjoying a pleasant meal with the Rodney Miller family in a fine Orlando eating establishment only to hear one of their children holler out, "**Hey dad—that fat guy over there is smoking a yucky cigarette... You know what I mean. We've all been there.**"

Now whether your "quiver" is a noun or a verb and

whether it is full or half-full or waiting to be filled— you've just got to admit that life would be a lot less colorful were it not for children. Jesus understood that. He said, "**Let the children alone, and do not hinder them from coming to me; for the kingdom of heaven belongs to such as these**" (Matt. 19: 14). It is obvious from scripture that our Lord had a fond affection for children. I imagine that He loved to bounce them on His knee now and then while telling a favorite story or two; and I imagine that their laughter, their innocence, their comical responses delighted Jesus and caused Him to smile and softly chuckle (probably more than once). I just see Him that way. He cared for kids.

I read a statement a while back which said: "**If you want to enjoy living, see life as a kid!**" Now that says a lot. That at once speaks of optimism, of enthusiasm, of innocence, of caring, of loving, of eagerness to learn— things we grownups could use a bit more of. "**See life as**

**a kid.**" That's a good motto.

Now please understand. My little girl has no idea who the real "Boy George" is (for which I am very thankful) or why that name struck such awful consternation in daddy's face. But after a while we were able to compromise this little deal: we agreed to just call him "George" for short. Now I only hope one thing... I only hope that her Papaw doesn't find out! (Editor's Note: Papaw is still laughing. )



---

## THE NEWS LETTER REPORTS

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

---

*Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109*

### Phillips Married 50 Years

On May 8, H. E. Phillips (former editor of STS) and his beloved Polly, will celebrate their fiftieth wedding anniversary. In this age of easy and frequent divorce, such occasions take on even more grandeur. Their children, grandchildren and great-grandchildren all plan to be present. The godly influence of this grand couple has been felt throughout that whole family and has been extended to touch and bless the lives of countless people. Scores of younger people consider them as "second parents" or "second grandparents." Their home and their hearts have been open to so many who needed guidance away from their own families and congregations. Our two sons fall into that category, along with many others. Readers of this paper are keenly aware of the sacrifices the Phillipps have made on behalf of this publication, I just thought our readers would want to know and that many of you would want to drop them a note of appreciation as they savor this special mile-stone.

### EDITORIAL LEFT-OVERS

#### Shabby Treatment of Good Men

Knowledgeable preachers are aware that they must "endure hardness" as good soldiers of Christ. Our Lord was despised and rejected and finally crucified. Paul was beaten, stoned and imprisoned. The promise that "all who will live godly in Christ Jesus shall be persecuted" should be taken seriously. Having to endure hardness helps to separate the committed from the mere pretenders. It is no surprise when those of the unbelieving world oppose and oppress preachers of righteousness. But it does sometimes catch us by surprise when we are "in perils among false brethren." Ungodly brethren, including those who profess to be elders, will have to answer before the Judge of all the earth for ruthless treatment of good men. I know two fine gospel preachers right now who are undergoing severe trials from brethren who do not understand the rudimentary principles of honesty, fairness and human decency. One of these is a young man with a wife and small children. The other is nearer middle age with a wife and older children. Both are decent, God-fearing men who preach because they love the souls of men and through all their trials are more concerned for the welfare of the church than themselves. Some churches are virtual graveyards for young preachers.

The editor knows firsthand the pain of being told to vacate a house in a week. The feelings of frustration, perplexity, outrage, grief for tear-stains on the cheek of a wife who does not understand, apprehension over loss of income and how to meet honest debts, these and many other impressions are deeply etched in memory. Older brethren encouraged and helped. I am glad I did not quit preaching, for it has been, and remains, a most rewarding work. In balance, brethren over the years have been gracious to me and to mine and I am grateful for all of that.

The editor is well acquainted with both the men mentioned earlier in this note and would be glad to put churches needing and deserving good men in touch with either of them.

**RAMON A. MADRIGAL**, 7146 S. Thomas Ave., Bridgeview, IL 60455—Through nearly four years of work with the saints here, we are glad to report that the progress has been steady and sure. 1984 proved to be a good year for us, despite Orwell's ominous exhortation. We rejoiced to see five obey the gospel and seven wayward Christians found their way "home." Since 1981 our number has nearly doubled (to 60). Four of these baptisms occurred in April when we presented a special series on "Science and the Bible". We had a question and answer period each night. Both members and visitors responded with sincere questions on the general theory of evolution and the Biblical creation account. In 1985 we plan a lectureship on the book of James with Rick Liggin, Bob Dickey, Bill White and David McCleister, all from the Chicagoland area. May God bless our efforts and yours as we strive to serve him in 1985.

**JAMES L. ZACHARY**, 208 E. 28th St., El Dorado, AR 71730—After two years with the Union Heights church in El Dorado, I am moving to Memphis, TN to work with the Winchester Road church the first of March. I have enjoyed my two years in El Dorado and hope this church can soon find a faithful preacher to work with them.

**ROBERTO SPENCER**, P. O. Box 452, Odessa, TX 79760—1984 was a good year for the church which meets at Lamesa Rd. and Louisiana St. in Midland, Texas. We conducted three meetings during the year, one each with Valente Rodriguez, Luis H. Trevino and Adolph Hitler Cepeda. These men gave us much encouragement. Nine were baptized.



Four brothers preached the first time from the pulpit. Sadly, we had to withdraw from three members. We are a congregation of 35 Spanish speaking members.

#### NEW CONGREGATION

**JOHN GENTRY**, 3115 N. W. 16th Ave., Gainesville, FL 32609—A new work began in Gainesville on January 6, 1985 with 30 present for morning services and 37 that evening. This work began with faithful brethren who came from four area congregations. This work is located on the northwest side of Gainesville and is meeting in a rented building. We have adequate auditorium and classroom space with room for expected growth. Paul Casebolt was with us in a short meeting in January. For further information contact me at (904) 462-2529, or Lester Tillman (904) 376-9013.

#### DEBATE

**ROBERT WAYNE LA COSTE** of the Wonsley Dr. church in Austin, Texas will meet **BILL JACKSON** of the Southwest church in Austin in debate May 20-21 on the issue of church benevolence. The discussion on May 20 will be in the Wonsley Dr. building with the session on May 21 in the building of the Southwest church.

**MIKE MILES**, P. O. Box 42, New Bremen, Ohio 45869—This congregation began meeting in August, 1981. We began here in August of 1982 when there were 11 in attendance and a contribution of \$200 weekly. Within a year we were averaging 35 and had a contribution of \$350. By then we had outgrown our meeting place and sought a larger rental property. Finding nothing suitable, in March, 1984 we purchased an existing building and renovated it. It seats 80 and can be expanded to seat 150 with a few changes. At the time we bought the property we were averaging 42 with a contribution of \$480. We converted two from the Christian Church, two from the liberal church, and one family moved in and identified with us. Four were baptized.

The total expenditure for our meeting house was \$70,000 including the building with a basement on one acre of land, and all the renovations (furnace, carpet, classrooms). We agreed to finance with the owner for a period of three years making payments of \$20,000 each of these years. The first installment was due April, 1984 which we paid by one of the members taking a second mortgage on his house and loaning that to the church. We renovated with \$10,000 borrowed from another member here and with individual Christians from across the country making donations.

We are now in need of the next installment of \$20,000. This is due in April, 1985. We are looking for individual Christians that will lend the church here money for 10 years at 11% interest annually. If you can help, contact me at the above address. Several capable men know of the work here. Among them: **SEWELL HALL** (404) 455-8468; **ELMO HAZELWOOD** (205) 232-6957; **IRVEN LEE**, (205) 233-1188; **HOBERT JOHNSON** (an elder at Hueytown, AL) (205) 491-2803. I would encourage you to call any of these men and investigate the work here. If I may answer any questions, call me at (419) 629-2573, or call Walt Hazelwood at (419) 629-2171. This area has been neglected for half a century. There is a need for a strong, sound church in this area. If you are able to help, let us hear from you.

#### NEW CONGREGATION

**EDGAR C. WALKER**, Rt. 2, Box 278 C, Jamestown, KY 42629— After almost seven years with the church in Jamestown, we are starting a new work in Columbia in Adair County. The church in Jamestown is now out of debt. During that time, we were aware of the great need for a sound work in Adair County. Columbia is a college town. Many young Christians attend Lindsey Wilson College here with no place to worship unless they drive many miles. A new congregation now meets at 708 Russell Road in Columbia known as the Adair County Church of Christ. The temporary meeting place is one half block east of the traffic light at the intersection of highways 80 and 55. We met the first time on January 13 with 26 present. We are off to a good start and anticipate a good work here. I am also in need of some additional support. We invite any who might be in the area to visit with us. Also, please put us in contact with people you know here.

**BOBBY R. HOLMES**, 601 N. Dallas Ave., Lancaster, Texas 75146— The church here has for sale 16 pews, 10 ft. long with pulpit stand and communion table. These items are only two years old and look like new. Very reasonably priced. Contact Bobby Whitton (214) 227-2458 or see them at 601 N. Dallas Ave., Lancaster, Texas.

#### INFORMATION SOUGHT

**RICHARD W. TERRY**, Rt. 1, Box 293A, Houston, MS 38851—I am interested in compiling, for future publication, a listing of all radio programs presently being conducted by faithful congregations throughout the United States and Canada. If you have knowledge of such programs I would appreciate your assistance. I would like the following information: Location, station call letters and frequency, time or times of broadcast(s), congregation financing the broadcast and the speaker. I also want to compile a similar list of congregations which publish bulletins.

#### PREACHERS NEEDED

**ELDORADO, ARKANSAS**—The Union Heights church in El Dorado is looking for a preacher to work with them. The attendance is around 35 on Sunday mornings with 25 members. The population is around 26,000. Some outside support will be needed. Those interested should write the church at 208 E. 28th St., El Dorado, AR 71730. Or call (501) 862-5209 or 863-0698.

**DENHAM SPRINGS, LOUISIANA**—This small congregation east of Baton Rouge is seeking a gospel preacher to work with them in a town of about 9,000. We have an older building situated near the center of town. We can provide only partial support due to the small size of the congregation. Those interested may send resumes to: Church of Christ, P. O. Box 404, Denham Springs, LA 70726. All of these will be answered with a follow-up letter giving more details.

#### IN THE NEWS THIS MONTH

BAPTISMS	257
RESTORATIONS	81

(Taken from bulletins and papers received by the editor)