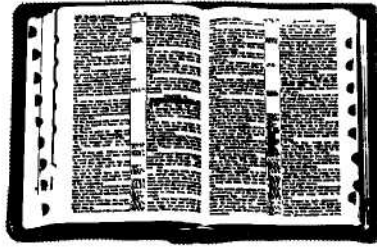


# SEARCHING *the* SCRIPTURES

"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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## DIVINE COMMUNIQVES

*C. G. "Colly" Caldwell*  
Florida College  
Temple Terrace, FL 33617



### "THE LANGUAGE OF EACH PEOPLE"

THE DIVINE INSPIRED MESSAGE: "In those days also saw I the Jews that had married women of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them,..." (Nehemiah 13:23-25).

Almost every semester I have one or two tremendously bright students who just love to see what they can get on the teacher. I suppose I encourage that, either by the fact that I enjoy my students and love to have fun with them, or simply by the fact that I use some humorous methods to solicit real thinking from them. This semester one of my favorite students (I have 150 favorite students) is a very rotund fellow who is extremely quick. Any of you who have known my father and grandfather understand why I am partial to heavy-set preachers. At any rate, the other day, this student commented on an experience he had last summer while preaching in Tennessee. He said that he had been called "narrow-minded" by someone who disagreed with him. I immediately responded, "Shane, I cannot understand why anyone would say that you were narrow on anything."

Don't you love to play with words? American literature was wonderfully blessed (for the most part) by the limericks of Ogden Nash and most of us enjoy a good "pun" even though almost any English teacher will

cringe calling it the "lowest form of humor." Little else is as stimulating as the superconversationalist who skillfully uses the language to guide our minds to his/her exact thoughts.

### Religious Words

It is sobering to think of the impact of words. Language is intended to communicate one's mind to another. Even the mind of God has been revealed in words (cf. 1 Cor. 2:10-16). Cornelius was told to send for Peter to tell him "words, whereby thou shalt be saved" (Acts 11:14). In these matters, there is no "playing around" with words!

I suppose most of us who teach and preach have had our words abused. To unfairly quote me or to twist my words is a terrible crime against my person. We should not, therefore, be amazed that God has strong feelings about the twisting of His word (Gal. 1:6-8) or the use of terminology reflecting the wisdom of men to describe spiritual interests and goals (1 Cor. 2:4-5).

In the "communique" sent through Nehemiah to Judah, the Lord let it be known that the language of His people was not to be mixed with the language of false religionists. The people should not have allowed themselves such close association as to allow their language to be contaminated.

Every discipline has its own special vocabulary. Those of us who have not studied medicine, computer science, law, real estate, or engineering have trouble understanding the professionals who are trying to communicate important messages which affect our very lives. Denominationalism has its own language, too. I am suggesting that we learn God's language. I am also suggesting that we not cavort with sectarians picking up their language thinking it to be of little significance. Where is the saying among us: "We speak where the Bible speaks and are silent where the Bible is silent. We do Bible things in Bible ways and call Bible things by Bible names."

### Current Examples

Have you heard some of our brethren talk about "witnessing" or "testifying" lately? Those are terms used by denominationalists to describe their evangelistic efforts to lead men to Christ through the exposure of their

own personal experiences. In the New Testament, those words refer, in the matter of teaching the lost, to the eye-witness testimony of those who saw the resurrected Lord and told of first-hand knowledge of His acts and teachings. Where in the New Testament are we taught to convert people by our own experiences? We need enthusiasm and joy all right, but we ought to be so filled with God's word in God's words that men understood that salvation results from obedience to God's powerful message, the Gospel, and not from subjective human experience (Rom. 1:16; 1 Cor. 1:21).

I am hearing my preaching brethren talk about the Christian's "prayer-life." I think I know what they mean by that and I think I know where they got the phrase. We do not talk about our "Bible-study-life," our "Lord's-Supper-life," our "worship-life," or our "faith-life." Why has this term, "prayer-life" suddenly come into vogue among us? And what do we mean when we talk about "the enabling power" or the effective working" of the Holy Spirit in our lives? Or how about our willingness to talk about decisions by the "majority" or governance by "committees" in congregations where elders have not been appointed?

Does it make you react defensively to hear terms like these called in question? If so, justify them by the Scriptures if possible but do not simply assume their reliability to convey proper ideas. We must understand that it matters what our words suggest to those who hear them, just as it matters what we mean by them. We can say that we do not mean what others mean: but if we indicate by our terminology a false idea, we may very well promote false religion and fail to communicate the Truth.

Remember that "each people" has its own language. Like the peoples of Ashdod, Ammon, or Moab, the peoples of Calvin and Luther, or of Rome, London, Tulsa, and Nashville have their languages. We cannot afford to be naive. We must not try to be exciting, popular, sophisticated, or clever. We are trying to lead men to the Christ. We must not forget that He provided the way to do that in His own terms. It is not our job to try to improve upon it.

# Searching The Scriptures

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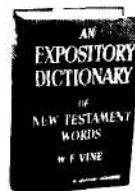
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# Editorial

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## THE VINE AND THE BRANCHES

Jesus often taught great lessons from commonplace occurrences. In the company of those who tilled the soil he told of a sower who went forth to sow and applied the principle to the sowing of the gospel seed in the various kinds of hearts. Near the Sea of Galilee he spoke of fishermen casting their nets into the sea and a great draught of fishes. In a land where the mustard tree spread its branches to provide nesting for birds, Jesus likened the kingdom in its beginning and spread to a grain of mustard seed reaching great proportions from such a tiny beginning. Speaking to women acquainted with the principle of yeast, he said that the kingdom of heaven is like unto leaven in a measure of meal which spreads to permeate the whole.

In every case in which God and man are considered, Christ stands between and provides the only means of access to the Father. "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14:6). He said "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). He said, "I am the door of the sheep" (John 10:7) Perhaps no parable of the Lord was more readily understood than that of the vine and the branches. Husbandry was a most common practice in Palestine. Here again Jesus occupied the central position. "I am the true vine" (John 15:1). The reader is urged to stop and read John 15:1-8. Many vital lessons are bound up in the account.

**The Husbandman** is the Father (verse 1). Christ came to do the bidding of the Father (John 12:49). Our service is to be directed to the Father as well. Paul said we should present our bodies as a "living sacrifice, holy, acceptable unto God . . ." (Rom. 12:1). We offer up "spiritual sacrifices acceptable unto God, by Jesus Christ" (1 Peter 2:5). Too often men render service to please other men instead of the Father. Paul said our singing is to be "with grace in our hearts" and that it is "to the Lord" (Col 3:16).

2. **Christ is the true vine** (verse 1). Only in Christ, can acceptable fruit be borne unto God. "No man cometh unto the Father but by me" (John 14:6) Paul said that in Christ men are made "new creatures" (2 Cor. 5:17). "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). The Father has blessed us with "all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

No fruit can be borne unto God unless the one bearing it is in Christ. Such attempts at fruit bearing must be lawful else the Lord will say to those who have worked "iniquity" (lawlessness), "depart from me" (Matt. 7:21-23).

3. **"Ye are the branches"** (verse 5). It is commonly held that the Lord meant that there is one great universal church (the vine) and that the various denominations are the branches. In this fashion denominationalism is thought to be not only excused but made desirable. This is the old idea that we are all headed for the same place and just traveling different roads to get there. We are all different "branches" but really on the same vine, all attached to Christ.

The truth is that individuals are the branches and not religious organizations. When Jesus said "ye are the branches" the word "ye" is to be understood in light of the context. In verse 6 Jesus said "if a man abide not in me, he is cast forth as a branch." A branch, then is a man, not a church, and certainly not a plant which the Father did not plant (Matt. 15:13). Neither this passage nor any other justifies denominationalism. Its very existence is contrary to divine wisdom. It ignores the prayer of Jesus that all who believe on him might be "one" as he and the Father are one (John 17:17-20). It further lays aside the platform of oneness taught in Eph. 4:4-6.

**How** does one become a branch, attached to Christ? No fruit can be borne unless one "abides" in Christ (verse 4). In verse 3 Jesus said "now ye are clean through the word which I have spoken unto you." This was addressed to the apostles and had to do with their service in the kingdom. Judas was a branch which did not bear fruit and Peter said he took his life that he might go to "his own place" (Acts 1:25), that is, the place for withered branches, gathered to be burned. And yet while Jesus addressed this to the apostles, in it he sets forth a general principle regarding bearing fruit which God will accept. He spoke of "every branch in me." From this general principle of abiding in Christ in order to bear fruit unto God, he made his special application to them. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (verse 8).

One now comes into Christ, and thus becomes a branch when he obeys from the heart the gospel (Rom. 6:17-18). He is baptized "into Christ" and thus is said to "put on Christ." One who has never put on Christ cannot be "in Christ" and not being in Christ, cannot bear fruit unto God. Many seek to do good works who are not in the vine. Jesus said a branch cannot bear fruit "of itself, except it abide in the vine (verse 4). One must now be married unto Christ that he should "bring forth fruit unto God" (Rom. 7:4).

4. **Bearing fruit** is essential to remaining connected unto Christ and thus unto the Father. God's people have been redeemed from all iniquity that they might be "a peculiar people, zealous of good works" (Titus 2:14). Such are to be "careful to maintain good works for necessary uses, that they be not unfruitful" (Titus 3:8, 14). Such are to supply in their faith the virtues or graces which will enable them to make their calling and

election sure and which will hinder them from falling (being purged as an unfruitful branch) (2 Pet. 1:5-11). Jesus spoke of the need for pruning a vine of the dead and fruitless branches. It is the persuasion of this writer that there are all too many fruitless branches now which clutter the vine, and cut back the productivity of those which do bear some fruit.

The secret of fruit bearing is bound up in the statement that the word of Christ must abide in one in order for him to bear acceptable fruit. The Hebrew writer said that unless earnest heed is given unto the words learned they will slip from us (Heb. 2:1). Failure to study the word of the Lord results in drying up on the vine and producing no fruit. Ignorance of the word is at the root of most of the heartaches that beset the church.

The one who does not bear fruit will be lost (verse 6). There is no need to try and soothe the feelings of those who have come into Christ only to fall by the wayside. 2 Pet. 2:20-22 describes their true condition before God.

When branches abide in the vine and bear good fruit then Jesus said "Herein is my Father glorified." As each branch performs the service for which it was intended, then God receives all the glory he desires. Some have developed the idea that God can only be glorified when the church spends its treasury in a given work and are heard to say "let's do it through the church, so the church can get the glory." No, no, this misses the whole point of glorifying God. It is true that when the church does that which God ordained that it should do, then honor is shown unto God who purposed the church. But when "a man" who is "a branch" in Christ bears his portion of fruit, then "herein" is the Father glorified also. Paul said "That the name of our Lord Jesus Christ may be glorified in you" (2 Thes. 1:12). Peter said "If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ..." (1 Pet. 4:11). The Christian is told by Paul to "glorify God in your body, and in your spirit, which are God's (1 Cor. 6:20).

Let us abide in Christ and in his word and bear fruit abundantly lest we miss heaven and God be robbed of glory through his saints.

(This article which originally appeared in **Searching The Scriptures** in the February 1968 issue is being run again as brother Adams' editorial due to the fact that he is recovering from surgery on his back. He had a deteriorated disc removed from his lower spine. By the time this issue of the paper is in the mail he hopes to be back to his full schedule of meeting work and editing this paper. — Donnie V. Rader)

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## ACCEPTED OF HIM

(2 Cor. 5:9)

*Donnie V. Rader*

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### THE EFFICACY OF PRAYER (Part 2) (The Providence of God)

In our last article we saw that God answers prayer. Though he may not always respond in the way we would like, he still promises to answer our prayers. In this lesson we must consider the providence of God. Prayer and providence go hand in hand. To study one is to study the other.

#### What Is The Providence Of God?

Providence is "the working of God through His provision in the natural and spiritual realms, and yet it is a control that violates neither the sovereignty of the human will nor the divine natural and spiritual laws" (Homer Hailey, "Providence and the Problem of Evil," Florida College Annual Lectures 1987, p. 139). Our English word "providence" comes from a greek word (pronoia) which expresses the idea of "forethought." God used forethought in creating a universe that he could control and use to his own purpose. We see the word "provide" in our word providence.

We are discussing God's non-miraculous manipulation of natural law and circumstance to accomplish his purpose. Winston Atkinson defined it as "The divine intervention in the affairs of men within the confines of natural law" (Anchor Magazine). Simply stated: providence is God working through natural means.

#### God Is In Control

**God is personally involved in the operation of the universe now.** In the midst of Paul's sermon on Mar's hill we see that (1) God gives breath to all, (2) God determines the times of the people, (3) God controls the bounds of their habitation and (4) in him we live and move (Acts 17:24-28). The same apostle affirmed that "all things consist" by Christ (Col. 1:17) and he upholds all by the word of his power (Heb. 1:3).

The praise that the Levites uttered in Neh. 9 speaks of God's providence. They recalled that God created the world and preserves it (v. 6). He created a world that he could control. That involves providence. Then, they speak of God carrying out his purpose (vs. 7-8) which demonstrates his operation in the universe. Without a doubt God rules the kingdoms of men (Dan. 4:25).

The book of Revelation gives us some assurance that God is yet in control. Jesus is said to be the prince of the kings of the earth (Rev. 4:11).

God is concerned for man. Will not the God that feeds

the fowls of the air and clothes the grass of the field not also care for us (Matt. 6:25-32)? Surely if God notices every sparrow that falls to the ground he must care something about the welfare of mankind (Matt. 10:29-31).

**God has the power to answer my prayers.** There is no question that God can perform what we ask. There is nothing too hard for God (Jer. 32:17). With him all things are possible (Matt. 19:26). He is able to do what we ask (Eph. 3:20) for God is the Almighty (Rev. 4:8, 11:17).

God's will can be altered. When God has in mind doing or not doing certain things, it is possible that through prayer God's mind can be changed. Abraham's plea for Sodom (Gen. 18:23-33), Moses' plea for Israel (Exo. 32:9-14) and Jonah and the Ninevites' plea for Nineveh (Jonah 3) all illustrate our point.

God doesn't do for man what he can do for himself. We need not think that we can pray for food and then sit back and do nothing and expect some result. We are told to pray for food and other necessities (Matt. 6:9-13), but we are also commanded to work to provide those things for ourselves (Eph. 4:28; 2 Thes. 3:10). We should pray for sickness, but also seek medical help. Charles Spurgeon once said, "Pray to God, but keep the hammer going."

#### **It Is Not Necessary To Know How God Works**

It is not necessary to know how God does answer prayer, but just the fact that he does. We know little about the how. However, we do know a couple of things.

God answers prayer without violating human will. I may pray for someone to obey the gospel or be restored; however, God will not cause that to happen contrary to their own desire.

God answers prayer without violating or altering natural law. To do that would be to work miracles. Rather, God controls all by natural law. Several years ago Homer Hailey gave the following illustration. God working in his creation is much like driving a car. The automobile is built upon certain principles or laws of operation. If you turn the steering wheel to the right, the car will go to the right. If turned to the left, the car goes left. If you push down on the gas pedal, the car speeds up. If you press on the brake, it will slow down and stop. When I get behind the wheel and turn the wheel this way or that way or push on the gas or press the brake, I am controlling the car within the boundaries of those laws upon which it was built. God is behind the wheel of the universe. He controls it. He does with it as he wishes. He may turn it this way or that way. But, when he does he operates within the confines of natural law.

In answering the prayer God may simply bless me with the means to obtain the things for which I ask. I may be blessed with good health so that I can work to make the money to buy food, clothing, shelter, medicine, automobiles and the like. God may use people or circumstances to my good or accomplish some purpose.

I may pray for patience; yet, it may be that God uses some trouble or problem that I face to develop that in me. I may pray for wisdom; and God may use some aged saint to impart that. He may also answer through the scriptures themselves. It may be that the answer to my problem or question has already been given in the text.

#### **Some Things God Can Do In Answer To Our Prayers**

God can give us wisdom (Jas. 1:5), heal the sick (Jas. 5:13-18), give us grace and strength to help (Heb. 4:16), send rain or sun (Matt. 5:45; Jas. 5:16-18), give us food, clothing, shelter or other necessities (Matt. 6:13,19-33) and even control life or death (Jas. 4:15).

#### **We Don't Know**

While we can be assured that God does hear and answer our prayers (1 Pet. 3:12), we must be careful about speaking of specific cases and saying that what was or was not done was an act of providence in response to our prayers. I may pray for a sick brother and he may recover. However, I do not know that God caused that. It may have happened regardless of prayer. This is not to say that people do not recover in response to prayer. God can and does heal the sick (Jas. 5:13-18). But we are warning about speaking of some specific case saying that we know that was an act of providence.

It would do us well to consider a couple of passages that address this point. Mordecai said to Esther, "who knoweth whether thou are come to the kingdom for such a time as this" (Esther 4:14, emphasis mine DVR)? Paul, speaking of Onesimus, said to Philemon, "For perhaps he therefore departed for a season, that thou shouldest receive him for ever" (Philemon 15, emphasis mine DVR). Both passages indicate a firm belief in the providence of God, yet both state that we just don't know when God acts in specific cases.

#### **Examples Of God's Providence**

Though we don't know when God acts in his providence today, God has told us wherein he acted in some cases in the Bible. Everything that happened to Joseph, from his being sold by his brothers to the bringing of all Israel into Egypt, was part of God's work in carrying out his purpose (Gen. 50:20). Hannah prayed for a child and God granted her request (1 Sam. 1:10-20). Elijah prayed that it might not rain and it did not (Jas. 5:17-18; 1 Kings 17-18). God used the unfaithfulness of the Jews to bring the Gentiles to his service and that caused some jealousy among some of those Jews and thus caused them to return (Rom. 11:25-36).

Though we may not know for sure that something was a direct answer to our prayer, may we still thank and praise God for every good thing we receive (Jas. 1:17; Phil. 4:6). Let us learn to have faith in prayer; then we will become more of a praying people.

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## SIMPLICITY IN CHRIST

*P. J. Casebolt*

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### QUESTIONS ON ASSEMBLING

One of the most serious problems facing a local congregation is the failure of the saints to assemble themselves together. So much hinges on this activity that it is difficult (if not impossible), to improve in other areas until this deficiency is corrected. We have pleaded, reasoned, shamed and cajoled to no avail. Maybe it is time to turn the situation around and insist that those who wilfully absent themselves from the assemblies of the church "give a reason of the hope" that is in them (1 Pet. 3:15).

Jesus used the reverse-question method of teaching very effectively, as did inspired writers of the New Testament (Mt. 21:24; Gal. 4:21). Since those who do assemble give reasons why they do, is it not fair for those who do not assemble to tell us why they don't? (We are not talking about excuses, for those who make excuses tacitly admit that they should be in the assemblies of the church.) To paraphrase Paul's question to the Galatians, "Tell us, ye that desire not to assemble..."

1. Is assembling a part of the duty which members of the body owe to one another, and to the Head (Rom. 12:15)?

2. Should those congregations and individuals who faithfully practice assembling together "cease and desist"?

3. Is the practice of assembling good, bad, or optional (Jas. 4:17)?

4. Should the sick, the afflicted, and those who minister to them quench their desire to be with the saints?

5. Is your knowledge and edification perfect? If so, why not come and help the weak? If not, when, where and how will you improve?

6. Are you so busy reading your Bible, visiting the sick and the lost, or attending assemblies of other congregations that you have no time left?

7. Is the building not conveniently located or uncomfortable? Is it too comfortable, or too easy to find? Would a rustic, hard-to-find building present more of a challenge?

8. Just how convenient would your work, the weather, the distance, and other factors have to be before you would attend?

9. We can't change the items of worship, but would it help to change the order of worship, or the time?

10. Would a "trick or treat" environment entice you

to attend on a regular basis (Jno. 6:26; Rom. 14:17)?

11. Would a favorite preacher or song leader influence you (1 Cor. 1:12)? If Paul, or Peter, or James, or John, or Philip, or Stephen, or Jesus were present, would you come?

12. Do you feel better or worse after assembling with the church?

13. How do you feel about attending that Big Assembly called the judgment (Mt. 25:32,33)? Do you plan to go (2 Cor. 5:10)?

14. Is there some other question which we should ask? (After all, until people give us some good reason for not assembling, about all that we can do is guess as to why they don't.)

The command not to forsake the assembling of ourselves together (Heb. 10:25), cannot be separated from the "For if we sin wilfully" of v. 26; neither can v. 26 be separated from the sobering truths of vv. 27-29. Instead of reminding you what that passage says, I'll ask another question: "How readeest thou?"

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## SINCERE WORDS

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth (Ecc. 12:10)."

*Dick Blackford*

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### WE ARE NOT SAVED BY GRACE, FAITH OR WORKS!

Most religious leaders believe man is saved by God's unmerited favor — grace. But not all agree that man is saved by faith since some "baptize" (sprinkle water on) babies to absolve them of sin. Faith involves listening (Rom. 10:17) with a view to understanding, weighing facts, examining evidence, and making decisions. Babies cannot do this. Hence, salvation without faith.

Other religious leaders teach that one is saved by faith alone and that works (obedience) have nothing to do with it. This is taught in most creed books of the major protestant denominations. Their contention is that one would be earning his salvation if any works were involved.

If it is permissible for religious leaders to teach that one can be saved without faith or without works, would it be permissible for another to teach salvation without grace? How could one consistently oppose this?

The truth is, we must take everything Christ and the apostles said on the subject of salvation and we will have God's pattern — the sum total of his will on the subject. When we examine the New Testament we learn that we are NOT saved by grace, faith, or works! You didn't read wrong.

#### We Are Not Saved By Grace

1. **IF IT BYPASSES FAITH.** "Without faith it is impossible to please God . . ." (Heb. 11:6) Infants are safe (Mt. 18:3-5; 19:13-15), but when they reach the point of responsibility in their lives it will be absolutely necessary for them to have faith.

2. **IF WE EXPECT IT TO IGNORE OUR UNWILLINGNESS TO REPENT AND OBEY.** Jesus tasted death for "every man" (Heb. 2:9). But "not every one" will be saved (Mt. 7:21). Contrary to religious leaders and popular opinion there is something to do! Jesus said so. No person should rest until he finds out what that "something" is! There are some conditions to be met that do not contradict the concept of grace or earn our salvation. Jesus taught that the majority would be lost (Mt. 7:13, 14). Consequently, his death alone does not automatically save everyone. But it makes salvation available when man gives a positive response to it. Man's will must change.

3. **IF WE EXPECT TO RECEIVE IT THROUGH THE LAW OF MOSES AND THE GOSPEL AT THE**

**SAME TIME.** The Galatians thought they could. Paul told them, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace (Gal. 5:4).

4. **IF WE THINK IT IS A GIFT WITH NO CONDITIONS.** If the gift of God's grace is unconditional then the wicked and righteous will be saved alike — no difference. There must be something that distinguishes the two. There is — *obedience!* Jesus is "the author of eternal salvation to all them that OBEY him" (Heb. 5:8, 9).

5. **IF WE WON'T ACCEPT ITS TEACHING.** "For the grace of God that bringeth salvation hath appeared to all men, *teaching us . . .*" how to live in this present world. God's grace will avail nothing if we won't allow it to teach us what to do.

6. **IF WE ARE LOOKING FOR A LOOPHOLE.** His grace is universal but we must follow proper channels God has set out if we expect to receive its benefits. There are no shortcuts, runarounds, or loopholes.

#### We Are Not Saved By Faith

1. **IF IT IS BY FAITH ONLY.** The only time "faith" and "only" are coupled in Scripture it says "NOT by faith only" (Js. 2:24). We must not isolate passages that teach salvation by faith and act as if that is all God said on the subject. This is why men conclude "faith only." They are not taking all God said on the subject of salvation. There are many other passages which deal with salvation and they tell us that it is not faith alone but that there are additional requirements.

2. **IF WE DO NOT ALSO REPENT.** Since our Lord does not want any to be lost, he desires that all men come to repentance to avoid being lost (2 Pet. 3:9). Sins are not blotted out until we repent and are converted (Acts 3:19).

3. **IF IT IS NOT ACCOMPANIED BY A GENUINE CONFESSION.** Some chief rulers believed but would not confess (Jn. 12:42, 43). "With the mouth confession is made unto salvation" (Rom. 10:10).

4. **IF WE OMIT BAPTISM.** Since the Bible says we are "baptized into Christ" (Rom. 6:3; Gal. 3:27), it is unthinkable that anyone would say it is unnecessary. How else are we going to get into Christ. No other verse tells us the point at which one enters a relationship with Christ. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

#### We Are Not Saved By Works

1. **IF IT IS BY WORKS OF THE LAW.** "... For by the works of the law shall no flesh be justified" (Gal. 2:16). The attempts of men today to incorporate portions of the law of Moses into their worship will not serve one iota toward pleasing God. He won't accept it.

2. **IF IT IS BY WORKS OF MEN.** Works invented by men will not save. If so, then man could boast that he climbed up his own way. "... Not of works, lest any man should boast" (Eph. 2:9).

3. **IF IT IS BY WORKS OF THE FLESH.** Paul gives a whole category of works of the flesh and con-

eludes by saying "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). This needs more emphasis today as we see many denominations granting respectability to heathen practices (fornication, homosexuality), making it appear that God approves of any "loving" relationship.

### Conclusion

We are saved by grace THROUGH FAITH (Eph. 2:8). We are saved by faith THAT WORKS through love (Gal. 5:6). We are saved by works if by that we mean OBEDIENCE to God. "... Ye have always *obeyed*,... *work* out your own salvation with fear and trembling" (Phil. 2:12).

**SYLVIA LEE WHEELER**  
1939-1987

**Loren T. Stephens**  
P. O. Box 11  
Lawrenceburg, KY 40342

Preachers are called upon for many things in this life, by the nature of the vocation they have chosen. On February 22, at the request of bro. Tom Wheeler, I spoke, along with Gary Fiscus, at the memorial service for Tom's dear wife, Sylvia. She had passed from this life, to await the coming of her Lord, on Thursday night, February 19, 1987. Sylvia was a friend, a wife, mother, grandmother, sister, and loved one, and especially, a Christian. She truly loved the Lord and Tom Wheeler. Her life was filled with doing good. She was quiet and reserved, yet possessed with an easy manner and enjoyed people, even some pranks now and then. Preachers were always made welcome and at home with the Wheelers, and hospitality was a way of life for Sylvia. She will be missed.

I had the privilege of knowing Sylvia, and my life is blessed in that. Many of you who read this knew her longer than I, yet I feel honored that I knew her both as a friend and fellow Christian, and that Tom asked me to participate in the memorial service.

I would like to share with you an unusual circumstance which occurred in my life that Thursday evening. I sat at the bedside of Sylvia Wheeler, with her husband Tom, his brother Frank, and their daughter and son-in-law. We sat watching the hospital equipment record the declining day of the fleshly abode of Sylvia. Her spirit had already left the body, we were watching a monitor showing an electrical response from a heart which had ceased pumping, and would not die. That continued for about five hours. During the time this was happening, Tom and I talked of memories. He mentioned some of the good times, and some of the bad times, that he and Sylvia had shared. He said, "You know, even those tough times are good memories because we shared them?" Later, he spoke softly of other

things. He said, "I have no idea of the height of her I. Q., but it was considerably more than mine. She could have been anything in this world she wanted to be, and I thank God she chose to be my wife."

As the drama of the end of her life was unfolding, daughter Cheryl, in Beaver Dam, KY., was giving birth to a beautiful baby girl. Think about that, friends.

It was said by Gary Fiscus that the writings in Proverbs and all those passages we normally refer to are fitting regarding Sylvia, yet for those who knew her best, those verses almost seem inadequate. A poem given me by a dear friend speaks it best, the author completely unknown to me, but so much the attitude of Sylvia as to suggest her to all who knew her.

### MY DEATH

I obeyed His will and kept His command,  
Now death beckons from yonder land.  
Life has been sweet in this short space,  
But how glorious to meet Him face to face.

I am crossing a river to celestial land,  
the Lord is my shepherd, He holds my hand.  
The promise is fulfilled, nothing to dread,  
My spirit lives on, I am not dead.

The beauty of death buries the sting,  
while heaven rejoices and angels sing.  
The body returns to the earthly sod,  
But the spirit lives on with the eternal God.

Loved ones, mourn not the passing soul;  
Trials I have endured to reach this goal,  
So grieve not as I leave this world of pain,  
But hold His hand, we shall meet again!

Life is not over, tis a beautiful morn,  
The mortal is passed, but immortality is born.  
My soul on the Word has graciously fed,  
Asleep in Jesus, I am not dead.

Sylvia Wheeler is gone from this life, but leaves a legacy of love and good will behind, that shall live on in the lives of her dear husband and her daughters and grandchildren, so long as the Lord tarries. Her example of the Godly woman, the loving and supportive wife, and friend to everyone she knew, and a lot she did not, stands, in testimony and tender memory. Our deepest sympathy is extended to Tom, and our prayers offered that all may see Christ living in us, as He did in Sylvia. She rests in peace from her labors.

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## WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

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### MARRYING "ONLY IN THE LORD"

**QUESTION:** *Does 1 Cor. 7:39 teach that a believing widow should marry a Christian if she remarries? I feel that it teaches a widow should marry a Christian. I could be wrong, and if I am wrong, I would be glad to change my thinking on this.*

**ANSWER:** 1 Cor. 7:39 says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." There are three major views of this passage as to what "only in the Lord" means.

1. **A believing widow may marry only a Christian.** Several commentators take this position. Albert Barnes states, "That is, only to one who is a Christian; with a proper sense of her obligations to Christ, and so as to promote his glory. The apostle supposed that could not be done if she were allowed to marry a heathen, or one of a different religion."

Jamieson, Fausset and Brown say that "only in the Lord" means, "Let her marry *only a Christian*." E. M. Zerr wrote, "To be *in the Lord*, therefore, can mean nothing else than being in His body which is the church. A Christian widow has no right to marry a man outside of the church. The principle would logically apply to a Christian man."

2. **A temporary condition caused by the "present distress."** The saints at Corinth were undergoing persecution, brought on perhaps by oppression from the Roman government. Paul calls this "the present distress" (v. 26). In view of these adverse circumstances and difficult times, the apostle instructs the widows that if they marry, they are to marry Christians.

This regulation, some contend, was only temporary, that is, during the "present distress," (v. 26). In view of these adverse circumstances and difficult times, the apostle instructs the widows that if they marry, they are to marry Christians.

This regulation, some contend, was only temporary, that is, during the "present distress," but after this period of tribulation, the restriction, "only in the Lord," was no longer in effect, and the widow could marry whomsoever she chose. Of course, her choice would be regulated by what God said elsewhere on marriage.

E. M. Zerr makes, I think, a valid point in this connection when he said, "The present verse plainly says the wife is bound *by the law* . . . as long as her husband liveth; not as long as this 'distress' continued. Hence,

the verse involves a matter of right and wrong (not one of expediency as in the others)." His conclusion was that "only in the Lord" is law and not a temporary expediency.

3. **In harmony with or according to the will of the Lord.** This third view is what I believe the phrase, "only in the Lord," means. Paul is saying that the believing widow is to marry according to the teaching of the Lord on marriage and in harmony with Christian conduct. He did not say that her marriage partner was to be in the Lord, but that her *marriage* was to be in the Lord. There is a difference!

Thayer says "in the Lord" means, "the *Christian* aim, nature, quality of any action or virtue" (p. 211). Hence, marriage should be, according to Thayer, in harmony with Christian principles.

Several times in the New Testament, the expression "in the Lord" is found. For example, when Paul said, "Children obey your parents in the Lord" (Eph. 6:1), did he mean that children are to obey their parents only if they are members of the church? If this be true, then children would not be required to obey their parents if the parents are not Christians. In Col. 3:18, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Does this mean that wives are to obey their husbands only if they are Christians? These passages simply state that it is the will of the Lord for children to obey their parents and wives to obey their husbands.

If the first view we listed is correct, what is the spiritual condition of the woman who marries an unbeliever? Would she have to divorce her husband? No, because 1 Cor. 7:12-13 teaches that the believing mate is not to put away the unbeliever. Someone says, "She should repent and stay with her husband." Would this be repentance? How does one repent of something while remaining in the sinful practice?

Furthermore, why is it that a widow, often a mature Christian, advanced in years and experienced in life, **MUST** marry a believer, but a teenager who is young and immature, **MAY** marry a non-Christian, lawfully speaking? This is strange reasoning. It seems to me that the teenager would need to marry a Christian far more than would an older widow. Of course, if God makes a prohibition, whether we can see the wisdom behind it or not, we must accept it, regardless. But, to my knowledge and understanding, "only in the Lord" means that the marriage is to be in keeping with the Scriptures. In conclusion, I would recommend and urge that all Christians marry faithful Christians. This is the wise course to pursue. Marrying unbelievers can cause a lot of heartaches and may cause one to leave the Lord and lose his soul.

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## DON'T QUIT TOO SOON!

**Larry R. Devore**  
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The apostle Paul wrote in Phil. 1:3, 5, 6; "I thank my God upon every remembrance of you... for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (KJV)

In this article I want to discuss the fellowship we can have with gospel preachers, both in domestic and foreign fields. In recent years, from what we read in the field reports of gospel preachers, we see a trend, that though it is not new, is nevertheless alarming.

In the Guardian of Truth, the Feb. 19, 1987, issue, on page 18, there is an excellent article by Reid Braswell on the work in Bogota, Columbia. After recounting some of the work accomplished, Bro. Braswell says this in the eighth paragraph: "My family and I are now back in the states due to a loss of support." (emphasis mine, LRD) Brethren, we have quit too soon! Churches should continue their support and keep good men in the field preaching the gospel "until the day of Jesus Christ." The apostle Paul in Titus 3:8 wrote that we should "maintain good works." Let's not stop them, but keep on with the support of preaching the gospel.


In Searching the Scriptures (Feb., 1987, Newsletter Reports, on page 18), we find a report from Paul Williams in South Africa. In it he says, "David Hurst is having a hard time raising support, in part because brethren have been turned off about South Africa because of the sensational TV saturation coverage of the past few months." Churches should rally to meet the needs of Bro. Hurst. The brethren in Johannesburg want him and are going to help support him. The gospel needs to be preached in South Africa and Columbia and elsewhere around the world. Internal unrest in these countries is no reason to fail to support the preaching of the gospel of our Lord. If so, we should curtail preaching the gospel in any city in America that has ever had a race or labor problem. The New Testament writers never warned against preaching the gospel in any country occupied by the Roman Empire, or for any other reason. Paul said "Preach the word ..." (2 Tim. 4:1).

Many of the reports by other gospel preachers show that there are many places here in America where brethren need support. My son-in-law, Craig Meyer, of Manchester, Tenn. and Whit Sasser are attempting to raise support to work together as a team in establishing a new work in Madison, Wisconsin. Bro. Sasser has already moved there, and I do not know if he has all of his

support. Bro. Meyer has slightly over one-half of his support raised and plans to move there at the end of May. I feel confident that these brethren will be successful in their efforts to raise enough support to begin this work in the capitol city of Wisconsin.

But brethren, a six month or one year commitment to these kinds of work is not enough! If brethren Hurst, Sasser, Meyer and others are willing to spend the best years of their lives devoted to the cause of Christ, then this dedication needs to be given the years of financial support necessary to its successful fruition. Don't quit too soon!

I was a "full-time" gospel preacher from Oct. 1966 to Dec. 1980. For the most part I worked with small churches and had to raise outside support. I was generally successful in raising the necessary support, and then a year later, one church or another would write to me and say they were going to "pave the parking lot" or "build a new building" or whatever and would discontinue my support. Then I would have to try to replace this support or get a part-time job to help support my family. I recall one church I was working with as a "full-time" preacher, I was also selling real estate part-time, was a part-time truant officer for the high school, and a substitute school bus driver, all in order to support my family. I am not complaining. I was glad to do it. But all such activities reduce the time that can be given to gospel work. We need more faithful gospel preachers who are able to devote full time to the Lord's work, both here in America, and around the world. Indeed, in most foreign countries, it would be next to impossible for an American preacher to get a part-time job, and take away employment from a native citizen of that country. We need to adequately support our men who are preaching the gospel, wherever they may be. We need to "maintain good works" and we need to remember "that he (God) which hath begun a good work in you will perform it until the day of Jesus Christ."



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## PRIORITIES

**J. Mike Johnson**  
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"We need to put first things first." "You need to get your priorities straightened out." These are common expressions in our society. Certainly, priorities do need to be kept in mind. There are some things that are more important than others.

The Bible has a lot to say concerning priorities also. God expects the Christian to put "first things first." A Christian is to realize what is truly important. Matthew 6:33 says that we are to seek first the kingdom of God. Also, Paul admonishes that we are to "approve things that are excellent" (Phil. 1:10).

### Beauty

The Bible speaks of certain ones who were "fair" or "beautiful." Some were of good character; others were not. The "daughters of men" of Genesis 6, Sarah (Gen. 12:11) and Rebekah (Gen. 24:15) were all described as being fair. Vashti, the queen of Ahasuerus, was referred to as "fair" (Est. 1:11-12). Her husband wanted to show off her beauty before a group of men at his banquet. She refused to come and ended up losing her position as queen. Esther, in the same book, took Vashti's place. She is referred to as "fair and beautiful" (2:7).

Much emphasis is placed in our society on physical beauty. Think of all the products and services that are advertised and sold in our society which are supposed to make a person more attractive. There is nothing wrong with a person wanting to look attractive. We should be concerned about our bodies and our appearance. However, it must be understood that physical beauty is not the main thing.

The main point of emphasis with the Christian should be the inner person. 1 Peter 3:3-4 reveals that the most important thing is not the outward adorning of a person. Here, as Peter addresses wives, he says that their adorning should be, "... the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Physical beauty quickly fades; character, i.e. inner beauty, can last a lifetime. There is nothing wrong with physical beauty. It is not, however, the main thing. Inner beauty is where our priorities should always be.

### Preaching

There have been many polished, educated and eloquent orators of God's Word. They existed in Bible times. They have existed in more recent times and they are even present in our times. Apollos, in the New Testament, fit into this category. He is described in Acts 18:24 as "an eloquent man" and "mighty in scriptures." He was from Alexandria which was a center of Hebrew

and Greek learning. He was clearly a very effective teacher. He is mentioned for the work he did at Corinth. Many denominational preachers today have a very good manner or presentation. They obviously have great speaking ability.

It is important for preachers to present their material in a very clear way. They need to try and improve their grammar, pronunciation and presentation generally. It would probably do most preachers good to listen to themselves on tape from time to time or even more intimidating, to watch themselves on video. Also, secular education can be helpful. Eloquence is important but it is not the main thing for a preacher. Something else is more important.

The main criterion for a preacher is that he be "set for the defense of the gospel" (Phil. 1:17). He must have conviction and always be willing to stand for the truth. Eloquence means nothing without a desire to stand for God's Word.

Paul said in 1 Corinthians 2:1 that he came not to the Corinthians with "excellency of speech" or "wisdom." He said, "For I determined not to know anything among you, save Jesus Christ and him crucified" (v. 2). Paul was not against excellency of speech or human wisdom. Instead, he places emphasis on the importance of God's message.

It is good for a preacher to have a good education and to be a smooth, polished and eloquent speaker. However, that is not the main thing. The main thing is to preach the truth and be willing to stand for it.

### Health

We read in the Bible of people who had various physical ailments. Job would be an example from the Old Testament of a person who, at least for awhile, suffered a great deal. 2 Kings 20 tells us that King Hezekiah was sick unto death. Paul had a thorn in the flesh (2 Cor. 12:7), and Timothy apparently had stomach problems (1 Tim. 5:23). Paul speaks of Epaphroditus as having been sick unto death. Paul had a thorn in the flesh (2 Cor. various diseases and physical problems that people had who were healed by Christ.

Physical health is very important to people. A statement often made is, "if you have your health you have everything." Much emphasis is placed on health today. Health food stores, vitamins, exercise equipment, exercise shows are still very popular. We all want to be physically healthy and there is nothing wrong with trying to be. Physical health, however, is not the main thing.

The main emphasis with people should be their spiritual health. We read of certain ones in the Bible who had spiritual ailments. The church at Laodicea thought that they were in good spiritual health but they were not. Jesus told them that they were spiritually blind (Rev. 3:18). They were unable to see spiritually. Simon may have had good physical health. However, Peter told him in Acts 8:21, "... for thy heart is not right in the sight of God." He was a man with spiritual heart trouble.

There is nothing wrong with trying to maintain or acquire good physical health. It is important to under-

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stand that the main point of emphasis should be our spiritual health. A person may have good physical and spiritual health. If a person loses his physical health and continues to maintain his good spiritual health, then he continues to be healthy in the most important way.

**Wealth**

We read of quite a few wealthy people in the word of God. People such as Abraham, Job and Joseph of Arimathea are mentioned as being wealthy. There is nothing wrong with money itself. We need a certain amount of it to function in our society. Paul charges the rich in 1 Timothy 6 not to be high-minded or trust in uncertain riches and to use their wealth to accomplish good (vs. 17, 18). There may be some advantage to physical wealth, but it is not the main thing in the life of a Christian.

The main kind of wealth to have is spiritual wealth. Jesus said to the church at Smyrna, in Revelation 3:9, "I know thy works, and tribulation, and poverty, (but thou art rich). . . ." Smyrna, known as the suffering church, may have been physically poor, but they were spiritually rich. On the other hand, Laodicea, which was apparently physically wealthy, was described as spiritually "wretched," "miserable," "poor" and "naked" (Rev. 3:17). Smyrna had the most important kind of wealth of all. Their wealth was enduring (Mt. 6:19-21). Smyrna is sometimes called the "poor rich church" while Laodicea is called the "rich poor church."

**Conclusion**

We need to make sure that we always put first things first. We need to keep our priorities in order. It is important to understand which is the most important between physical vs. inner beauty; eloquence vs. standing for the truth in preaching; good physical vs. spiritual health and physical wealth vs. spiritual wealth.

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*Herschel E. Patton*  
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**KICK OUT GOD AND HIS WORD — HIRE A COUNSELOR!**

The November '86 issue of Reader's Digest carried an article by Dienne Hales, entitled "Ten Tips For A Happier Marriage." I am not writing in opposition to the article itself. Actually, some very good tips are given. It is suggested that such instruction, by counselors, can be helpful to the one in five U.S. couples whose marriage is in trouble, because former "props" to marriage have been abandoned by so many people. In other words, professional counseling replaces the abandoned props.

John Guidubalde, professor of counseling at Kent State University, is quoted as saying "So many props—religion, social, familial—have been kicked out from under marriage that marital distress has become the number one mental-health problem in this country." In view of this, the writer of the article says "But there is good news for sparring partners: marital therapy can and does help."

**Basis for Rejecting Props**

I believe the "kicking out of props—religious, social, familial—" is a result of humanistic influences, taught so profusely today in every area of communication. School class rooms and text books are filled with humanistic philosophy: a philosophy which declares there are no authoritative directives above the individual himself—not God, not parents (family), not society—: The satisfying development of self is the chief objective of life. Promoters of this philosophy seek to out-law from class rooms and text books any mention of such "props" to marriage as religion, God-fearing . . . Bible-believing families, and a God-Bible oriented society. This humanistic philosophy has so saturated minds that many, many, many have kicked God, family, and society out of their lives, going their merry way regardless of what these props say or think.

According to an AP release by columnist Christopher Connell (Huntsville Times 11/13/86) a special administrative task force has reported to President Reagan, in a 70 page report—"The Family: Preserving America's Future," that "the fabric of American family life has been torn by two decades of liberal social experiments, from no-fault divorce laws to permissive sex to easy availability of welfare." The task force endorses or recommends "restrictions on welfare for unmarried teenage mothers, exhorts the courts to back off rulings that undermine traditional family mores and urges the gov-

eminent to resist social engineering and lighten the tax burden on families." The report says "The family has lost too much of its authority to Courts and rule-writers, too much of its voice in education and social policy, too much of its resources to public officials at all levels."... "Our judges probably did not intend to touch off an explosion of illegitimacy when they minimized the power of the states to legislate on that subject. But it happened, and today our society wonders how to get the genie of personal indulgence back into the bottle of legal restraints." . . . "This fabric of family life has been frayed by the abrasive experiments of two liberal decades."

In society's new chosen life style, there are problems—increased marital problems—and a need for help. Having kicked out those former beliefs and principles that were such helps, all that is left is "Hire a Counselor." The Counselor often points out the very principles and actions of those abandoned props, but the counseling is often lacking in power, not being mixed with faith on the part of the counselor. He/She calls people's attention to principles and actions of truth and soundness, based upon human reasoning and experience, which does not have the power to induce response that "faith" has. Let us observe that the "Ten Tips For A Happier Marriage" in Readers Digest offers nothing that could not be gotten from the abandoned props.

### **The Ten Tips**

1. **FOCUS ON WHAT'S GOOD.** (Not just on bad things—compliment one another—See more good things than bad about another.)

This is Bible instruction. "Love is kind... thinketh no evil . . . believeth all things" (1 Cor. 13:4-7); "... her children call her blessed; her husband praiseth her . . . many daughters have done virtuously, but thou excellest them all..." (Prov. 31:28-29); "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:1).

2. **STOP RECYCLING GRIPES.** (Complaining of same problems over and over—forget and forgive.)

The Bible has a great deal to say about holding grudges and being unwilling to repent and reconcile (Matt. 5:23-26; 18:15).

3. **GET RID OF GHOSTS.** (Things must be done the way mother/father did them—as customarily done—if not, doing something wrong.)

Getting rid of the "ghosts" of tradition and seeking a solid basis for our actions is something taught in the inspired scriptures. The Pharisees of Jesus' day, including the apostle Paul before his conversion, were "dead set" on declaring every one wrong who violated their human traditions (Mark 7:1-10; Ga. 1:13-14), but in so doing, Jesus said "ye reject the commandment of God." The word of God urges, and shows how, to distinguish between "ghosts" and a sound basis for our actions.

4. **SET RULES FOR DEFUSING ANGER.** (Anger smolders and explodes, often tearing relationships apart.)

There is no better place to go for learning the havoc anger causes and how to defuse it than God's Word

(Eph. 4:26; Psa. 37:7-9; Col. 3:8; Prov. 15:1).

5. **NEGOTIATE FOR WHAT YOU WANT.** (Practice give and take—Bargain, negotiate with one another about what is sacrificed, given to or done for one another, avoiding selfishness.)

A better hand-book or Counselor for this kind of thing can not be found than the Bible-God's Word (Lk. 14:27-33; 1 Cor. 6:7; Gal. 6:2; 1 Cor. 10:24).

6. **REWRITE THE SCRIPT FOR SITUATIONS YOU DON'T LIKE.** (Work out a solution by compromise or substitution, instead of brooding, bickering, or seething within)

Here, again, is an area where God's Word (Bible) and religious influences instruct and motivate.

7. **LOOK FOR THE PROBLEM BEHIND THE PROBLEM.** (The immediate problem—continual bickering, conflict in careers, lack of sexual interest, etc. may be only symptoms of other things—lack of communication, selfishness, grudge holding, neglect, etc.)

A modern counselor may effectively point out what lies behind the problem and show you what to work on, but the best help you can find for solving the problem is spiritual teaching and associations.

8. **DON'T LET SMALL THINGS LOOM LARGE.** (Uncapped tooth paste tubes, dishes in the sink, socks left on the floor may annoy and depict sloppiness or carelessness, but attributing motives to such, as showing who's boss, just to spite and aggravate, means no love for the one annoyed, will cause a major war.)

Again, the thing needed in dealing with such—patience, tolerance, respect, and forgiveness—comes from religious (Bible) instruction and influence.

9. **TAKE REGULAR "TEMPERATURE READINGS."** (Regularly spend time together, communicating—learning each other's joys, hurts, desires, gripes, hopes, dreams.)

Such action is an off-spring of Christianity and God-oriented families, demonstrating the true meaning of love.

10. **IF YOUR SPOUSE WON'T SEE A THERAPIST, GO ON YOUR OWN.** (Maybe, once you begin, the spouse will follow, because of curiosity or a desire to tell his/her side.)

Those who still hold to the prop of religion say, "If your spouse won't "go to church" with you, go on your own. Maybe he will start, out of curiosity—to see what has intrigued you . . . changed you, or because of your influence. But, of course, those who have kicked out the prop of religion have no other place to go when in trouble, except to human wisdom Counselors.

### **Aim**

The aim of this article is to show that while Counselors may often point out matters of truth and wisdom, they are only calling attention to truths and wisdom set forth in the Bible, which the patient has previously rejected or kicked out. Some will accept the counseling because it comes as "human wisdom" instead of divine wisdom. I believe much more good can be done by urging troubled couples to return to the divine, tried, and proven props instead of seeking help from human wis-

dom Counselors who counsel from the standpoint of human wisdom and experience. Some help may be obtained, but not nearly as much, and enduring, as a return to faith in God and His Word. One is "Bread of life" and the other "bread that satisfieth little."

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## RESPECT IN MARRIAGE

**W. R. Jones**  
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No marriage can happily survive without the presence of "mutual respect." Marriage vows, for the most part, do not include the word "respect" and not many books tell couples how to achieve it, yet it is essential to a successful marital union. Let us now study, "Respect in Marriage."

Francine Klagsbrun in her book "Married People: Staying Together In The Age Of Divorce," talked with 150 couples and held in-depth interviews with 85 couples who had been married 15 years or more. She reports that a majority of the people interviewed said, "I respect him or I respect her." She thought it significant too that the feeling was a "mutual feeling" by both partners. It was something freely admitted by both parties.

**WHAT IS RESPECT?** It is not what many people think it is. It is often mistakenly confused with another value called "admiration." I am not saying "admiration" is not important, but that it must not be mistaken for "respect." When couples undergo this exciting experience called, "falling in love," they usually "admire" each other, but this does not have the enduring nature which is found in "respect." Admiration can mean nothing more than looking up to someone for some particular reason. Perhaps, the way a child looks up to an idealized parent, is a good illustration. In the field of romance, "romantic admiration" thrives and I might say, even depends on the illusion that he or she is "absolutely perfect for me." This is not lasting in its nature, because sooner or later we have to come off the romantic cloud nine and settle down to reality and that's when the bubble bursts. Suddenly, you see this person you have married somewhat different than you had idealized. You now see some things you don't exactly like. Of course, they have been there all the time, but in the state of "romantic intoxication" you hadn't noticed.

When two people are trying to blend together in marriage they will be confronted with difference in personality, in approaches to life, and because of backgrounds, different ways of doing things. So, the new bride says, "This is not exactly what I am accustomed to and I have just lost my respect for him." Probably not. More than likely what you lost was your "fantasy of him."

**YOU ARE NOW AT A CRUCIAL CROSSROAD IN**

**YOUR MARRIAGE.** At this point, "respect" begins to develop or it doesn't. At this stage couples are likely to say and do some hateful things to one another. This, within itself, shows that respect is absent in the marriage. You can now take the destructive path of punishing your mate by trying to "mold" him or her to fit your "fantasy" or the constructive route of developing respect for each other. If the marriage is to be successful, you must take the later. The Holy Spirit directed Paul to admonish; "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband," (Ephesians 5:25,33).

**THE DEVELOPMENT OF RESPECT.** Of course, no conduct in either mate that is contrary to the will of God can be respected. This is a good reason why Christians ought to be very careful about whom they marry. But, the development of respect means accepting the worth (assuming it has worth) of the other persons point of view even though you may not wholeheartedly agree with it. You may have to sometimes "agree to disagree" or just "let the other be" for a little while. It must be recognized that "respect" is both an attitude and a style of behavior. The same is true of a "lack of respect."

A husband may love sports and we shall assume it is with some moderation. His wife can react in two ways. She can refuse to see any value in his activities, criticize, nag, and "put him down" or she can pack him a nice lunch, help him get his stuff together, kiss him good-bye and wish him well. She may say, "Our taste are quite different, but I even go with him sometimes." When our boys were young we once owned a fold-out type camper which we pulled to New Mexico and Colorado on several vacations. This was not really my wife's cup of tea. Her idea of camping out was two baths a day at the Holiday Inn. But, she never complained because she knew how much we enjoyed it. The boys and I tried to make it as comfortable for her as possible and took her into civilization occasionally. Amazingly, we all blended together and she came to enjoy it all about as much as we did. She respected us and our interest.

A wife's interest may be window shopping, reading, attending cultural events, sewing or volunteer activities. Her husband can react by making fun or putting her down. If he really respects her he will provide some time for her interest and will be as gracious as possible. Most husbands had rather go to a funeral than shoe shopping with their wives, but for the sake of her feelings he can learn to patiently tag along. (The worst part is the indecision after having looked at ten different pairs.) We may tease each other a little, but there is fondness in the jibes as we maintain a firm support for the right of the other to be himself or herself. But, in all we are showing respect.

**THIS RESPECT MUST BE MUTUAL.** It becomes obvious why "respect" (or the lack of it) can only be mutual in the long run. A husband or wife who is lovingly accepted is inspired to reciprocate, but when one is constantly put down he or she will, sooner or later,

strike back. When "respect" is lacking in a home the put-down is one of the chief symptoms. It actually becomes a weapon with which to destroy one's mate. It can do great psychological damage. It is an expression of contempt toward another and is a dangerous emotion. Anger can do a great deal of damage, but not nearly so much as contempt which has no sympathy, which recognizes no worth in the other person. It can do just about as much damage as I observe in "wife abuse" cases.

To some degree, "respect" is simply a regard for a certain amount of separateness. I constantly preach "togetherness" in family life, but even at that, some separateness must be respected. This is not saying, "you go your way and I will go mine." This is taking the idea too far and will pull the marriage apart. "Respect" is something that will help you understand your mate's outlook and help to make it part of your own, providing that outlook is not sinful. In a good marriage people become more like each other. The reason is, "respect" has caused them to blend into "one." It may be said that "love is blind" until respect starts taking its place in our thinking. The root meaning of the word "respect" is; "to look again." Through an undimmed and loving eye you begin to see your mate for what he really is. You can also see the potential that is there and you lend encouragement and support that it may be brought to fruition. "Respect" is the kind of love through which married couples honor and cherish what is dear, unique, and best in each other.

**THE DESTRUCTION AND REBUILDING OF RESPECT.** It takes time to build deep respect, but it can be tarnished quickly. Let us consider some things that destroy it and what it takes to rebuild it.

1. You can damage your mate's respect for you by nagging, nit-picking, and put-downs. May I ask, would you want to be treated this way? You can start reversing this damage by substituting nagging with reasonable requests, nit-picking with compliments, and put-downs with build-ups.

2. You can damage your mate's respect for you by

allowing your affections to be alienated by another person. This can erode "respect" quickly because it hurts deeply. May I ask, would you want your mate's affections placed on another person? You can start rebuilding this lost respect by putting your affections back where they belong. Husbands and wives with "straying affections" sometimes try to excuse their conduct by saying, "I just can't help it." This mentality which smacks of, "the devil made me do it or God made me this way and that's just the way I am" is just seeking an excuse for sinning. You can do what you need to do IF you really want to. There is a way of escape if we want it (I Cor. 10:13).

3. You can damage your mate's respect for you by maintaining a hard, bossy, overbearing spirit. This causes the other person to turn you off in a hurry. May I ask, do you like it when others demonstrate this spirit toward you? You can start turning this around by "backing off" and "softening" your approach. You need to have a good session with the Lord's Golden Rule. "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

4. You can erode your mate's "respect" for you by refusing to communicate. I am not saying your mate has to be a sixteen-hour chatter-box. What I am really talking about is sharing. When we cease communicating we are essentially saying, "I don't wish to share my life with you." May I ask, do you like it when someone you love gives you the silent treatment? You can improve this situation by sharing your thoughts, ideas, and feelings again.

5. You can damage your mate's respect for you by manifesting an unforgiving spirit. There is nothing that hurts much worse than not being forgiven when you are trying to change your ways. May I ask, would it hurt you if someone refused to grant you their forgiveness? You can change this by remembering that you can't have forgiveness from God if you won't grant forgiveness to others.

No marriage can be a true success without "**MUTUAL RESPECT.**"

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## THE NEWS LETTER REPORTS

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

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

(At brother Adams' request I am preparing the news column while he is recuperating from back surgery. — Donnie V. Rader)

**J. M. KENNEDY**, 1604 Hyland Road, Chester, IL 62233 — I have been working with the small congregation here in Chester since August 1985. When we first moved here there were 8 members, all of whom but one were retired. We had hoped to become self-supporting. Our contribution has been about \$225 per week. We average about 20 in attendance. We have enough children coming to have a class for them. A few non-members attend. The churches in Williams and Kokomo, IN and Rogersville, AL are helping in my support. However,

our treasury is now at the point where we will have to move in June of this year unless we can get about \$600 more per month. The contribution here averages about \$25 per person. The church is at peace and stands for the truth. We have a Bible correspondence course and have filmstrips we have shown.

Unless we get sufficient support by June, I will be available to relocate. I am 58 years old, married, and have been preaching for 41 years. I will be happy to communicate with any congregation looking for a preacher at that time. My phone number is (618) 826-2880. You may contact Wm. Crowder, (618) 826-3661, or Clarence Randolph (618) 965-3174 for further information.

**TRUMAN SMITH**, 137 Wildwood Dr., Pineville, Louisiana 71360 — After 26 years with the South Broadway church in La Porte, TX my wife and I have now moved to Louisiana (December 1986) to work full time with the newly formed congregation in Alexandria. Alexandria is right in the middle of the state. Pineville and Alexandria are treated as practically one city. The two together have a population of about 145,000. There are two liberal churches and one premillennial church of Christ here. We are persuaded that there is much potential here for a fine New Testament church.

The Union Rd. church in Lufkin, TX is paying for radio time each week on a "Christian Broadcasting Station" here which has a rather large audience of Baptist, Assemblies of God and Pentecostals.

When we moved here the attendance was about 14. We are working with some unfaithful members in hopes that they will be restored.

England Air Force Base is located here, and if a reader knows of any service people here, please send their names to us. We are doing our best to follow up on all of the leads we get. We are temporarily meeting at the Best Western Motel, 2720 W. Mac Arthur Drive. Our services are at 9:30, 10:30 and 6:00 on Sunday and 7:00 on Wednesday. If ever in this area please come and be with us. Our phone: (318) 640-5658.

**DON GIVENS**, 411 Hobron Lane if 3511, Honolulu, HI 96815 — We have had four baptisms recently in the work at Waipahu. Please visit us when you are traveling in Hawaii, on the island of Oahu. The church building is 17 miles west of Waikiki where all the tourists hotels are.

Brother Guillermo of Waipahu is returning to full-time preaching. He plans to move to the island of Maui in July and establish a sound congregation. If you can help with his monthly support, contact him directly at 1283 Henokea St., Waipahu, HI 96797. His phone: (808) 671-0239.

We certainly need more teachers of the gospel on all Hawaiian islands. Currently, I am the only sound full time preacher in the Aloha State. There needs to be the planting of the seed on Kauai, the Big Island, Molokai and Maui.

**BRIAN V. SULLIVAN**, Box 430, Fonthill, Ontario, Canada LOS 1E0 — We are in our fourth year with the good church at Wellandport, Ontario. We are located just a few miles off the beaten path in the farmland of Niagara Peninsula. Close to 50 assemble on Sunday mornings. In the past year we saw seven responses to the gospel. All seven continue to grow and develop.

Aside from the regular preaching and teaching here we have had a busy past year. Here are some of the highlights: seven nursing home or hospital services, newspaper articles, a local bulletin with over 130 pages of teaching material and special studies (including Crossroadism, the Messianic hope and the first sixteen Psalms). Our First lesson

book entitled Ready or Not dealing with problems of teens was published by Faith and Facts Press. I held five meetings last year at Thayer Street in Akron; Glencoe, Ontario; Piscataway, NJ; Jamestown, KY and South River, Ontario. I have four meetings planned for this spring. We are busy in the Lord's work and are excited about the prospects for the future.

**FROM FOREIGN FIELDS**

**ITALY — STEFANO CORAZZO**, via Tagliamento 9/2, 33100 Udine, Italy — A young man, Andrea (21 years old), was baptized into Christ. We had studied with him for 15 months. He is a fine young man and I'm sure he will give his best in faithful service to the Lord. We hope to reach others through him.

**ARGENTINA — CARLOS CAPELLI**, Casilla #83, 1665 Jose, C. Paz, Buenos Aires, Argentina — On Saturday Feb. 14, we saw seven precious souls come to Jesus. All seven were members of the Evangelical Christian Church. All of them asked to be Biblically baptized. This was during a gospel meeting in General Pico — La Pampa (about 600 km Jose C. Paz). With this a new work is under way in General Pico — La Pampa. Lord willing, I will be back there for another meeting April 15-19.

**SOUTH AFRICA — PAUL K. WILLIAMS**, P. O. Box 324, Eshowe, 3815 South Africa — Brother Solomon Mzolo of Greytown phoned me several months ago because he was upset concerning youth camp the black church in Edendale (Pietermaritzburg) was having. He has arranged for me to come to Greytown on March 7 to present a lesson to other preachers. Several Zulu preachers and at least one white preacher plan to attend. We have also recently baptized Felicia Nzusa (18 years old) into Christ.

**CHURCHES IN NEW BUILDINGS**

**NEWARK, OH**, — The Wallace St. church of Christ outgrew its building and purchased a building located at 28th and West Main. This building was built by a faithful few who started the Wallace St. church. In the 70's the building on Main St. was sold to the Pentecostals from whom the Wallace St. church bought the building. When in the area worship with these brethren. Their address is 987 W. Main St. Rick Hubartt is the preacher there.

**MARYVILLE (SMOKEY MOUNTAIN AREA), TN** — The Smokey Mountain church of Christ, 2206 Montvale Road, Maryville, TN 37801 is now meeting in their new building located two miles south of the Lamar Alexander Parkway. Maryville is only 20 miles from the Great Smokey Mountain National Park, via Towend. Services are at 9:30, 10:30 and 6:30 on Sunday and 7:30 on Wednesday. For further information call (615) 983-4222 or 984-8735 or 856-3192.

**NEW EDITOR AND PUBLISHER FOR WORDS OF LIFE**

For nearly 20 years James E. Cooper has edited and published a four page paper called Words Of Life. It is a subscription paper (\$8.00 per year) that is published weekly. Churches that do not publish their own bulletins have been able to purchase bundles to hand out or have the paper sent to a list of people with their advertisement printed on the back. Brother Cooper has done an excellent job both in writing and printing each issue.

With the first issue in April Glenn Seaton, 4707 Misty Valley East, Wichita Falls, TX 76310 became the editor and publisher. We are confident that the paper is in good hands.

**PREACHERS NEEDED**

**ACWORTH, GEORGIA** — This congregation of about 70 seeks the services of a full time preacher who possesses the qualifications of an elder. This body has met together for seven years and has weathered many storms. We are located about 30 miles north of Atlanta in an area experiencing a steady influx of people due to increasing land development. Full support is available. Those interested should contact Lex Barker, 2708 Valleyhill Dr., Acworth, GA 30101. Phone: (404) 972-2887.

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**LYNCHBURG, VIRGINIA** — The congregation here is seeking a full time preacher. We are a small group (2 families), but are big in love for the Lord and are very determined to remain steadfast to him. Some support is available here, but most would have to be obtained from outside. If interested, please call Larry Powell at (804) 237-3445 or John Malloy (804 385-8275.

**FREMONT, CALIFORNIA** The church meeting on I Street in Fremont, CA is seeking a man to work with them. The church has a regular attendance of 50 people from the East Bay area. We are looking for someone with good personal work skills. Someone with radio experience would be a plus. The congregation is able to provide about two thirds of the support (\$400 per week) plus moving expenses. We are willing for the man to hold a part-time job to have sufficient income for this area. Those interested should send a resume to 205 I Street, Fremont, CA 94536 or call (415) 487-8708 or 792-7835.

### **EDITORIAL LEFTOVERS**

#### **WORKING MOTHERS AND DAY CARE FOR INFANTS**

In connection with the March editorial entitled "Mother Is Not Home," a reader sent a copy of an article that appeared in the WALL STREET JOURNAL (3-3-87) entitled "Day Care for Infants Is Challenged By Research on Psychological Risks." The article states that "some researchers are warning that day care at too early an age may psychologically harm a child." To say the least, it is worthy of consideration when in 1986 50% of mothers of infants or toddlers worked as opposed to 30% just ten years before according to the Bureau of Labor Statistics.

"The controversy focuses on children less than 18 months old who are left in a day care 20 hours a week or more. For children at that most formative age, day care can increase insecurity, the researchers say" (Wall Street article). Jay Belsky, a Pennsylvania State University psychologist has followed the research for ten years. In the 1970's he helped shape the view that day care generally benefits the child. However, in recent years he has changed his mind. He now says that infant day care undermines a child's "sense of trust, of security, of order in the world" He suggests one possibility is the stress a child undergoes in the daily separation from the mother and insufficient attention given by the parents. The article says that a 1984 study revealed that 31% of a group of 107 toddlers were judged insecure by researchers. However, when the group "was narrowed to those who had been in day care more than 20 hours a week as infants, the rate of insecurity nearly doubled, to 61.5%."

Obviously professor Belsky has his critics who have charged him with being a male chauvinist and being against the women's movement. Sounds familiar!

What's the answer to the problem? Some of Belsky's respondents from Yale, Harvard and UCLA have suggested that the answer may be to start the child in day care at an earlier age (younger than 15 months). A better solution would be for God-fearing women to read and obey such passages as Tit. 2:1-5 and 1 Tim. 5:14.

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

BAPTISMS	140
RESTORATIONS	39
(Taken from bulletins and papers received by the editor)	