

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



'These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so' — Acts 17:11

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THINK ON
THESE THINGS

H. E. Phillips

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WHAT IS DEATH?

Death means *separation*. The scriptures teach that one may be dead **IN** sin; which means he is separated from God, the author of life, because of his sin (Isaiah 59:2; Ephesians 2:1; John 5:25; Colossians 2:11). One can be dead **IN** sin and alive in the flesh at the same time (Like 24:15,1 Timothy 5:6).

The Bible also teaches that we can be dead **TO** sin, which means separated from sin by the blood of Christ, and our obedience to the gospel of Christ (Romans 6:2). When the body of sin is destroyed "with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians 2:11), we are then dead **TO** sin. The *merit* cause is the blood of Christ, and the conditional cause is our obedience to the gospel. We are then crucified (put to death) with Christ (Romans 6:2-7; Galatians 2:20-22; 5:21), and we are dead **TO** sin.

James says that the body without the spirit is dead, being alone (James 2:26). The spirit lives on but the body is without life; it is dead (Genesis 35:18; Luke 23:46). We know where the body is because we tenderly take it to the grave from which it was taken. The spirit is unseen and we do not know by experience where it goes. We learn from the word of God all we can ever know of the abode of the spirit until we ourselves make that journey.

Conditions Of The Spirit Of Man After Death

There are some places we know that the spirit does not go after death.

A. *The Spirits Are Alive After Death.* The spirit survives the body after death. Jesus taught that his Father was "... not a God of the dead, but of the living..." (Luke 20:38). Since He is not the God of the dead, but He is the God of Abraham, Isaac and Jacob, therefore, Abraham, Isaac and Jacob are alive even though their bodies have been dead for centuries (Matthew 22:31, 32). The spirit of man does not die with the body. The account of Lazarus and the rich man proves that after the death of the bodies the spirits live in a conscious state in the realm of comfort for one and torments for the other (Luke 16:31-46).

B. *The Spirits Are Conscious After Death.* The spirit of man does not become unconscious after death. Revelation 6:9,10 proves that not only were the disembodied souls conscious of the surroundings, but they also knew why they were killed and that their blood had not been avenged. This clearly shows that the spirit is conscious: it can feel frustration and appeal for vindication. The rich man of Luke 16:19-31 died and was buried. After his body was dead, he could see, hear, recognize, feel, speak, plead, reason, desire and remember. His spirit was alive and conscious after his body was dead and buried.

The dead body is placed in the grave (Ecclesiastes 9:10). We have no problem understanding where that part of man is. The body of Jesus went to a new tomb where no man was laid when he died (Matthew 27:57-60). This is the end of the dead body until the resurrection (Job 14:15).

Paul testifies that he knew a man (it is usually assumed that he was speaking of himself), about fourteen years before who was caught up into paradise, whether in the body or out of the body, he did not know, God knew, who heard unspeakable words, which was not lawful for man to utter (2 Corinthians 12:2-4). Paul says it is possible for one out of the body to be a conscious person.

C. *The Spirit Of Man Goes To An Intermediate State.* The spirit of man does not go out of existence after death. Jehovah's witnesses and some other materialists teach that man becomes non-existent after death. Matthew 17:3 records the event of Christ's transfiguration on the mount. Moses and Elias, who had been dead physically for hundreds of years, appeared with Christ before

Peter, James and John. They were alive and conscious. They were talking with Jesus.

D. *The Spirit Of Man Does Not Go Directly To Heaven.* Since death is the separation of the spirit and body, the spirit does not go to the tomb where the body goes.

The spirit does not go directly to heaven when it leaves the body. The scriptures speak plainly to this point; the evidence is abundant and decisive. Jesus told his disciples "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:1-3). Notice exactly what Jesus said: "I go to *prepare* a place . . ." He did not say he would remain here and prepare a place for them, or that he would go away and come again to prepare a place. "I go to prepare a *place* for you. . ." "He is now preparing that place for the redeemed. He then said, "I will *come again*, and receive you unto myself..." The wicked will not go where Jesus is when they die in their sins (John 8:21,24). Christ is in heaven now (Acts 1:26). The righteous will not go where Jesus is UNTIL he comes again. That refers to his second coming when the dead in Christ will rise first, and we who are living will be changed in a moment, in the twinkling of an eye, and shall be with the Lord in the clouds, and so will we ever be with the Lord (1 Thessalonians 4:17).

Jesus said to his disciples: "... I will come again, and receive you unto myself; that where I am, there ye may be also." Those for whom Christ went to prepare a place to be with him will not receive it UNTIL HE COMES AGAIN AND RECEIVES THEM to be with him for eternity. It follows that no one will go into heaven until after the second coming of Christ. When were the disciples to be with Christ? When he comes again to receive them unto himself to be in the place he has prepared. No other conclusion is possible in the light of these words from John 14:1-3.

Searching The Scriptures

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Editorial

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CHURCH AUTONOMY IN CAPE TOWN, SOUTH AFRICA

Last month we reported the fact that Conrad D. Steyn and George Harris of Cape Town, South Africa had broken with the liberal brethren with whom they had been associated for many years and had taken a clear stand for sound doctrine and practice. These two men and about 30 members who stood with them now constitute the Constantia church meeting in Cape Town. Ray Votaw, who worked with these men in studying the truth on the work and organization of the church, has provided detailed information as to what happened which led these men to their present position. It is a story which needs to be told. We have a younger generation on the scene these days who did not live through the crisis of division over sponsoring churches and related issues. The case in South Africa is typical of what happened in many places right here in this country during those tragic years.

Brethren Steyn and Harris were preachers working with the River View congregation in Cape Town. For many years that work had been "sponsored" by the Memorial Church of Christ in Houston, Texas. In February, 1987 some of the elders from Memorial church came to Cape Town with a drawn up "constitution" for the River View church. They said they were trying to prevent a "takeover" by the Crossroads movement, although there was no evidence of that movement at work there. The "constitution" placed "all assets of the church" "whether immovable, movable or personal" under five (5) trustees. These were vested with power of attorney. These trustees were chosen without the will of the church being expressed and they were to be a self-perpetuating body. Three of the trustees were Americans, two of them elders of the Memorial church in Houston. The other two were to be Conrad Steyn and Philip Leibbrandt, a preacher, both South Africans.

Delbert Burkhart, an elder from Memorial church, and designated by the new "constitution" as "Chairman" of the board of trustees was questioned about the issue of the River View church. He said "George said it this morning, we've had oversight of this congregation since its beginning." A brother asked him to elaborate on that a little more. Here is Burkhart's reply:

"Oversight always with congregations has meant that the church that has the oversight pretty well has the control of the physical and the things and the

preacher, we can support the preacher, I mean we send the preacher in until such time that you become strong, and have a good eldership, then oversight ceases. One eldership cannot oversee another eldership, and that's when you start interfering with autonomy of the church, is when there is an eldership and you start interfering with it." Brother Steyn then asked:

"Del, are you saying the church is only autonomous when it has an eldership?" Burkhart replied:

"Yes, as long as it has another church that is helping it financially and has ... Steyn asked:

"What happens if ten churches are helping financially?" Burkhart:

"We would have letters in our files from all those" churches giving us the complete oversight of the work."

In this meeting of February 15, 1987, the men in the meeting voted to reject this takeover by a 9 to 1 margin with one brother abstaining. In spite of this expression, later Philip Leibbrandt with the blessings of Memorial gathered what he said was 51% of the members, including some delinquent members who had not been to worship in two to three years. Memorial was prepared to go to law to force out Steyn, Harris and others who stood with them against this usurpation of the autonomy of that congregation. This resulted in 30 brethren moving out and relinquishing the property. Already the campaign is underway to discredit these men.

Both Conrad Steyn and George Harris have made clear, written statements of their present views, have acknowledged their previous errors and have stated their intention to walk in the old paths and use the rest of their lives to preach the whole counsel of God. There are many living yet in this country who can identify with the heart wrenching statement from a letter by Conrad Steyn. It follows:

"I did not sleep that Tuesday night (Feb 10). I knew it was all wrong and that this whole business was a blatant violation of God's word. In the early hours of that Wednesday morning I was sitting up in bed when my dear wife pleaded with me to lie down and get some sleep. I told her . . . 'It's wrong, it's all wrong. I can no longer go along with this sort of thing, and the violation of River View's congregational autonomy. I just can't believe those elders would do this.' I also told her that I was sure that if I opposed the Memorial elders and rejected their request, there would be trouble and they would probably withdraw that support they were giving me. My beloved Ann (and I shall always be eternally grateful to her for this) took my hands in hers and said 'My husband, Judas sold our Lord for money, we must not do the same just for the sake of money or pleasing men. My husband, do what is right and if we lose everything and have to live in a tent, I will stand by you and you will be able to live with yourself and walk tall, knowing that you did what God wants you to do. You will be standing up for the truth and what is right.' My precious wife, this lovely daughter of God, and I cried

together and talked to God about it in those early morning hours. I knew what I had to do, and prayed that the men would respond in the way God wanted them to."

In addition to Ray Votaw this information is verifiable by Doug Bauer, David Beckley, Basil Cass, Hendrik Joubert, Piet Joubert, Les Maydell, Eric Reed and Paul Williams, all of whom are faithful preachers in the work in South Africa. Having established some 25 churches in the Cape Town Province (twice the size of Texas), these two men are in a position to do much good work.

Such times are traumatic for those passing through them. But such issues are not just "much ado about nothing" for they involve scriptural authority. Peter said elders were to "tend the flock of God which is among you" (1 Pet. 5:2-3). One set of elders for one flock — that is God's plan. That is a fundamental principle of church government and it cannot be violated without displeasing God.

It might encourage these men to hear from some of you who appreciate the courage of their convictions. Here are their addresses:

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CHARISMATIC BAPTISM

The primary peculiarity of the Charismatic movement centers in its views on the operation of the Holy Spirit. This is not limited to the direct operation of the Spirit in conversion, a basic fallacy of most "fundamentalist" religions. But it rests in the claim that the redeemed are baptized with the Holy Spirit, either when converted, or later as a special gift of grace.

Holy Spirit Baptism Today. The Wesleyan doctrine of the "second blessing" evolved through the Holiness and Pentecostal movements into the miraculous indwelling of the Spirit as now affirmed by Charismatics. It was an easy, and perhaps inevitable, step from the Holiness view that the "gift of the Spirit" operates within the individual directly to make him holy to the Neo-Pentecostal view that this indwelling power enables the believer to speak an ecstatic language, receive divine revelations, and perform various miracles.

Lawrence O. Richards, in **The Word Bible Handbook**, says: "The key to experimental holiness is the Holy Spirit whom God has sent into believers. It is the Spirit's presence that makes us 'saints' (literally, 'holy ones'). It is in his guidance that leads us into righteousness. It is his power that enables us to live a holy life." He further explains: "In Acts we see the impact of the Spirit who works through the men and women he baptizes and fills with power ... It is the Holy Spirit who empowers individuals for ministry today. He gives each believer a special capacity to contribute to the lives of others (1 Cor. 12:1-11). While Christians may debate how these spiritual gifts find expression today, the biblical emphasis is clear for us all: each of us is called and gifted by God to serve others for 'the common good.'"

Pentecostals, old and new, believe the miraculous indwelling of the Holy Spirit, coming on the believer by Holy Spirit baptism, is essential to every facet of the Christian life. They may "debate" the meaning of the spiritual gifts in the redeemed, but they are largely of one voice in proclaiming the personal indwelling of the Spirit through a charismatic baptism and in avowing its essentiality to holy living. Out of this basic error many other Charismatic delusions arise.

Holy Spirit Baptism in the New Testament. John was first to mention Holy Spirit baptism. He said, "I indeed baptize you with water unto repentance, but He who is coming after me ... He will baptize you with the Holy Spirit and fire" (Matt. 3:11). After His resurrection, Christ repeated the promise and applied it to His

apostles, saying, "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). This tells who would administer Holy Spirit baptism, who would receive it, and when it would come. The promise was fulfilled on Pentecost when the apostles were filled with the Holy Spirit and spoke with other tongues the wonderful works of God (Acts 2:1-4, 11, 33).

In explaining this event, Peter referred to the ministry of the Spirit foretold in Joel 2:28-32, the end purpose of which is salvation. The prophecy covers the whole of the Spirit's miraculous ministry, but all the Spirit would do was not done that day. The baptism of the Holy Spirit marked the beginning of the Spirit's work in saving the lost. Joel said the Lord would pour out His Spirit upon all flesh and that began with the coming of the Spirit on Pentecost.

The apostles' baptism with the Spirit put the divine stamp of approval on them as the chosen witnesses of Christ (see Luke 24:49-49; John 14:26; 15:26, 27; 16:12, 13). Thereafter, they received miraculous power as needed in fulfilling their mission, but they were not repeatedly "baptized" with the Holy Spirit, nor were any others baptized with the Spirit until the gospel was first preached to the Gentiles. When Peter went to tell Cornelius the words by which he and his house would be saved, "the Holy Spirit fell upon all those who heard the word" and they spoke with tongues and magnified God (Acts 10:44-46). In explaining this to his brethren in Jerusalem, Peter said: "And as I began to speak, the Holy Spirit fell on them, as upon us at the beginning. Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit'" (Acts 11:14-16).

Peter's reference to what happened "at the beginning" (Pentecost) and to the promise of Holy Spirit baptism (Acts 1:5) implies that the gift Christ gave the Gentiles had not been bestowed since Pentecost. There is no reference to Holy Spirit baptism in the intervening period. Furthermore, the apostle said the outpouring of the Spirit on the house of Cornelius was "the same gift" the apostles received on Pentecost. He had to go back to "the beginning" to find its likeness.

The apostles received the Holy Spirit baptism to prove they were the representatives of Christ (Acts 2:32, 33). Cornelius received it to prove the Gentiles had a right "to hear the word of the gospel and believe" (Acts 11:18; 15:7-9). These facts once confirmed by Holy Spirit baptism did not need to be reconfirmed. The baptism of the Spirit on these two occasions also satisfies Joel's promise that the Spirit would be poured out on "all flesh" (Acts 2:17), meaning all races, for it came to Jews and Gentiles alike; but none of either race was baptized with the Spirit after that. Yet in each case, the gift benefited the whole race of those who receive it. The apostles' baptism with the Holy Spirit opened the door of faith to the whole Jewish race. And after "the same gift" came to the Gentiles, the gospel was preached to "every creature under heaven" (Col. 1:23).

Charismatic Errors. In claiming that people today are baptized with the Holy Spirit like the apostles on

Pentecost, Charismatics make some fatal mistakes. (1) They fail to see the fulfillment of John's promise in the events on Pentecost and at the house of Cornelius. (2) They confuse other gifts of the Spirit with Holy Spirit baptism. Other miraculous gifts came by the laying on of the apostle's hands (Acts 8:14-19), but their bestowal or reception is never called a baptism. (3) They ignore the purpose of Holy Spirit baptism in the two instances in Acts and make it an end within itself. (4) They refuse to see the cessation of all miraculous gifts when they were served their purpose (see Mark 16:20; 1 Cor. 13: 8-10; Heb 2:1-4).

Charismatics erroneously claim the same power the apostles had on Pentecost, but they cannot duplicate a single New Testament sign of miraculous power. They cannot speak in tongues, prophesy, or work miracles. They also deny fundamental truth that miracles were designed to confirm. For example, they do not teach what Christ commanded in Mark 16:15, 16. Any person who says baptism is not essential to salvation is a false prophet by any Scriptural standard (see 1 Pet. 4:11; 2 John 9). It is strange that men who claim miraculous power will deny what Christ commands, and not blush to make water slides and swimming pools part of the gospel.

Through their misunderstanding of the Holy Spirit's work in the salvation of the lost, Charismatics have created a unique religious realm characterized by thinking, feelings, actions, and interpretations that are not remotely related to the word of God. Yet they piously wave the Bible as they proclaim false doctrine and deceive millions.

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ATHEISTIC HUMANISM

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The foundation for humanism was laid long before the recent legal battles over the content of school textbooks. This is evidenced by the basic philosophy which elevates man above a need or desire for God. This posture has existed ever since the first man turned his back on God and decided to try to manage his own destiny.

Both sacred and secular history bear witness to the fact that men have frequently looked to their own wisdom for answers to the questions of life. Early Greek philosophy held that matter (water, fire, etc.) was the ultimate of existence. The emptiness of such human wisdom is described by the apostle Paul in 1 Corinthians one and two. The degradation of a society which follows such "wisdom" is detailed in Romans 1:18-32.

Seeks Answers Without God

Since the first century, man's inflated opinion of himself seems to have gradually grown to the point at which modern science finally provided the impetus for the growth of present-day secular humanism. Scientific discoveries led some men to conclude that it was no longer necessary to resort to "God" in explaining the universe, but that all the answers could be found within the "system" of nature itself.

In explaining the new humanism, Paul Kurtz said, "The present century has been proclaimed as the Humanist century . . . Using the powerful critical tools of science and logical analysis, modern man now recognizes that the universe has no special human meaning or purpose and that man is not a special product of creation... Modern man now realizes that he is responsible in large measure for his own destiny. Living on a minor planet on the edge of a small galaxy in a vast universe, man has come to see that he cannot look outside himself for salvation. His future, if he has any, is within his control." One can quickly see from such a statement the obvious conflict between the humanist and the Bible. God has clearly stated that man is special (Genesis 1:26) and cannot find his own route to salvation (Jeremiah 10:23).

The Modern Variety

The present humanist movement seems to have been given a real boost during the period of despondency and severe economic plight of the Great Depression. It was during this era that many Americans turned to socialism and communism for answers to their problems. Both of these philosophies deny God. In 1933 Roy Wood

Sellars authored the first Humanist Manifesto which was signed by thirty-four prominent educators, journalists, and liberal theologians. Speaking of this new direction in American philosophy Sellars said, "The Humanist argues that the traditional Christian outlook has been undercut and rendered obsolete by the growth of knowledge about man and his world." Sellars believes that Christianity is based upon myth, and that such traditional "religion" must be rejected in favor of modern science.

Seen In Education

A contemporary of Mr. Sellars, John Dewey, also signed Humanist Manifesto I. He is considered by some as the "patron saint" of the American humanist movement. For example the American Humanist Association annually awards the John Dewey Humanist award, and maintains a 2,000 volume "John Dewey Humanist Library". The most frightening fact related to this man's role in humanism is that he has been the most powerful influence in the public education system in the 20th century. Dewey felt that: "Essentially religion is an attempt to adjust to the actual situations of life, and these valuable experiences should be emancipated from the historical forms of organized religions which are repellent to the modern mind... The details of religion must be sought through the only gateway to knowledge that there is, i.e. science." John Dewey's theories of public education have made havoc of the American public school system and are presently polluting the minds of our children.

In 1973 Humanist Manifesto II appeared in The Humanist magazine issued in Sept./Oct. It was signed by more than 200 persons including such notables as: Isaac Asimov, Antony Flew, Joseph Fletcher, and Sir Julian Huxley. In speaking of the 1933 Manifesto they claimed: That document helped liberate many people from the backwaters of traditional and supranaturalistic religion. It gave to many persons throughout the world a name and focus for their philosophy."

Threatens The Cause Of Christ

More of the proponents' atheism is seen in the first section under the general title, Religion, which states that, "We believe . . . that traditional dogmatic or authoritarian religions that place revelation, and God... above human needs and experience do a disservice to the human species. Any account of nature should pass the test of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so . . . We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity." They further state that "promises of immortal salvation or fear of eternal damnation are both illusory and harmful." It is affirmed that science proves the emergence of the human species from natural evolutionary forces and that "there is no credible evidence that life survives the death of the body."

The implications of such atheistic dogmatism are a threat to everything which the Bible teaches about God,

the creation, the origin of man, and the resurrection of Christ. The very denial of life after death tears and heart out of the Gospel of Jesus Christ and rends every ray of hope from the life of the Christian. Remember that the apostle Paul affirmed that if the resurrection of Christ was untrue, then indeed our preaching and faith were in vain (1 Cor. 15:14). These facts alone should stir within the heart of every lover of the truth enough righteous indignation to spur us on to fight the insidious disease of humanism to "the death".

Summation

The basic philosophy of Humanist Manifestos I and II have been well described by Wayne Jackson as follows:

1. There is no God.
2. The universe is thus self-existing not created.
3. Man, "having emerged as the result of a continuous process" is the product of evolutionary forces.
4. There are no supernatural values for the human race.
5. Man makes his own moral laws.
6. Ethics is situational.
7. Sexual life-styles are to be pursued according to individual desires.
8. The authoritarian structure of the school, family, etc. must be replaced by participatory democracy.
9. Abortion, euthanasia, and the right to suicide must be respected.

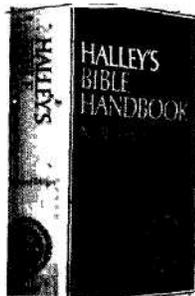
The impending disaster of a Godless eternity for those who subscribe to any or all of the above tenets should cause each of us to consider the consequences of this great threat to our eternal well-being. In consideration of our love for God, His Son, and the souls of men, let us "... remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses." Nehemiah 4:14

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PROBLEMS IN PRAYER

If we are going to let the Lord "teach us to pray" (Lk. 11:1), we must learn to recognize some of the problems we face and diligently seek to correct them. Without a doubt we can hinder our own prayers (1 Pet. 3:7).

Teaching In Prayer

Sometimes brethren use prayer to quote scripture and make arguments to teach others. C. R. Nichols told of going to a denominational meeting where an infant was "baptized". They called on some member of the church to pray, who prayed for fifteen minutes or so, quoting scripture and making arguments against infant baptism. While we need to cite Bible passages and make application from them, prayer is just not the place for it. In prayer we are talking to God (Rom. 10:1). He already knows what the Bible says and all the arguments and applications that can be made from it.

Stale Expressions

When we begin praying we sometimes ape expressions we have heard others use. While there is nothing wrong with that within itself, we demonstrate a lack of thought and preparation in using traditional phrases. The following are a few such expressions that can become meaningless because of repetition. "Our Father which art in heaven", "Bless thy ministering servants everywhere", "If we've been found faithful", "We pray for all whom it is our duty to pray for", "Bring us back at the next appointed time", "Guide, guard and direct us till we meet again", "We pray for those that are sick of this congregation", "May the speaker have a ready remembrance of those things he has prepared", "Be with the sick and the afflicted the world over especially those of the household of faith" and "We thank thee for this day and many blessings". Now, don't misunderstand. I am not saying that any of these are wrong to use. The warning is that they can become meaningless. Do you ever stop and think about the real meaning of these expressions as you use them? If we are not careful we can make prayer boring and stale rather than fresh and edifying.

Vain Repetitions

Jesus warned, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7). This is not to say that if we repeat a phrase or a point that it is

wrong. But repetition can become empty and useless. Sometimes we fear that our public prayer will be too short, so we pray and pray and say many of the same things over and over.

There are three areas wherein we can easily become repetitious. (1) *Asking for the forgiveness of sins*. In some services we may hear "forgive us of our many, many sins" every few minutes. We pray for that at the beginning of the services and again in the two prayers at the Lord's table and once in the closing prayer. Can we not go five minutes without committing sin? Are we really all that sinful? Or is it that we don't think God heard our other request? While we do sin (1 Jno. 1:8) the Christian is not to be continually sinning (1 Jno. 3:6-9). (2) *Repetitious dismissals*. Quite often those who are called upon to dismiss the assembly with a prayer pray on and on saying the same things that were said in the first prayer. Could it be that conducting our services "decently and in order" (1 Cor. 14:40) would call for being a little more careful about what is said in the dismissal prayer? (3) *Praying for everything at the Lord's table*. Some who wait on the table will not only pray for the bread or the cup, but for the elders, the sick, the preacher, church growth and anything else that comes to mind. A study of the institution of the Lord's supper (Matt. 26; Mk. 14 and Lk. 22) along with Paul's instructions (1 Cor. 11:23-24) would encourage us to pray for the Lord's supper and give thanks and not make a long repetitious prayer at the table.

Quiet And Mumbled Speech

Occasionally someone will lead in prayer and can't be heard. The problem may be that he leads it from his seat and doesn't go to the front. Even those who go to the front (in places where a PA system is necessary) sometimes don't speak up or into the microphone.

We must remember that there are those who must follow as we lead in prayer (1 Cor. 14:15-ff). They too must worship in spirit. But, if they can't hear, I may as well be praying in Greek or German. May I suggest that all who lead in public prayers go to the front, use the microphone, speak up and speak clearly.

Big Words and Impressive Speech

I don't know whether some are trying to impress God like the Pharisee (Lk. 18:9-14) or impress the brethren when they use words and phrases that many would not understand. James P. Needham gave the two following illustrations of useless verbiage in a lecture a few years ago at Florida College. A man wrote a note that said, "Your uncle James, being advanced in years, suffering from the debilities that attach to the encroachment of senility, and having suffered severe financial reverses, in a moment of dementia, precipitated his own demise." All that he meant was "Uncle Jim got old, lost his wad, went nuts and bumped himself off." There was the man who said "Elisha's cranial extremity was void of follicular appendages" when he meant that he was bald-headed.

Remember that there are some young and uneducated Christians that you are leading in prayer. And

don't forget that you are praying to God (Matt. 6:9) and he may not be so impressed. Just be natural.

Reciting And Rushing Through As A Ritual

We sometimes rush through the words of a prayer as if it is merely an outward thing we must get done so we can get to something more important. What's the hurry? Do we not have time to talk to our God? Are we taking the time to think what we are saying?

Too Stiff To Say Amen

It is certainly proper and right for other brethren to say "amen" as one closes the prayer (1 Cor. 14:16). "Amen" means "So let it be" (*Vines*, Vol. I, p. 53). It shows that we concur with what has been said. To say "amen" to another's prayer will encourage the leader and edify others. However, we have become so stiff and formal in our services that we feel it is out of place to say "amen" to a prayer or a sermon. Men, let's see if we can't do a little better. Let's hear some loud amens!

May we have the wisdom to see our problems and the courage to correct them and the humility to say "Lord teach us to pray."

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Herschel E. Patton
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STUDIES IN 1ST & 2ND TIMOTHY

FIRST TIMOTHY (CHAPTER 1)

These letters were written by Paul, an inspired apostle of the Lord, to Timothy, a young evangelist and co-worker with Paul. The letters contain warnings, responsibilities, duties, and instruction to preachers (evangelists). I believe the theme of both letters is expressed in these words "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). If the instruction given to Timothy, when followed, would result in the salvation of both the preacher and the hearers, then every command, warning, duty, and responsibility is important to everyone's salvation. It is bread of life. No instruction, command, or warning may be considered lightly, or dismissed with "It's not that important".

The first chapter naturally begins with the author, Paul, whose apostleship was not assumed, but divinely appointed by the Lord.

The letter is addressed to Timothy, a young man converted by Paul at Lystra on his first missionary tour. On his second tour, it was Paul's desire that this young man, who had already favorably distinguished himself among the brethren of that area (Acts 16:2) become a traveling companion and co-worker.

A lesson is learned about the importance of expediency in a preacher's work in Paul's having Timothy circumcised (Acts 16:3). Timothy's father was a Greek, and if Timothy was not circumcised problems would certainly arise from Jews in places where they went that would hamper their success. Paul did not do this because it was necessary to Timothy's salvation, but because it would be expedient to their reaching others with the gospel — to save them that heard. All preachers, truly interested in saving those they teach, should be willing to alter some customs, traditions, concepts (not wrong in themselves) if these pose a hindrance to their work.

The first thing Paul told Timothy to do is to charge some that they teach "no other doctrine". Regardless of the popular belief that doctrine is not important, the Scriptures say it is. John tells us that one who fails to abide in the doctrine of Christ forfeits his relationship with God and whoever comes "bringing not this doctrine" is to be rejected (2 Jno. 9-10).

Two things that defile pure doctrine are fables and

endless genealogies. Fables (traditions of men) became a large part of the Jewish religion (Mark 7:6-9). There are numerous doctrines and practices in today's religious world that are completely foreign to the Scriptures. All such are fables, hatched in the minds of men. Genealogies were particularly important to the Jews. Through these the various tribes were identified, possessions kept in the proper family, the priests (Levitical tribe) kept distinct, and the lineage of the Messiah was kept clear. Now, in Christianity (dispensation of God's love which is by faith in Christ), neither Jewish traditions nor a blood relationship to Abraham avails anything in Christ. Giving heed to these things can not result in godly edifying, but rather causes questions or disputes.

In our generation, hours have been spent, and divisions occurred, arguing about our traditional way of doing things, what was Paul's thorn in the flesh, what kind of bush did Moses see on fire but not consumed, etc. Preachers should not involve themselves in such and teach others to abstain from it.

The aim or end of God's commandment is for people to submit themselves unto God with a pure heart, a good conscience, and with faith unfeigned. Preaching truth in love will have this result. When men turn aside to "vain jangling and endless ranglings" over things not "of faith", they are actually promoting themselves with words, and convey no understanding for themselves or others.

Law And Sound Doctrine

The Judaizers loved the prestige connected with being teachers of the law, but they failed to see that the aim or end of the law was Christ; that it ended in Christ and was taken away by him. They used what was good unlawfully when they sought to bind it on others after it had been taken away. (Gal. 3:23-26; 4:9; Acts 15:1,7-11, 24-28). Preachers make the same mistake when they try to bind practices on Christians that are only found in an abrogated law.

The law was given because of transgressions and was made for transgressors — people guilty of all kinds of evil. It pointed out the evil and condemned it. It was, indeed, good. But, under Christ, the righteous refrain from these evils because they are contrary to sound doctrine — the glorious gospel that was committed to Paul's trust, not on a code of laws written to define evil and condemn. Preachers today ought not to appeal to an abrogated code of laws to show right or wrong, but to sound doctrine (gospel) and what is in or out of harmony with it.

The importance of sound doctrine is the thing emphasized throughout this chapter. No other doctrine is to be taught or embraced. Everything else leads not to the saving of self and others, but to confusion, strife, and condemnation.

Paul, An Example Of The Transforming Power Of The Gospel

The gospel (Sound Doctrine) Paul was, by the grace of God, divinely called to preach had transformed him from

a blasphemer, persecutor, and injurious person, steeped in all the Jewish traditions that gendered contention and strife, into a faithful apostle of truth whereby he saved himself and those that heard him. In the apostle Paul we have an example of God's grace and the power of the gospel to save — even the chief of sinners. No theological theorizing or vain jangling could bring about such an effect. Such salvation through the gospel (sound doctrine) calls forth praise and honor unto the only wise God and King eternal.

What had happened to Paul was a pattern for the young preacher, Timothy, as well as others. Timothy is charged to faithfully war a good warfare in preaching sound doctrine, "holding faith and a good conscience, according to prophecies and special gifts given him". Otherwise, he and others would experience "shipwreck of the faith", as had already happened unto some. We might summarize this whole chapter by saying that only the pure gospel of Christ (sound doctrine) can result in the salvation of the teacher and the taught. Let no one tell you doctrine is not important! To Be Continued.

**WAKE THE WORLD
AND TELL THE
PEOPLE**

Wilson Adams

891 Autumn Valley Lane
Gambrills, MD 21054



LEAVING ALL TO FOLLOW HIM

THE STORY OF TWO PEOPLE WHO WERE WILLING TO PAY THE PRICE

I tire of pessimistic attitudes among God's people. I grow weary of the negative mentality that steals away our enthusiasm of commitment to personal evangelism. It seems that in far too many places brethren have lost their faith in the Lord and their courage to try. The crying complaint of "nobody is interested," or "it won't do any good," or "we tried it once and it didn't work," or "nobody will come anyway" — *eats my stomach*. Am I to believe that the situation today is worse than it was in the sin-infested capitals of ancient Corinth, Ephesus and Rome? Am I to understand that our society has digressed to such a sad state that the gospel has lost all attractiveness and appeal? Can I really believe that, in this modern age, no one is willing to leave their all and follow Jesus? I REFUSE TO ADMIT TO ANY OF THAT? *The power of the gospel is as great today as it ever was*. People are hurting in sin, searching for answers and seeking the truth that only the Lord can give — AND MANY ARE WILLING TO PAY A TREMENDOUS PRICE for such peace of mind and hope of heart. I know

that's true because I've witnessed people do it. Take Arthur and Debe Neal of Silver Spring, Maryland for example ...

Arthur Neal is an accomplished singer trained in classical music. He spent five years studying music in Germany and has performed in concerts and recitals in some Europe's most famous churches and cathedrals. During the last several years he has accepted solo positions and music directorship at some of the most noteworthy churches in Washington, D. C. including *Holy Trinity Catholic Church* (home to the Kennedy family), *National City Christian Church* (President Johnson's congregation), the *Temple Beth Shalom*, an Orthodox Jewish Temple, *Christ Episcopal church*, (a very prestigious church in the Georgetown section of Washington) as well as several others. *Debe Neal* is an accomplished concert and opera singer and has performed with the Washington Opera and the Wolf Trap Company as well as working for twelve years as soloist for Washington's *Annunciation Catholic Church* (attended by several congressmen and cabinet members). She also sang for eight years at *Temple Rodef Shalom* (where Ted Koppel of ABC "Nightline" program worships). Arthur and Debe met backstage at the Kennedy Center while they were performing with the Washington Opera.

The Neals obeyed the gospel three years ago. To say that their life took a dramatic turn would be a great understatement. They had to take a serious accounting of the cost of Christianity and then determine to pay whatever price had to be paid in order to live faithful before God. I recently sat and talked with them about their decision to leave denominationalism and be simple New Testament Christians.

ADAMS: Let's talk dollars and cents. How much did it cost you financially to become Christians? Arthur: That's really hard to say. I would estimate that the money Debe and I were bringing in from our musical contracts with area churches ran approximately \$15,000 per year.

ADAMS: That's a lot of money for part-time work ... Arthur: You bet it is. It paid the rent! The Jewish High Holy Days and the denominational seasons of Christmas and Easter were especially lucrative. ADAMS: You mean that regardless of your own religious affiliation you would be hired by a synagogue or a Catholic church? You weren't Jewish nor Catholic? Arthur: It didn't matter. The most important thing was to just give a good performance. ADAMS: So why did you give it up? Debe: In a word—it was sinful. We were able to see from the Scriptures that there is only one true church of Jesus Christ and thus our participation in all of these denominations was wrong. We had no choice if we wanted to go to heaven.

ADAMS: Any regrets?

Arthur: No. There will always be some nostalgia involved, but as the apostle Paul said, "*Forgetting what lies behind and reaching forward to what lies ahead...*" that's what it's all about.

ADAMS: Debe, how did you learn the truth? Debe: In addition to my weekend work with the *Annunciation Catholic Church* in Washington, I worked full-time in a local music store. There was a Christian co-worker my age who would eat lunch with me every day. I was full of questions about religion and confused in general and so each day we would eat and talk. She would always answer my questions by going to the Bible and, at the same time, she kept inviting me to go to church services with her.

ADAMS: Did you go?

Debe: Not at first, but finally I did. As I look back I'm not sure why I went except for the fact that she was always kind and calm in talking with me. And ... if she didn't know the answer to a question she would simply say so; and on the following day she would have the Bible answer. Her gentle persistence paid off. And the fact that she really knew the Bible impressed me. Most religious people I ever knew had little knowledge about the Bible. But she was different. She seemed to really have things together in her life and seemed sincerely interested in me.

ADAMS: What would you say to those who don't believe that people are willing to give up anything anymore to be Christians?

Debe: Well, first of all, it's obviously not true. We were willing and I'm sure that there are hundreds more just like us. When your goal is to go to heaven you'll gladly give up anything for it — especially when you consider the other alternative.

ADAMS: Would you say that the churches where you performed sought people mainly through entertainment?

Arthur: The denominational scene is very clear whether talking about Episcopalians, Catholics, Methodists, Presbyterians, Jews or any others Debe and I have performed and/ or directed music for. For most of them — they take an extremely "romantic" approach to worship. The attitude expressed is for everyone to have a "warm" and "uplifting" worship experience., I never heard any kind of definitive Bible preaching/teaching in any of those churches. ADAMS: What was preached?

Arthur: Very often we heard a relatively short sermon on a "relevant" political, social or moral issue. Once Debe heard a sermon on "The World's Greatest Peacemaker" and thought all the time that the minister was making reference to Jesus Christ. He wasn't. He was speaking about Gandhi of India. That kind of sermon was typical. I don't believe that I ever heard a preacher correctly use the word "obedience" in reference to man's responsibility to God's commands. For many people, it was obvious that the music was the main "draw" to the church, because it "enhanced" their religious "experience."

ADAMS: Do you find that it is easier, because of your background, to talk with those still caught up in the denominational world?

Debe: Sure. I understand them, and, at the same time, I feel sorry for them. They need to be taught and led to the truth. I remember that the week after I obeyed the gospel I went to "my Methodist minister" and asked him

point blank: "Why didn't you tell me?"

ADAMS: And his response?

Debe: He said something about higher authorities in the church dictating what he could and couldn't teach. I was floored. It really made me angry. ADAMS: What was the reaction in some of the churches when you quit and told them why? Debe: It was mixed. I remember sitting in a synagogue and hearing the rabbi preach about religious unity (this was just after the Pope had visited a synagogue) and saying that there are so many positive things happening to bring about unity between Jews and Christians. "Unfortunately," he said, "some Christian zealots are always going around and saying that 'this is wrong' and 'that is wrong' and they are always giving SCRIPTURE, SCRIPTURE, SCRIPTURE for everything. The world would be a better place if they were not around." After the services I went to him and told him I was giving serious thought to becoming one of those Christian zealots that he had mentioned. ADAM: And his reaction?

Debe: He was stunned. He said, "You mean you are going." to become a fundamentalist? I said, "No, more than that." He replied, "You mean that you are going to be worse than a fundamentalists?—Don't tell me that you are going to join up with the church of Christ? I smiled

ADAMS: What are your goals in life? Arthur: I would like to one day be qualified to serve as an elder in the Lord's church.

Debe: I would like to be a good Christian wife and mother and become more involved in teaching the smaller children in our Bible class program. ADAMS: Wouldn't some people look at that as a dramatic "comedown" from what you once were? I mean, you used to perform before some of this country's most influential people — and for a lot of money....

Arthur: Sure. But, then again, Debe and I decided we're not living to please anyone else but the Lord. For example, what good did it do me to lead a 26 piece professional orchestra and forty singers in Bach's Christmas Oratorio for the *Chevy Chase United Methodist Church* if what I did displeased God? I got paid a substantial amount of money working there part-time, but I'll tell you — being able to have a clear conscience and being able to point to the Bible and say "this is what I've done and this is what I am"—what can possibly compare with that? Today, I am able to be a song leader in an enthusiastic congregation of God's people and couldn't be happier. And, who knows, maybe what Debe and I have done can serve as a source of encouragement to someone else and motivate them to make some changes in their life. If we could do it, so can they.

Arthur and Debe Neal are faithful members of the Wildercroft church in the Maryland suburb of Washington, D. C. Their address is 102 Hannes St., Silver Spring, MD 20901.

DON'T FORGET TO PRAY!

DIVINE COMMUNIQUES

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



PRAISE THE LORD

THE DIVINE MESSAGE: "I WILL EXTOL THEE, MY GOD, O KING; AND I WILL BLESS THY NAME FOREVER AND EVER. EVERY DAY WILL I BLESS THEE AND I WILL PRAISE THY NAME FOREVER AND EVER" (Psalm 145:1-2)

Why Do We Praise The Lord?

The quotation cited above is found toward the end of the Psalms. Actually each of the last six Psalms has "Praising the Lord" as its theme. None contains requests or confessions of sins. Each has written purely to "Praise the Lord."

Psalm 145 outlines WHY the Lord's people praise Him:

- I. Because of His Greatness (vss. 4-6)
 - A. His Being (Godhood) is Great (vs. 3)
 - B. His Works are Great (vs. 4)
 - C. His Honorable Character is Great (vs. 5)
 - D. His Terrible Acts (Judgment) are Great (vs. 6)
- II. Because of His Goodness (vss. 7-10)
 - A. His Goodness is Abundant (vs. 7)
 - B. His Goodness is Kind (vs. 8)
 - C. His Goodness is All-encompassing (vss. 9-10)
- III. Because of His Universal Governance (vss. 11-13)
 - A. His Rule is Glorious (vss. 11-12)
 - B. His Rule is Powerful (vs. 11)
 - C. His Rule is Everlasting (vs. 13)
- IV. Because of His Grace (vss. 14-21)
 - A. God is Gracious to those who Fall (vs. 14)
 - B. God is Gracious to those in Need (vss. 15-17)
 - C. God is Gracious to those who Call (vss. 18-19)
 - D. God is Gracious to those who Love (vss. 20-21)

How Do We Praise The Lord?

As we have seen, our text centers around the WHY of praising the Lord, not the HOW. Much of what we hear today involves *assumption* as to HOW one praises the Lord.

Obviously we ought to praise the lord in Biblical worship (both collective and individual, in public assemblies and in private). Singing and praying as taught by the Christ, the apostles and inspired prophets praises the Lord (Heb. 2:12; Acts 16:25).

We also praise the Lord by sincere "confession to his name" (Heb. 13:15). No one should be ashamed of the Lord. In fact, those who hide their faith from others and

are unwilling to speak concerning the Lord shall not be confessed by Him before Almighty God (Matthew 10:32-33).

Although all of this is true, the Bible teaches that genuine VERBAL praise grows out of RIGHTEOUS CHARACTER AND ACTIVITY. Christ glorified God in His condescension (Luke 2:8-14) and men beheld His glory when they observed WHO and WHAT He was (John:14). The very NATURE and WORK of the church glorifies God (Eph. 3:21). Jesus quoted from a passage in Isaiah which goes on to teach that God is glorified by those who put on the "garment of praise" and become "trees of righteousness" (Isa. 61:3, Luke 3:18-19). Peter called on Christians to "show forth the praises of him who called you" by evidencing that we are an elect nation, a royal priesthood, a holy nation, and a people for God's own possession (1 Pet. 2:9).

"Praising the Lord" is not just saying words as some seem to indicate by their preaching and practice. The writer of Hebrews said, "Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. 13:15). Jesus said, "Not everyone that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). God was not glorified when Nadab and Abihu called for the people to praise God in worship but presumed to do something other than God's stated will (Lev. 10:3). The Jerusalem disciples "praised God" continuing daily with one accord and taking their food with "gladness and singleness of heart" (Acts 2:46-47).

Some Timely Warnings

Some are recommending that men "praise God" by recounting their subjective experiences against those of the charismatics? Do you think that men will, or should, believe that God is with you and not with them based on your experiences? I suggest that we faithfully and devotedly put up the revealed TRUTH in contrast to their experiences and see the power of the Gospel change the lives of men by bringing them to true repentance.

Others indicate that "praising God" is best done in a physically conducive and emotionally satisfying atmosphere. This emotional environment which stirs "nearness to God" is sought by many religious people as evidence of salvation, acceptable worship, and/or personal spirituality. It proves nothing. The great cathedrals and moving ceremonies of Catholicism, Islam, Buddhism, and Mormonism do not validate their false "faiths." Neither do our efforts to create a physically "spiritual" atmosphere (a contradiction of terms) by repeating the words, "Hallelujah," "Praise the Lord," etc. at the end of songs or prayers lead men to Christ or bring about spiritual growth. Those blessings come through studying the word of God, obeying His Son, Jesus Christ, and truly serving Him. It occurs wherever men dedicate themselves to the Lord, not simply where the aesthetic environmental factors are "conductive."

Still others seem to think that praising God is best

done either BY or WITH some exciting, personable figure. The television scandals and the subsequent appeals for the return of an admitted fornicator to the leadership of a movement identified with "praising the lord" is adequate evidence. Glorifying God is accomplished in the most sublime way in the life of the godly woman who gives her two mites, or cooks for the needy, or scrubs the floors and washes clothes of the sick. God does not want our feelings excited by a weeping, emotional preacher who claims to "praise him" while proving himself by his false teaching and inconsistent life to be a "ravener wolf" in "sheep's clothing."

The Lord wants more than anything else to be praised by godly lives (1 Samuel 15:22). Won't you join the faithful in true, inward spiritual praise to the Lord, which expresses itself in humble submission and meaningful, sincere expressions of faith according to God's holy Word?

SIMPLICITY IN CHRIST

P. J. Casebolt

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"THE DAY OF SMALL THINGS"

"For who hath despised the day of small things . . ." (Zech. 4:10)? The principle set forth in this question is clarified in v. 6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The importance of a work is not determined by the size of the work, the number of workers, the force of the adversary, or humble surroundings.

In order for parents and children to have fond recollections of their relationship, it is not necessary for the child to have a room full of expensive toys, a wardrobe full of the best clothes, arms and necks draped with glittering jewels, a new car by the time they are sixteen, and a wall filled with diplomas from the best universities by the time they are twenty-five. A few families may be able to afford these things, maintain a good relationship, and even remain faithful to the Lord, but it will not be because of these ingredients, but in spite of them. And, it is my judgment that any fond memories retained will not be of great events, but of small ones.

If my memories mean anything, those of my children, and those of others with whom I have talked, "the day of small things" is not past. Further, we must learn to appreciate small things before we can exercise responsible stewardship in larger things (Lk. 16:10-12; Mt. 25:20-23).

The memories most important to me now include taking my little girl to the corner drugstore for an ice

cream cone, carrying her down the street to meet her grandpa coming home from work, or taking her to the local yard where she could watch the steam engines switch cars when "choo-choo" was about the largest word in her vocabulary.

My boys and I remember the time that I took all three of them to Cass, West Virginia, to see and ride on the Scenic Railroad, a trip of several hours on an old logging train up the mountain and back again. By that time, the day was far spent, so we found a camping spot at a nearby rustic campground, slept in the pick-up truck parked hard by a babbling stream, had breakfast together next morning, and the oldest boy and I even played some country music for some other campers.

I have taken my boys with me where I would be preaching in meetings (sometimes for several days), before they were old enough to go to school. One got stung by a honeybee, one got the stomach ache from too much popcorn (urged on by the brother where I stayed), but at least we were together. We did some things together as they grew older, but not nearly enough. And, I know I never spent a lot of money on them, for I didn't have it back then, but they didn't care about that, and don't hold it against me.

A time or two, we were able to save enough money (the children worked and saved for the gasoline), to take a bona fide vacation for a few days. The church was always included in our plans, and determined *where* and *when* we spent the vacation. I do not understand how parents can explain taking their children on vacation, and deliberately leaving out plans to assemble with the Lord's people while they are away. Even if they could explain it to me they would still have to explain it to their children and to the Lord.

Parents, children do not require a lot of this world's goods in order to have fond memories of their childhood. Yes, there will be the usual pressure from other parents and children, but if you give them what they need, and maybe a few small things that they want, they will love you and remember you. If they don't, all the gold in Fort Knox would not make them do it. An old hat or a cardboard box with which to play, a Bible to read, and an example to see, may someday turn into priceless treasures.

SERMONS INSIDE AND OUT

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"FOR THE JOY SET BEFORE HIM"

**Norman E. Sewell
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It was Jesus who acted "for the joy set before him", even though there was great cost in what He did. And in a similar fashion there is a joy set before us that should cause us to act. I hope you will take a few minutes to study this with me, and to think not only of the cost of being a Christian, but of the JOY.

The passage referred to in our title is Hebrews 12:(1-2). "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". What was "the joy that was set before him"? Certainly it was not the cross. Jesus "endured the cross, despising the shame". As you read of those last hours before Jesus was betrayed you find Him in the garden of Gethsemane with the disciples, and going away from them just a little to pray. He told them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me" (Matt. 26:38). And then He went on a little farther and prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). And this prayer He prayed three times. It seems that Jesus knew what He was to endure on the cross in just a short time. Maybe He even knew of the agony of being beaten as was common at that time; or of the agony of being unable to really draw a good breath while he hung there on the cross; or of being forsaken by the Father into the hands of man so that He might die for the sins of the world. Whatever it was that Jesus knew of the cross and His crucifixion, it was not a joy to Him. But it was something He willingly did because it was the will of the Father.

In fact, there was shame connected with being hung on a cross. Paul wrote of Jesus in the Galatian letter, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). And Paul wrote of Jesus to the Corinthians, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). Jesus was made to be sin, or treated as the sinner would be treated, "that we might be made the righteousness of God in him".

What then was "the joy that was set before him"?

Perhaps it was in obeying the Father. Remember Jesus' statements, "nevertheless, not as I will, but as thou wilt" (Matt. 26:39); or "my meat is to do the will of Him that sent me" (John 4:34); or "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Or perhaps it was being "wounded for our transgressions" (Isa. 53:5); bearing "our sins in his own body on the tree" (1 Pet. 2:24); and washing "us from our sins in his own blood" (Rev. 1:5). There is no doubt that we could not save ourselves, and that Jesus had to die for us if we were to be forgiven. Surely this was a part of "the joy that was set before him". And, perhaps also part of that joy was to go back to the Father where he is 'set down at the right hand of the throne of God" (Heb. 12:2). Jesus sits there now, ruling over the kingdom, serving as head over all things to the church and acting as our High Priest, our intercessor, our advocate with the Father. And because of this we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). Paul tells us in the Philippian letter that after Jesus emptied Himself, or "made himself of no reputation" by coming to earth and obeying even to death that "Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Certainly returning to the Father was a part of "the joy that was set before him".

It is possible that we can use this example of Jesus to help us? Can we also learn to look past the hard times, and the persecution, and the infirmities of life, and look for "the joy" that is set before us? Brethren, why do we sing about HEAVEN, and talk about HEAVEN, and pray about getting ready for HEAVEN? Because this is the "joy" that is set before us. With all of the things of this earth being so temporary, and life being so fast and so quickly gone from us; with frailties and troubles all around us; God holds up before us a picture of eternal life that causes us to "run with patience the race that is set before us" (Heb. 12:1). The word for "patience" here refers to "abiding under", remaining steadfast in trials, endurance to keep on running even though it would be so easy to just quit.

Paul told the Romans, "The "Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). And Peter wrote that we are begotten unto "a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5). And John wrote of those saved ones who will be with God where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are

passed away" (Rev. 21:4).

There is a "joy" set before us, the joy of eternal life with the Father for ever and ever. And there is a "race" set before us that we must run steadfastly to have that home, that inheritance. And Jesus has already shown the way. He "endured the cross, despising the shame", and He did it "for the joy that was set before him". Brethren, heaven is worth all of the pain and all of the fatigue and all of whatever it may cost for us to inherit it. And we must preach it more, and sing about it more, and hold up Jesus as our example of paying the price, even unto death, "for the joy that was set before him". WILL YOU?

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ALAN YEATER, University Church of Christ, 290 Warfield Blvd. Clarksville, TN 37043 — We have enjoyed good growth both spiritually and numerically since coming to work with the University church last October. Six have been baptized into Christ so far this year.

We are asking your help in letting military personnel (Ft. Campbell) and college students (Austin Peay State University) know where we are and for what we stand. Churches that follow a social and institutional gospel are predominant in this area. We need your assistance in alerting prospective or present APSU students of our desire to have them work and worship with us throughout their college tenure. The "Church of Christ Student Center" and the social enticements offered by institutional churches in Clarksville ensnare many young Christians who do not have the spiritual stamina to oppose them. We are committed to, not only opposing such error, but to genuinely caring for each other in the Lord's work. It is imperative that we make contact with these students as soon as possible. We will write them and invite them into our homes as soon as they arrive this fall. We have members of the congregation who serve as faculty and staff members of the university and others who are students. We are tentatively planning a series on evidences for faith for the fall college Bible study. We also have a special series planned on the history and geography of the Bible for Sept. 27 — Oct. 2. We urge parents to come and worship with the student children at least once this fall.

We also have a couple of military families living on base that work and worship with us. We plan to begin advertising in the Ft. Campbell paper in the near future. If you know of personnel assigned to this base please send us the necessary information in order to contact them.

NORMANE FULTZ, Rt. 29, Box 37, Kansas City, MO 64166 (816-792-2040) — June first was the beginning of our second year with the Nashua church in Kansas City. Commuting the forty-two miles from Raymore for several months while building our house gave me a renewed appreciation of men who drive several miles each Lord's day

to preach the gospel someplace. It got "old" quickly. We moved in March. The work is pleasant. The people are grand. There is a desire on the part of most to see something worthwhile accomplished in the Lord's work. We have begun assisting in the support to two men elsewhere in addition to some "one time" help to two or three others. We plan to begin an article in a local paper. We receive STS in bundles for the members. So far this year we have had Mike O'Neal, who formerly worked with the church for five years, return for a week's meeting, and have just concluded a six-lesson series on Humanism with Ward E. Ellsworth of Issaquah, Washington. I strongly encourage brethren to contact Ward regarding his lessons on The Family, Humanism and Creation-Evolution. His lessons pack a punch. Peter Wilson is to be with us in September with a series on Discipleship. I have enjoyed meetings this spring with churches in Bradley, IL and Eldorado, KS. Anyone moving to or visiting in the Northland area of Kansas City, come visit with us. Our meeting place is at 11425 N. Main near the north loop of I-435 and about eight miles from KCI airport.

A TRIBUTE TO GLENNA MARIE MANCHESTER

MONTE F. MANCHESTER, 316 East Main, Paragould, AR 72450 — After two years and seven months of happiness, my beloved wife Glenna Marie, passed from this life on June 9 in the Baptist Hospital in Memphis, TN after a valiant battle with leukemia which lasted thirty-six days in the hospital.

A good sister in Christ suggested to Glenna that she take a correspondence course in the gospel of Christ. This she did and then started attending Oak Grove Heights church of Christ where I was preaching. I asked if we could have a cottage Bible study with her. She consented and after four Bible studies she came forward and I baptized her into Christ Jesus our Lord. This was in October, 1984. We were married November 7, 1984. God never made a more wonderful wife and help meet than she. She was faithful unto death and died

in the Lord and I know she is much better off. But, Oh, her passing has left me so lonely! Her first husband, Lester Horton, to whom she was married for 52 years had preceded her in death.

The sister who asked her about the correspondence course said that Glenna said "I have never been satisfied with the religious group I am with, and the members of the church of Christ have been so wonderful to me, I will be glad to take the Bible study course." Brothers and sisters in Christ, does this not tell us something? I ask for the prayers of saints everywhere.

FRANK INGRAM, 9660 37th St., N. Pinellas Park, FL 34666 — I have been preaching for the MacDill Ave. church for almost a year now and am enjoying the work. For those who have asked about my health, a year ago I found I had a malignancy of the bone marrow. I have blood tests twice a month and chemotherapy once a month for four days in a row. A small amount of progress has been made but I am thankful for any amount. I thank so many of you for your calls, cards and prayers. I hope I may be of service in gospel meetings. May God continue to bless Connie Adams and his staff for the fine work they are doing. If you have anyone in our area we can contact, please let us know. My phone number is (813) 578-1013.

LARRY R. DEVORE, P.O. Box 313, Medina, OH 44258 — It is not often that one gets a second chance to do what he really wants to do. I was a full-time gospel preacher for 14 years. When Wayne Walker decided to move to Dayton, Ohio to work with the Haynes St. church, the brethren in Medina asked me to work with them as a gospel preacher. Brother Walker did a good work in Medina and it is a pleasure to follow him. One was baptized recently and another confessed sins. We are having about 50 in attendance on Sunday mornings. At present I am still in need of about \$400 in monthly support. If you cannot help that way, please remember us in your prayers. The church in Medina was able to purchase property upon which to erect a meetinghouse. It is just south of the city limits. The church has sold the old lot which was unsuitable for building. We hope to have a modest building by the end of 1987.

FROM ABROAD

STAFANO CORAZZA reports two more baptisms in the work at Udine, Italy. Other reports from that country indicate much hard work and encouraging results. By the time you read this issue of STS, Harold Fite and James Yates from the Fry Road church in Katy, Texas will be there to visit and encourage the brethren.

CARLOS CAPELLI of Buenos Aires, Argentina reports a good trip for preaching in Venezuela. At Guanapa where there are 35 members, six were baptized in the meeting, and two others before he arrived. Attendance was about 60 each night. At Maracaibo three were baptized. Back in Mendoza, Argentina one was baptized in Las Heras. Local brethren at the Jose C. Paz congregation preached while he was gone.

ACOUSTICS

GAILEN E. EVANS, 2118 Airedale Ave., Ventura, CA 83003 — I read with interest the article by P. J. Casebolt in the June issue. We have helped two congregations in southern California solve the problem of lowered ceilings and acoustical tiles in the past six months. When I preached at Southside in Greenville, TX, we built a new building and the architect called for metal faced tiles in the ceiling grid. I was skeptical about the acoustics and took a "wait-to-see" attitude. When the building was complete, the only problem we had was that there was a little TOO MUCH echo in some spots. So when the church in San Bernardino, CA was trying to solve their acoustically dead auditorium problem, I suggested that they install metal faced ceiling tiles. Now the only problem they have is getting used to hearing the singing! Likewise, another congregation in the Los Angeles area in planning to replace their old tiles with the metal face tiles.

The availability of these tiles may vary from state to state, but we have used those made by United States Gypsum, order number 56082. The description is "2' x 4' Nonperf Metal Faced Tiles" and they come 8 tiles to a package. They are NOT CHEAP! But if acoustical tiles are hurting the worship in a congregation, the price is worth it! I am a preacher and not in the business of selling these or any other brand of tiles, but thought it might be helpful to others to know what has

worked in my experience.

PREACHERS NEEDED

HOPE, ARKANSAS — The church in Hope is interested in locating a preacher for full time work. We have about 40 in attendance and can provide full support for about the first 18 months. If interested, send resume, with references to: Church of Christ, Rt. 1, Box 361-A, Hope, AR 71801

MIDDLETOWN, INDIANA — The church which meets at 1050 Locust St. needs a gospel preacher immediately. The church is not self-supporting but can assist in locating support for the right man. The church numbers in the 20's and is at peace. Perhaps an older, more experienced man would best meet our needs, although younger men would be considered. The last preacher stayed with us for five years. If interested contact Harley P. Franklin, Rt. 1, Box 140, Daleville, IN 47334; or Mike Scott, P.O. Box 53, Middletown, IN 47356; or C. Brown, 275 N. 6th St., Middletown.

EDITORIAL LEFT-OVERS

A DIFFERENT KIND OF TRAVEL

Since back surgery in late March, I have gone to all meetings lying in the back seat of the car, with my good wife, Bobby, as chauffeur. With back flat and knees propped up, I have seen a part of the landscape and been intrigued by cloud formations (something I had not done much of since a boy), except when reading. We listen to tapes of sermons, classes, hymn singing (and sing along) and other music we enjoy hearing. About every other rest stop, we get out and walk for 5-10 minutes. This adds an extra hour or more to a day's travel time but also makes it seem less hurried. In this manner we have just completed a 7,443 mile trip to California, Oregon and back, for gospel meetings. We made it fine and I was able to preach at each appointed time. I was able to drive for short periods to give Bobby some relief. We were just thankful we could go. You can do many things you did not think you could once you decide that is how it has to be done, if it is done at all.

FROM THE REDWOOD FOREST

On our way to Oregon for meetings in Albany and Beaverton, we drove through the Redwood Forest on the upper coast of California. We walked a nature trail through a grove of giant redwoods. Amid those imposing giants, it was silent enough to almost hear your heart beat. Occasional patches of sunlight filtered through to reflect on wild ferns and rhododendrons. Now and then there was a bench where you could pause to listen, look and think. And I thought of the lyrics to a hymn we love:

"This is my Father's world
And To My listening ears
All nature sings and 'round us rings
The music of the spheres."

ESTABLISHMENT OF RELIGION

Evolutionists have a fit when it is even whispered that the divine creation just might be considered as an alternative in the origin of things. Public schools are funded by tax money and it is argued that such reference to divine creation would constitute an establishment of religion. And yet, you can visit many national parks and receive heavy doses of the philosophy of evolution in printed logos or in the speeches of naturalists. There you stand in the awesome splendor of scenes which speak eloquently of his "divine power and Godhood" and it cannot, dare not, be mentioned. Evolution is a philosophy of origins which is not demonstrable. But our government funds it not only in public schools but, of all places, in scenic wonders in national parks where the handiwork of God is most clearly evident.

INVESTIGATE

We carry announcements (as a public service) to churches needing preachers and sometimes for preachers who wish to relocate. We are not in the preacher placement business. It is impossible to know about every congregation which advertises for a preacher, or every preacher who declares himself available. We urge both churches and preachers to carefully search out information which would help to form a proper judgment. We notice more and more churches request that preachers submit a "resume." I know that is standard practice in the business

world but something about it rankles me in the spiritual world. It borders dangerously close to violating the principle "let another praise thee, and not thyself." and the statement of Paul about "measuring ourselves by ourselves." Why not just give people references of those who know you and your work and then let that be considered. We must not promote a professional concept among or about preachers nor in any way encourage faithful men to be viewed as competitors for a job.

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