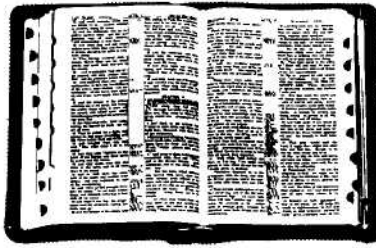


# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXIX

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THINK ON  
THESE THINGS

*H. E. Phillips*

P.O. Box 1631  
Lutz, FL 33549



## HYPOCRISY OF THE PHARISEES

Jesus pulled no punches when he addressed the duplicity of the scribes and Pharisees. The scribes were those who copied, studied and handled the law of Moses. The law of Moses had been divided into thousands of rules and regulations and strictly enforced by the scribes and Pharisees. The law required a man to keep the Sabbath day which would not permit him to work on that day. The scribes and Pharisees labored to define that commandment to detail exactly what works one could not do, how far a man could walk on the Sabbath, how many sticks he could carry, etc. They made sure that no good deeds may be done on that day. Such scrutinizing and interpretation of the law produced thousands of prohibitions, requirements and totally perverted the law and its purpose as given by Moses.

The name "Pharisee" means "The Separated Ones." The Pharisees composed a strict party of Judaism, that was dedicated to keeping every tiny detail of the law and every rule and regulation as defined by the scribes. The Pharisees were dedicated legalists: they determined to secure their salvation by complete obedience to the Law and all of the interpretations of the scribes. Synonyms for the term "Pharisee" are, "fraud," "hypocrite," "phony" and "tartuffe." Jesus forthrightly labeled them "hypocrites" (actors, pretenders) and the reasons were clearly revealed. If anyone has an idea that he can please Christ while preaching one thing and practicing another, let him read carefully Matthew 23.

The denunciation of the Lord came because of the

perverted and corrupt religious practice they had developed. Their sins produced a religion that:

### Says But Does Not Do

The scribes and Pharisees occupied a position of authority in teaching the law and leading in obedience to God. Instead of doing as the law requires, they commanded others, and then would not even move one of their fingers to obey the law. The emphasis upon DOING the will of God is found in many places in the New Testament. Being doers of the word and not hearers only is the point made by James in 1:22-25. Only the man who looks into the law of liberty and does the work is blessed in his deed. Not those who call upon the Lord will be saved, but those who do the will of the Father in heaven (Matt. 7:21). The wise man who built his house upon the rock versus the foolish man who built his house upon the sand, is the difference between just hearing the word, and hearing it and doing what it teaches (Matt. 7:24-27).

They had built a religion based upon thousands of impossible rules and hardships which they rigorously imposed upon the people, but they shrank from doing all these things. Many people today impose such rules and restrictions upon others and try to bind burdens upon them, but they personally will not do what is required. They want, however, credit for their claim to righteousness while doing nothing, thus they become hypocrites.

All that the scribes and Pharisees did was for the glory of men. They appeared to be righteous, and dressed for the salutation and approval of men. They sought the dignified titles and the high places at every gathering which exalted them above others. They were bloated with pride and hardened with the arrogance that forged them into the hypocrites that Jesus condemned. Ostentatious hypocrites occupy conspicuous places in churches of Christ across the land today. Many of them very closely resemble the scribes and Pharisees condemned here by the Lord. Mostly their fault is saying and not doing. Some will preach long and loud about how we ought to be out converting the world to Christ, but they spend very little time doing it. Some will talk about how much we ought to give to the Lord, but they rob God every Lord's day. Others teach that we must live moral and holy lives, but they are among those who are guilty of adultery, theft, lying and greed.

The indispensable virtue of humility was totally lacking in the scribes and Pharisees. Jesus said just before this address to the scribes and Pharisees, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (vs. 12). They sought the love for worldly acclaim, the applause of men, the disgusting show of empty piety, and intolerable dispositions. They were morally bankrupt. They were shamefully deceitful. Little wonder that Jesus proceeded to pronounce a series of "woes" upon them. "Woe" is a word of solemn denunciation, of punishment, of divine justice. Their religion

**Closed The Entrance Into The Kingdom Of Heaven**

The scribes and Pharisees stood in the way and kept people out of the kingdom of heaven. Their hate, envy, pride and arrogance toward Christ and his teaching compelled them to resist him with all their might. One must do the will of Christ to be in the kingdom; he must be "born again" (John 3:3, 5). The kingdom and the church refer to the same body of people in the same relationship to Christ. They did not accept Jesus Christ as the Son of God, and therefore rejected the kingdom of heaven. They used their cunning influence to turn men to themselves and away from Jesus Christ.

The same class of people were told that they had "taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). By keeping people from the knowledge of the truth, they are kept from the kingdom of heaven. Theirs was a religion of

**Greed and Deceit**

The King James Version has verse 14 which gives a woe for devouring widows' houses. It is found in footnote in the American Standard Version. This is in harmony with the things Jesus is saying in this chapter, and I want to include it here. They devoured widows' houses and tried to cover it with long prayers. Their greed and avarice made them insensitive to the poor and helpless. Their hypocrisy produced long prayers, no doubt to be seen of men (Matt. 6:5, 7-8), in an effort to cover their sins. Oh how empty and foolish was their farce at worshipping and serving God! — Continued.

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## Editorial

Connie W. Adams

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### PREACHING IN ITALY

We have recently completed our third trip to Italy to visit among the brethren. We were there in 1976 and again in 1980. In 1975 there were two congregations standing for the truth in a nation where liberalism has manifested itself as it has here and in many other places. Today there are ten congregations (some quite small) which are walking in the old paths. We were able to visit nine of these. The preaching among these churches is all being done by native Italian men. A great deal of hard work has been done and the results are evident. Progress is difficult in the face of Catholicism with all the ignorance and superstition it has bred into the people for centuries. In reaction to Catholicism, there is a rising tide of atheism among the younger generation. Business and industry are prospering in Italy and there are many signs of greater prosperity for many of the people. This adds materialism to the list of enemies of the truth. Yet, in spite of all of that, the work has grown.

I think it would be of interest to the readers of this paper to know something of our impressions of the work in the places we visited. A number of American churches and individuals have helped support Italian preachers, or have assisted those of us who have gone to visit among them. Some of the younger preachers there came to this country to school and are known by many brethren here.

#### Via Sannio, Rome

The church here is one of only three which owns its own meeting place. It is perhaps the nicest of any of the rest. Sandro Corazza is the preacher here and has worked here for many years. He has spent literally years of his life in translating good material into the Italian language for use in spreading the truth in that country, including several books. These include *INFALLIBILITY OF THE CHURCH* by George Salmon, *CATHOLICISM AGAINST ITSELF* (Vols. I and II) by O.C. Lambert, *THE NEW TESTAMENT CHURCH* by Roy E. Cogdill, *WALKING BY FAITH* by Roy E. Cogdill, and the entire *TRUTH IN LIFE BIBLE* class series. He has authored an extensive 26 lesson Bible correspondence course geared to the needs of the Italian work. For a number of years he has published a magazine called *SENTIERI DIRITTI* which has been circulated all over Italy. That helped to open doors for the work in Poggiomarino to be grounded in the truth, as well as in Alessandria, Udine and Trieste. In the last few years the church at Via Sannio has suffered greatly from a factious group

which caused trouble soon after coming there. They left, were disciplined, circulated among liberals and the Christian Church (causing some trouble among the liberals as well), then returned saying they had repented. In compassion and hopefulness Via Sannio took them back. They very soon caused trouble again, even attempting to gain a majority and take over the physical property. This failed and now they have gone and meet privately somewhere in Rome. Other brethren over Italy felt that these people had scandalized all faithful brethren in Italy through gossip and slander in widely circulated letters they sent out. We are praying that the damages caused by these unworthy people will heal in time and that the strain on relations among faithful brethren may be removed. A normal Sunday at Via Sannio has about 30 in attendance. We had 22 present on a Thursday night when I spoke there. **NOTE: Word has come that these problems have now been resolved.** We rejoice.

#### Aprilia

This city is located about 40 miles from Rome in the heart of a rich farming area. In many ways, the church there appears to manifest the most stability of any we saw. Rudolfo Berdini has been the preacher for many years. He is 65 years old and a man of great influence and ability. He is knowledgeable in the Bible and eloquent in the pulpit. He has written an excellent Bible study course on Bible characters and has completed commentaries on Galatians and I Thessalonians and will soon finish one on 2 Thessalonians. 55 were present on a Sunday and 50 also on a Tuesday night for a midweek service. Brethren from Aprilia well supported special meetings at Pomezia and Latina. They have a good mixture of older and younger people. We witnessed the baptism of a 50 year old man who was baptized by his son (who is fast developing into an able preacher). Since returning home, we received word from brother Berdini about the baptism of five more just after we left there. That answers many prayers and rewards faithful efforts of brethren there. Contribution at Aprilia runs about \$400 a week. They rent their meeting place and will soon be in need of larger facilities. This is very expensive in Italy. They provide some part of Brother Berdini's support both for local work and other preaching opportunities over Italy.

#### Pomezia

This industrial city is about 25 miles from Rome. There are 13 members and 20 in usual attendance. Roberto Tondelli is the able, energetic and well informed preacher. He is 36 years old. He worked tirelessly as my interpreter while we were in that area. Here also we saw signs of spiritual growth on the part of the members. They also have to rent their meeting place and it costs them \$500 a month for a store-front. One brother who was converted four years ago was an atheist. His wife was converted a year ago. I spoke more times here than anywhere else. The brethren insisted on paying me something for my work, the only place in Italy that has ever done that for me. They also provided expenses for Tondelli to take us to Poggiomarino, near Naples to visit with the church there.

**Latina**

There are five members meeting in this sea-coast city south of Rome (near Anzio). Francesco Fosci, trained at Aprilia under Rudolfo Berdini and the son of one of the elders there (his father passed away in 1981), is preaching at Latina. They have a small but attractive meeting place, which again, is a rented store-front. They had planned a two nights series in a larger hall. I spoke the first night and brother Berdini the second. The work here is slow and very difficult but a good effort is being made by a good man, faithfully assisted by his good wife and two fine children.

**Poggiomarino**

This city is east of Naples near Mt. Vesuvius and the ruins of the ancient city of Pompei. This is where the late Vincenzo Ruggiero preached. He died suddenly of heart failure two years ago. They have no full time preacher now, but three men take turns preaching. One of them is Elio Ruggiero, 19 year-old-son of Vincenzo. Elio is a student at the University of Naples majoring in English, Japanese and French. They own their own meeting place and have about 60 in attendance on Sunday. 40 were present on a Monday night when we were there. They have an impressive number of young people. We were well received and enjoyed our third visit with these brethren.

**Alessandria**

A few miles north of Genoa is this city of 100,000. Arrigo Corazza is the preacher for this congregation of 15 members. This church formerly was associated with liberal brethren but has taken a firm stand in opposition to the unscriptural practices with which they formerly were identified. They meet in rented facilities. We were only able to be there for one night but received a good hearing. Brother Corazza prints and circulates a very attractive and well written bulletin. They have had several gospel meetings with other Italian preachers coming to assist.

**Udine**

A great deal of progress has been made in this small city in northeastern Italy. Stefano Corazza is the preacher. He is working along with Valerio Marchi, a young lawyer who gave up that career to preach the gospel. They have much good work in progress. There are about 15 members now, many of them young converts of the last two or three years. In fact, they could use a few older members to give them balance. They also print and circulate a very fine bulletin for teaching work. When they have special meetings (as was true in other places in Italy) they prepare large posters which they place in prominent places in the city and then saturate a large area with handout materials. This is costly and time consuming. They are also using a telephone message to reach new people.

**Trieste**

One of the most impressive congregations we visited was in this city of 300,00 in northeast Italy (on the Yugoslavian border). Gianni Berdini is the preacher. The church owns its meeting place on the second floor of a building in the center of the city. We noted considerable progress since we visited there in 1980. They have

rearranged their space to provide extra classrooms. Attendance runs about 35. There are a few older, experienced brethren and some younger people as well. Rino Tommasi, one of the members, is a most impressive man. He conducted a two-night special series on the Bible and Science at Udine recently with 40 non-members present the first night and about 20 more new ones the second night. We were impressed with the spiritual progress in evidence at Trieste. Gianni Berdini also has a good bulletin used for teaching a growing mailing list.

**Monfalcone**

This small city about halfway between Udine and Trieste is the scene of an effort to plant a new work. Stefano Corazza is doing the preaching in a rented place, and is assisted by Valerio Marchi from Udine and by Gianni Berdini from Trieste. Other members of both places are helping in various ways. They have saturated the area a number of times with advertisements and teaching materials.

A great deal has been accomplished in Italy in the last few years against numerous obstacles. The preachers are well trained, dedicated, aggressive and on guard against any uncertain sound. They all need to move the churches toward self-sufficiency at the earliest possible date. What has been done in the last few years would not have been done without the support which good brethren here have supplied. There is much yet to be done. Many of the members are yet babes in Christ with the usual growing pains to overcome. They all need our prayers even as we need theirs.

It appears to me that there has been a waning of interest in gospel work around the world in recent years. This must be reversed. Only a small percentage of the world's population lives in this country. The gospel is for the whole world and we must do what we can to see that it is spread everywhere. We would remind our brethren in other countries that they bear responsibility also to stabilize their own work as soon as possible, do what they can in their own countries and then think in terms of sending men and supplies from among themselves to help reach the rest of the world. Brethren here should not have to support the work in any country indefinitely, if the Lord's plan is to be properly executed.

We thank the Italian brethren for their invitation and for their loving hospitality while we were in their midst and we thank the three congregations which made it possible for us to go.

\* \* \* \* \*

**SPECIAL THANKS**

I am grateful to Donnie Rader and Wilson Adams for editing the June and July issues of STS. Each wrote a guest editorial and Donnie did the news column and the paste-up both months. This gave me some much needed relief. This was the first time since I became editor in 1973 that I did not personally get an issue of the paper in the mail and write an editorial. Their work was excellent and I join the readers in thanking them for a job well done.

## MY SERVANTS THE PROPHETS

*Rodney Miller*

15 W. Par St.  
Orlando, FL 32804



### IN THE SHADOW OF THE TEMPLE

#### EMOTIONALISM IN RELIGION, (PART 2)

With the Calvary Assembly church of God, a 5,000 to 7,000 member church just around the corner from where we worship it is like "living in the shadow of the temple." One of the issues that Pentecostalism has brought to the fore front is that of emotionalism in religion. One young woman came to us on the rebound from the Pentecostal movement. While she could see many problems with the movement she was still hung on one issue that stood between her and truth. She wanted to "feel something" so she would know that she was saved. In reality she was still looking for a religious experience to direct her life. All too often this journey to "feel" or "experience" something has led people to turn their backs on what the scriptures say. The Pentecostals are not the only ones in religion using feelings or emotions and experiences to validate the truth of their position. The Mormons are perhaps the most subjective of all the religions. When you have been discussing a position with them they simply put their hand over their heart and say, "I feel in my heart that Joseph Smith was a prophet of God." Then it makes little difference what you say or what you show to them from the scriptures because the answer is always the same, "This is what I feel."

How then can we deal with emotions in our faith? For the Pentecostal the answer is easy. "Experience" has the primary role of the authority in their lives. As much as they want to give lip service to the authority of the scriptures, in reality the ultimate authority is what "I feel is right." The real reason this is true is found in the history of the reformation movement. Augustine developed the doctrine of original sin and the reformation movement had to figure out what to do with it. There were two lines of reasoning within the Protestant movement.

On one hand was the work of John Calvin and his 5 major points of Calvinism called the T-U-L-I-P. In Calvin's work the "T" stood for Total Depravity. This is seed of Augustine's original sin. Now, to deal with this sin, it was necessary for the direct operation of the Holy Spirit to take place on the heart of man. The sequence for Calvinism and salvation is this way:

First, by faith only a person is Justified and Regenerated.

Then, at death after a life time the person is Sanctified.

But during the formation of this theology there was another stream of thought. John Wesley was developing what was to become the Wesleyan school of Theology which would be the foundation of pentecostalism. John Wesley began with the same presupposition of original sin as did John Calvin. But his time table was different. First, one is saved by faith only and Justified. Then, by the Baptism of the Holy Spirit one is Sanctified at that point by burning out the original sin. This is called the "second blessing." Sanctification is called the 2nd blessing because Justification is called the first blessing.

But this act of the Holy Spirit, the baptism of the Holy Spirit that burns out the sin, is an emotional experience. An experience that "Is better felt than told." Therefore this emotional experience of Holy Spirit baptism is called the second blessing and is necessary for salvation. Once the Holy Spirit begins to move on you and you speak in tongues then the original sin of Adam is burned out of your soul.

Here are some quotations from Pentecostal leaders taken from brother Bruce Hudson's bulletin. His article is entitled, "Speaking in tongues." He quotes George Cornell who interviewed various Pentecostal preachers at an Assembly of God convention. The report was published in the Bangor Daily News. One quotation was from a Bill Williams of San Jose, California. "It is beyond emotion, beyond intellect. It transcends human understanding. It is the heart of man speaking to the heart of God ... We don't understand the verbiage, but we know we're in communication." In another, James Walter of Shawnee, Oklahoma says, "It's just a great exuberant feeling. The only way to understand it is to experience it." This is the experience of the Second Blessing.

What does the Bible have to say about this? First, let us begin with the doctrine of Original sin that came from Augustine. Paul in Rom. 7:9 tells us, "that there was a time apart from the law that I was free from sin but when the commandment came sin became alive and I died." As a child Paul was not responsible for the commandments. A baby can't do all the things written in the law but there comes a time when one is responsible to the commandments and when that happens and you fail then sin becomes alive. Another passage that shows that the heart of man can receive the word of God without the direct operation of the Holy Spirit is Luke 8:15, "where the honest and good receives the word." If the original sin of Adam scares the heart to the degree that it is dead then it would take a miraculous experience to open it to the truth of God. Such is not the case. The power is in the Gospel to save the heart and when that seed is planted in the right kind of heart, Jesus says that it "receives the word." Again in John 5:25 Jesus says the "dead shall hear the voice of God." In this context Jesus is speaking of those dead in sin. They will be able to hear the voice of God.

But what about passages like Psa. 51 and Isa. 48:8 that seem to say we are born in sin? In Psa. 51 David is confessing that he is a very wicked person, v. 5 "In sin my mother conceived me." A parallel statement would be "In drunkenness my mother conceived me" but that doesn't

make the child a drunkard. Or "in anger my father beat me: doesn't make the child violent. As David was pouring out his soul to God over his sin with Bathsheba he was stating how wicked he was. To illustrate this he turns to his past. David was the tenth in line from Pharas, who was the illegitimate son of Judah and Tamar. (Matt. 1:3,4 and Gen. 38:29). Deut. 23:2 tells us the offsprings were counted illegitimate for ten generations. So David may have been saying, I am so wicked that I am even illegitimate even to the roots of my family tree. This verse does not teach that David was born with the sin of Adam counted to his record.

Then in Isa. 48:8, Isaiah tells us that "you have been called a rebel from birth." This was not speaking of a person but of the nation of Israel. How true this has been concerning the Israelite nation. From the time Moses went up in Mt. Sinai to receive the law they were making the golden calf.

Notice Rom. 9:11 concerning Jacob or Esau the text says, "that they had done nothing good or ill." They were innocent at the time of their birth.

It is clear from the scriptures that the reason for the emotional experience of Pentecostalism is not valid. The child does not inherit the sin of the father and that the gospel is enough in the honest and good heart to be the power of God until salvation.

The real question is concerning the words Justification and Sanctification. Are these in fact two different processes? Calvin says that Justification occurs at salvation and then Sanctification occurs over a lifetime and culminates at death. John Wesley says that Justification occurs at salvation, but that sanctification is the Second Blessing and it occurs when the baptism of the Holy Spirit takes place. We need to ask Paul what he thinks about the process since he introduced the world to it in his epistles. In I Cor. 6:11 Paul says, "And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ ..." Notice these three terms, "Washed, Sanctified, and Justified." The verb washed is in middle voice meaning the subject did the act of washing. It is used in Acts 22:16 of baptism that washes away sins. Because it was middle voice it says that the Corinthians themselves desired and accepted this washing and cleansing. Next is the verb, "sanctified." This does not refer to the burn out of sin; rather to a specific action at which God set someone apart. It is in the Aroist tense meaning that it took place at one point in time. This is opposed to Calvin's concept of a lifetime culminating at death. The verb is in the passive voice meaning that the subject of the verb did not do the action of that verb. In other words the subject did not do the "setting apart." That was done by God. Finally the third verb is "justified." That means to be declared just. It too is in the passive voice and Aroist tense meaning that it was a one time action and it was not done by the subject of the verb. It is God who declares one just. What is the conclusion of all of this? When the subject, that is the Corinthians on their own were washed then God did two things on His own. He set them apart and declared them to be just. Therefore the theology of both Calvin and Wesley miss

the mark of the Apostle Paul.

In our next article we will investigate some legitimate use of emotions in our religion.

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**REINCARNATION  
(NO. 2)  
(BORN AGAIN  
AND AGAIN)**

Dorris V. Rader  
729 Westside Dr.  
Tullahoma, TN 37388



In a former article on this subject, we have defined some terms involved in the doctrine of reincarnation. We also called attention to the alarming popularity of this system of self-deification and Universalism. We desperately need to sound an alarm and wake the public to the deadliness of this movement. It is not an innocent curiosity, but a deadly, devastating system that is completely and totally in opposition to the Bible.

**Some Proof Texts Offered**

Reincarnationists cannot agree whether the Bible teaches this doctrine, or whether it does not. Ms. MacLains' personal psychic, Keven Ryerson, who played a prominent role in her book, *Out on a Limb* as well as her television special, declared that it was once in the Bible but "the Council of Nicea voted to strike the teaching of reincarnation from the Bible."<sup>1</sup> David, a prominent character in her book also told her how it was common knowledge that "... proper interpretations were struck from it (Bible) during an Ecumenical Council meeting of the Catholic Church in Constantinople some-time around 553 A.D., called the Council of Nicea. The Council voted to strike those teachings from the Bible in order to solidify Church control." It would seem that her psychics and others in tune to the "psychic data bank of cosmic history" could do a better job of getting their facts straight. In the first place the council which met in 553 was not called the "Council of Nicea," but rather the Fifth Ecumenical Council, known as Constantinople II. Second, neither of the Councils mentioned dealt with the subject of reincarnation. One issue which was discussed was the belief in the preexistence of the soul. It was not that they had experienced previous incarnations but only that one had existed prior to birth. Origen had taught that humans had a prior existence as angelic creatures. But he wrote concerning the theory that John the Baptist was a reincarnation of the prophet Elijah and **denied** that he believed the doctrine of reincarnation. He said,

"In this place, it does not appear to me that by Elijah the soul is spoken of, lest I fall into the dogma of transmigration (reincarnation), which is foreign to the Church of God and not handed down by the Apostles, nor anywhere set forth in the Scriptures. For observe, (Matthew) did not say, in the "soul" of Elijah, in which case the doctrine of transmigration might have some ground, but "in the spirit and power of Elijah."<sup>2</sup> Thus, some 70 years before the Council of Nicea and some 300 years before Constantinople II, Origen denies

that reincarnation was either in the Bible itself, or in the teaching of the church at that time.

Space does not permit a consideration here of the number of passages which are twisted and perverted in an effort to show that there is some hint, or suggestion of reincarnation in the Bible. One passage often used by reincarnationists, and the last I would want to mention if I believed that doctrine, is John 9:1-3. Jesus' disciples asked the Master who sinned, this man or his parents that he was born blind. Now, the Lord had the perfect opportunity to teach all about "karma." Instead, Jesus specifically denounces the idea that one's state in this life is dependent upon something in another's former life, or a former life of his own. Whose sin caused this blindness in this man, Lord? Jesus makes it clear that it was nobody's sin which caused this and that your belief in "cause and effect" is purely wrong. Each passage which they offer is easily disposed of as an inadequate text when carefully examined. The Hebrew writer declared, "It is appointed unto man once to die but after this the judgment" (Heb. 9:27).

It is impossible for one to believe the Bible teaching concerning the resurrection and accept the reincarnation concept. These are two radically opposing views! They cannot co-exist in the same viewpoint. The acceptance of the resurrection is the bedrock of Christianity (1 Cor. 15:1-23). The resurrected body will be imperishable, immortal, glorified, and a Heavenly body. None of this is claimed for reincarnation. Geisler and Amano in the book **The Reincarnation Sensation** (p. 151) summarizes the major differences in reincarnation and the resurrection as follows:

<b>Reincarnation</b>	<b>Resurrection</b>
Mortal body	Immortal body
Many-times event	One-time event
Intermediate state	Ultimate state
In process	Perfected

It will do the reincarnationist no good to argue that even if there is no specific passage affirming reincarnation, that the doctrine is in harmony with the Bible. Only those ignorant of the Bible could be led to believe this assertion.

**The King of Karma**

I must pay some attention to Edgar Cayce, the late American psychic who did more than any other contemporary figure to re-introduce and popularize the ancient doctrine of reincarnation into Western civilization.<sup>3</sup> He is known as "The King of Karma", and "The Sleeping Prophet." During his lifetime he gave thousands of "readings" in which he claimed to be drawing his information from the "Memory of Nature," or the so-called omniscient Akashic Records. He claimed that he himself had lived many times prior to his present life. There was nothing modest about his claims, he and his were always big and important people in past life existences. He had been a famous Egyptian high priest who was instrumental in building the great pyramids of Egypt. At that same time Jesus was his associate living as Hermes. Then later Jesus lived another life as Zend, the father of Zoroaster whose own father was none other than Uhjlted (Cayce).<sup>4</sup> Thus at one time Jesus was the "son of Cayce."

One of the most ludicrous claims in Cayce's readings concerns Jesus being reincarnated first as Adam and then as Enoch. Of course, the Bible student knows that the two men's lives overlapped 178 years. Adam was still living when Enoch was born. Wonder how Cayce's "Akashic Records" got so fouled up as to make a blunder like this? One of his readings went like this: "Q. When did the knowledge come to Jesus that He was to be the Savior of the world? A. When he fell, in Eden." (1092)<sup>5</sup> While I do not claim to know all the answers to how Cayce did many of the things he did, let it be remembered that even Cayce wondered if the Devil might be using him.

"That's what I always thought, and against this I put the idea that the Devil might be tempting me to do his work by operating through me when I was conceited enough to think God had given me special power... If ever the Devil was going to play a trick on me, this would be it."<sup>6</sup>

F. LaGard Smith wrote: "Mediums are prohibited by Scripture not because there are no spirits who are able to invade the earth-plane, but because there are spirits out there who are more than willing to invade the earth-plane in order to deceive us about our origin, purpose and destiny. They are not spirits of our dearly departed. They are spirits who are in open rebellion to God. When we deal with Mediums, ancient or modern, we are not assured of getting the right spiritual formula for our happiness, growth and ultimate destiny. God wants us to come to him and to his revealed word so that we can be assured of knowing the Truth that sets us free."

### Some Consequences

The doctrine of reincarnation in all its ramifications is simply a system of self-deification and Universalism. John Hick argues the very point that God lets none be lost. The system has no place for grace, or forgiveness for the "Karmic" law is one of strict full payment with no pardon or forgiveness.

The system of karma solves no problems, and offers no justice. It proposes to punish children for lives they never lived. A child is born horribly deformed, and mentally retarded. The terrible suffering and agony it will endure through life, may be payment of the karmic debt which Adolph Hitler incurred. Hitler went free, the child pays.

To attempt to alleviate any of the suffering, pain and heartache about us, would be to interfere with that soul paying off its karmic debt, and simply carry it over to another life. This would be improper interference! A man might be putting his wife through unbearable shame and heartache by his adulterous affairs. He could simply tell her that this is what she deserves because of actions of her own in a former life. This is her karma to be paid in this life. Thus, reincarnation besides being false, is the source of much that is evil, unjust and inhuman.

The mediums, and psychics may be interesting to a lot of people. But the real issue is what spirit moves them? What God has prepared for those who love Him is a matter of His revelation, not one of hidden mystery

(Eph. 1:9; Eph. 3:3-5). To His written revelation we must make our appeal. To reject it is to reject all hope. Do not count on there being a second chance, and much less that there will be many more such chances. **Footnotes**

<sup>1</sup> MacLain, Shirley, **Out On A Limb**, (Bantam Books, 1983), p. 181.

<sup>2</sup> Smith, F. LaGard, **Is Shirley MacLain Right Or Is She Out On A Broken Limb**, (Harvest House Publishers, 1986), p. 135.

<sup>3</sup> Church, W.H., **Many Happy Returns**, (Harper and Row Publishers, 1984), Preface page.

<sup>4</sup> Furst, Jeffrey, **Edgar Cayce's Story of Jesus**, (Berkley Publishing Corp., 1968), p. 107.

<sup>6</sup> *Ibid.*, p. 47.

<sup>7</sup> Geisley and Amano, **The Reincarnation Sensation**, (Tyndall House Publishers, Inc., 1986), p. 79.

<sup>8</sup> Smith, F. LaGard, **Is Shirley MacLain Right Or Is She Out On A Broken Limb**, (Harvest House Publishers, 1986), pp. 57, 58.

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## THE WORLDLY CHURCH

Mark Roberts  
805 E. 6th St.  
Irving, TX 75060

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In the late 1950's and early 1960's sharp differences in the understanding of the work of the church and the need for scriptural authority led to division among brethren. Will that schism ever be healed? How far "gone" are the institutional brethren? Will they ever see that they have departed from the "old paths?"

These questions were uppermost in my mind as I stepped through the doors of the Preston Road church of Christ (a large institutional congregation in Dallas, Texas) on May 15, 1988 to attend a forum discussing a controversial new book, **The Worldly Church**. What is this book about, and why are institutional brethren so concerned about it?

**The Worldly Church** was written by C. Leonard Allen, Richard T. Hughes, and Michael R. Weed. The book is a scathing rebuke of the social Gospel programs that non-institutional brethren have condemned for years. The book has stirred up much controversy because it was written from within the liberal camp, from men they know and trust (two are professors at Abilene Christian University). I daresay that if Elmer Moore or Connie Adams or Roy Cogdill had written the book there would have been no discussion at Preston Road that afternoon! Liberal brethren are so concerned about the indictments contained in the book that they are quite actively talking and questioning its message. Thus, Preston Road arranged for the authors to come and speak about this troublesome little book.

The schedule for the afternoon had each of the writers make a 30 minute presentation about one section of the book. Following a brief break there were responses from one of Preston Road's elders (Stanley Scott), their "pulpit minister" (Randy Mayeux), and one of the teachers at the Preston Road "school of preaching" (Ronnie Wig-



gins). Doug Foster, a "church historian" from David Lipscomb College, and Mike Armour, who preaches for the Skillman Avenue church, also made responses. This article will not discuss their responses, instead spending scarce time and space on what the authors had to say. The afternoon concluded with a very brief question and answer period. I would have given my left arm to address the large audience, but no non-institutional brethren were allowed to speak.

### Summary of the Speeches

There was some concern that the authors would stand up and try to "whitewash" what they said in the book. They did not. They forthrightly and honestly explained that they meant what they said, and said exactly what they meant. The church, according to these men, has lost its "Christ-centered-ness" by allowing itself to be seduced into meeting the world's needs of recreation, entertainment, and bettering mankind. Instead of meeting THE ultimate need, the salvation of the soul, the church is rushing to be like the denominations, striving to better men. They illustrated this point by pointing to the practices of some liberal churches. One congregation was using the Sunday morning Bible class to teach high school students how to make better grades in school! The authors stressed that when the church becomes secular in its emphasis, God will lose His awesome majesty and power and be transferred to merely an "assistant" who helps US with what WE want. Although each author expressed trouble with knowing how to solve these problems they urged the development of a new "model" of Bible interpretation. A new hermeneutic is needed, they explained, because the "constitutional" or "pattern" approach to the Scriptures (although not without its merits) is of human origin and part of the secularization problem! Therefore a new way to interpret the Bible must be found. In what may seem like a complete contradiction, the writers also called for more Bible study, and being a "people of the Book" as solutions to the crisis at hand.

### Questions and Answers

The question period that followed was, without a doubt, the most disturbing part of the whole afternoon. Several "anti" preachers (as they call us) were with me and we handed in several questions. Brother Bobby Holmes (preacher for the Dallas Avenue church in Lancaster, Texas) asked "if these churches with secular schools, gymnasiums, fellowship halls, etc. are not 'worldly churches' what will it take for them to become such?" Brother Hughes answered this question by saying that it was not a certain list of things that a church was doing that made it a worldly church but the MOTIVES behind the things it practiced. He said he had no problem with a gymnasium, unless it has been built so that the church could have its own exclusive "church of Christ club." If it was built to serve the community, he had no problem with it. How dismaying to see that he believes that we can do anything if our motive is right! By this thinking the church should build hospitals long before it builds gymnasiums! But in truth there is no "book, chapter, and verse" for either (see Colossians 3:17).

My question for the writers concerned their views on the Holy Spirit. **The Worldly Church** seems to teach that the Holy Spirit dwells in us apart from the Bible. I asked the authors to clarify this point, and they did. Brother Allen stated in no uncertain terms that the Holy Spirit **does** operate outside of the Word of God. He went on to say that the belief that He dwells in us only through the Scriptures was a "bizarre aberration" produced only in the last century, and was another of man's attempts to limit God and put Him in his pocket. Brother Weed also replied, indicating that he completely agreed with brother Allen, and stating that the Bible clearly taught that the Holy Spirit worked outside of the Word. He explained that while some insisted on calling this "providence" he preferred the more biblical term, "the work of the Spirit." This was the low moment of the afternoon. When brethren cannot see the difference between providence (God's care in arranging environment and circumstances for one's benefit) and the work of the Holy Spirit to guide one into all truth they are in deep, deep trouble! Brother Hughes also indicated that he completely agreed with the statements of his colleagues. They concluded that they were not talking about Pentecostalism in the least, and that they weren't headed down the pathway to interpreting indigestion as the leading of God's Spirit. They may sound good, but in reality it will not work. Once brethren decide the Spirit operates outside of the word of God, where will they draw the line, and on what basis will they draw it? How can they say, "God is leading me by this feeling" but turn around and tell a Pentecostal "God is NOT leading you by your feelings?" Where will it stop? With an ache in my heart I heard many, many brethren say "amen" to the things the authors said about the Holy Spirit.

Initially, my feeling is positive. We must commend these men for the courage to write **The Worldly Church**, even though we do not agree with many of their conclusions. For the first time in many years the institutional brethren are asking THEMSELVES (rather than us asking them) "have we erred somewhere?" Furthermore, I believe the book shows that there are still some sincere, honest brethren to be found in the liberal camp. Unfortunately, many have characterized all institutional brethren as being dishonest liars, but such is simply not the case. The authors all impressed me as being sincere men, who were genuinely concerned about what was going on among their brethren. I spoke at length with brother Hughes during one of the breaks and he listened attentively as I spoke of the non-institutional churches and how they already had what his book was crying for. He seemed interested and intrigued by what was said, not bitter or caustic. If we are writing off all liberal brethren as being unreachable or dishonest we are making a terrible mistake.

Secondly, **The Worldly Church** has opened an unprecedented door of opportunity for us. It shows us some liberal brethren are still interested in the Bible and being God's people. Far too often we've written them off, but I firmly believe many still want to be right with God, still yearn for the Jerusalem Gospel, and are becoming increasingly fed up with the social Gospel. The

furor this book caused proves it. Let us not be idle while the "fields are white unto harvest." This book provides a rich opportunity for us to talk to friends, relatives and neighbors who are members of institutional churches and point out that the "anti-churches" are still having Bible classes, still love God's word, still emphasize it in our preaching, and don't have problems with running to meet the world's every whim. This may be much more attractive to many people than one might think.

However, this optimism is tempered with severe disillusionment and disappointment. In many ways, liberal brethren have traveled far down the road of apostasy. If we couple their call for a new model of Bible interpretation with their doctrine concerning the guidance of the Holy Spirit it is obvious what is going to happen: **they will embrace charismatic and Pentecostal doctrine bit by bit. It is as inevitable as two and two making four. To be certain it will not happen over night, but it will happen** if they decide to leave the all-sufficiency of God's word.

It was also disappointing to see no discussion of Bible authority or any appeal to "book, chapter and verse." No one talked about going back to the old paths, instead there was the earnest desire to move FORWARD to new and better things (such as the personal guidance of the Holy Spirit). The writers seemed surprised that anyone would see the book as an indictment of the social Gospel, as they disavowed any attempt to end these "ministries." Instead they claimed they were merely trying to re-focus the church's attention to the Cross. There was no ringing call for repentance issued, and no one seemed to think there should be such. The idea of having Scripture behind all that we do is treated as an outdated anomaly, something that might be a nice idea but is certainly not workable in the framework of our society today. Indeed, the authors repeatedly ridiculed the idea that the New Testament was a pattern for our work and worship. Colossians 3:17 was read (because it was appended to Bobby Holmes' question) but the passage was not even commented on, nor did anyone seem to think it had anything to do with what was being discussed. What a shame! Is it not so that only a return to a "thus saith the Lord" for all that we do can restore these "worldly churches" to being "churches OF Christ?"

**The Worldly Church** is a highly recommended book. It will help us assess the state of our liberal brethren, and even guard us against the things that have ruined them. But is its call going to be heeded by institutional brethren? In many ways, especially in regard to work of the Holy Spirit, I fear that it will. Let us pray and work to "save some, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (Jude 1:22-23).

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*Donnie V. Rader*

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### LETTING UP ON THE ACCELERATION (No. 2)

In our last article in this column we described a problem among some of the older members of the church who begin to let up on the acceleration of their faith. Their faith begins to weaken; their convictions start to slip. This is not true of all older Christians or even most. However, it is a real problem with a few. In that article we saw that our faith must continually be growing. We discussed at least three causes of the problem. Let us now consider some of the results of letting up on the acceleration and then the cure.

#### Results

**1. One's conviction is not as strong—his faith is weaker.** Some will be found doing things in their older years that they wouldn't have done in their younger years. They may miss services for reasons that they wouldn't have allowed in themselves before. Their knowledge and understanding is not what it once was. They now disappoint those who once highly respected them.

**2. One begins to mellow — not as firm as he once was.** I see some older members (some preachers and elders) that are not as militant as they once were. In years past they were the very ones who stood up to be counted. They took their stand to defend the truth against sin and error. But, now they become tolerant of some things they wouldn't have tolerated before. They are now battle-weary. They no longer want to fight for the cause. They had as soon not make any waves, to let things be and rock on as they are would suit them fine.

**3. One becomes inactive.** How many times have you heard some older person excuse his/her inactivity on the basis that he/she has put their time in and it is time for the younger ones to do it now? It may be time for the younger ones to take on some responsibility, but it is never the time for the older ones to quit! We must be faithful unto death (Rev. 2:10). We must **always** abound in the work of the Lord (1 Cor. 15:58).

Some of the greatest accomplishments among God's people have been by those that were in their late years. The apostle Paul wrote 2 Timothy near the end of his life when he was an aged man. John wrote the book of John, 1,2,3 John and Revelation when he was a very old man. Many think that Zechariah wrote chapters 9-14 of his great book when he was an older man. Did you know that brother Homer Hailey wrote his commentaries on the

minor prophets, Isaiah, Revelation, his book on the scheme of redemption, Hailey's Comments volumes 1 and 2 and a book on Prayer and Providence all past the age of 60?

These golden years could be the best years of your life in service unto God. Why not do all that you can, rather than retiring from service in the kingdom?

### The Cure

The cure is very simple. It is what we should be (or have been) doing all of our Christian lives.

**1. Bible study.** Remember that we must always be growing **AS** newborn babes (1 Pet. 2:1). We build, strengthen that faith by turning to the book of God (Rom. 10:17). We must grow in knowledge (2 Pet. 3:18), which will in turn cause growth in faith.

**2. Prayer.** We must always pray to God (1 Thess. 5:17). Anytime we begin to neglect prayer, our whole spiritual life will be affected. Prayer is the action of faith and at the same time will help strengthen our faith.

**3. Realize that there is no retirement in the Lord's kingdom.** A person has every right to retire from his job, slow down his pace of life and resign from his work in the community. But those rights are not to be confused with his work in the service to God. There is no retirement! Consider again 1 Cor. 15:58 and Rev. 2:10.

**4. Be as active as you can be.** There is plenty of work to be done. There are classes to be taught, people to be encouraged, odd jobs to be done, people to be visited and studying to be done. Why not see how much you can do?

Though your foot may be getting tired, and you have no cruise control, do not let up on the acceleration. Hold the pedal to the metal and press on full force ahead until death, or the Lord returns.

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## SIMPLICITY IN CHRIST

*P. J. Casebolt*

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### "THE PRESENT DISTRESS"

**"Distress** — Under great stress or strain from any cause and in need of relief (Webster's New Collegiate Dictionary).

The Corinthians were either under, or soon to be under, some form of distress. Regardless of the source, Paul enjoins certain measures upon the brethren in order to cope with that distress (1 Cor. 7:26). These measures were not to infringe upon the established laws of God, but on the contrary were to make certain that God's laws were not violated and that Christians could pursue their calling and duties unhindered.

The church today is facing distress in a number of areas, not the least of which is in the area of marriage, divorce, and remarriage. For the sake of brevity, we may refer to this area as M-D-R, or some combination of those letters.

In a recent issue of **The Chiefland Citizen** (8/6/87), there were listed marriage license applications (5), divorce actions (10), and obituaries (3). These may not be average statistics, but they do indicate a problem in our society. The problem in the church is emphasized by the increasing number of D-R members in many congregations. Even some of those involved in the D-R relationships are alarmed by the situation.

Preachers and elders especially need to take a look at their positions and practices with respect to M-D-R, and declare a moratorium on anything which would feed even a morsel to the appetite of this devouring monster. Even if a practice is lawful under normal circumstances, it may be best to pursue a more expedient course due to "the present distress."

No matter what the world around us is doing, the church needs to remain sanctified and cleansed, "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27). And, whether a practice be common in the world, or "not so much as named among the Gentiles," the church is neither obligated nor permitted to conform to the world (Rom. 12:2; 1 Cor. 5).

If a practice is not even once sanctioned by the world, that is one good reason for the church not to do it; if a practice is named 1000 times in the world, then we have 1000 reasons why the church shouldn't conform. Saints are to judge the world, not vice versa (1 Cor. 6:2).

While we are dealing with the D-R problem, let us not

make the same mistake we have made in the past, i.e., to emphasize one thing while ignoring other problem areas.

The soundness of a congregation, or the recognition of its candlestick by the Lord, is not determined by its position on one issue, e.g., institutionalism. If we take unto ourselves "certain lewd fellows of the baser sort" to help us in the battle against "liberalism," then we will have to either discharge them or put them on pension when the war is over.

Worldliness in any form, unscriptural marriages, lukewarm Laodiceans, the doctrines of Balaam and the Nicolaitans are "such like" things to be avoided just as much as institutionalism.

At any rate, our "present distress" will get worse before it gets better. "For if they do these things in a green tree, what shall be done in a dry" (Lk. 23:31)?

"I am come to send fire on the earth; and what will I, if it be already kindled" (Lk. 12:49)?

Amidst all of this purification and "trial by fire," a remnant of God's people will be delivered. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

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## IS MODESTY A LOST VIRTUE?

**Norman E. Fultz**  
**Rt. 29, Box 37**  
**Kansas City, MO 64166**

That immodest attire, both men and women, is a commonplace thing surely none will deny. Nor is it confined to the bathing beaches and pool decks. It is to be observed lying on the blanket on the front lawn, mowing the lawn, parading in the shopping malls, pushing a grocery cart — just about any public place except in religious services — and in some instances it has been there. The extent of near nudity in public has reached such a degree that there is very little to be amazed at any more. Yet one cannot but marvel at the brazenness manifested by such peeling off. And the sad part of it is that not only are many members of the church guilty, but others of us are gradually being galvanized so that it is no longer a matter of serious concern.

My desire in this treatment of our subject will not be to try and spell out how short the shorts can be nor how high the cut of the bathing suit nor how broad the bareness of the midriff. Rather the objective will be to deal with the **principle of modesty**. That principle, when applied by the discerning, can help one determine whether a garment is modest and thus the kind of garment in which one who has proper self-respect and respect for others and for God would appear in public. It is my persuasion that when Christians, women and men, understand and apply the principle in their lives and that of their children, the perennial problem of immodest attire is solved. Of course, there are many who may understand it who just choose to ignore it in favor of what **they want to do** regardless of what the word of God teaches.

Please look with me to Paul's first letter to Timothy. Timothy, receiving a charge from the apostle (1:18), was himself to charge others regarding doctrine and practices (1:3-4). Among other things, Timothy was to instruct regarding prayer (2:1-8), the proper demeanor of women (2:9-15), qualities to be found in bishops and deacons and their wives (3:1-13), and other areas of concern which we shall not now touch upon. The ones we have noted set before us the context to be considered more carefully, and especially the immediate context of chapter two.

Note that prayer is to be offered "for all" (vs. 1-7), but verse eight sets forth a vital principle — the character of the men in prayer. They are to "lift up holy hands," a likely reference to the Jewish practice of praying with uplifted hands (Psa. 63:4) that had been washed clean to symbolize their inward purity. However, he is not speaking of a posture in prayer, but the emphasis should be upon the word "holy." Vine says it refers to "being

religiously right, holy, as opposed to what is unrighteous or polluted." It is to the character of the Christian that he refers. Attitude is also involved in that the person praying is to be free of "wrath and doubting" — bearing no resentment and sustaining no doubts. (There may be a lesson here as regards those who are put forward in the public services of worship.)

Attention is next turned to the demeanor of women—their apparel and their relationship to men. Our purpose here is to consider verses nine and ten. The phrase "in like manner" is noteworthy. Though considered a difficult phrase in this context, I suggest that it harks back to verse eight. And as the reference there was to the **character** of those praying, so here reference is to the character. That is, let the apparel of women who profess godliness reflect that profession. In lives that display and portray holiness and purity, let Christian women adorn themselves in modest attire.

Both "adorn" and "modest" derive from the same word. Adorn means "to arrange, to put in order (Eng. cosmetic) ... to ornament" (Vine). And of the word translated "modest," Thayer says, "Well-arranged, seemly, modest." Let her adornment, ornament, be seemly, harmonious with her profession of godliness. There is an attire seemly to one's station in life (Gen. 38:14-15; Mat. 11:8; 27:28-29; Lk. 16:19). An especially vivid illustration of this is the reference in Prov. 7:10, "the attire of a harlot."

Negatively, the Christian's adornment is not to be a lavish and gaudy display. It is rather to be with "shamefacedness and sobriety."

"Shamefacedness" (shamefastness, ASV) is that modesty which is deeply or fast rooted in the character, implying an established sense of self-respect. And Thayer reasons that it "is predominantly objective in its reference, having regard to others. It precedes and precludes the shameful act." Because of her sense of self-respect and her respect for others, she dresses accordingly. As one in more recent time has stated, "She doesn't dress to be chased, but to be chaste." And her sense of "sobriety" gives her a self-control which holds the reins over passions and desires.

The Christian woman, the woman professing godliness, possessed of a deep-seated sense of modesty which considers others and respects God's word, will therefore be adorned in apparel that befits the character. She will not be a slave to modern fashion and the pressures of a worldly, lustful and lust-inciting society. When she shops, she will purchase clothing which is seemly to her station.

As stated in the outset, if the principle of **modesty** is properly understood and practiced, neither Christian women nor men, will have difficulty with immodesty. And parents who want their children to grow up respecting the principle should begin early to develop that modesty that is deeply rooted.

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## THE NEW MAN

*Gary Henry*

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### LIFE INDEED

Basically, a man gets the quality of life that he seeks. The pity is we do not seek any higher life than we do. We content ourselves with the little pleasures of our temporal existence, and if we do think about something better or nobler, often it is only with the kind of wistfulness that a lazy man aspires to the rewards of work. The unsatisfying sort of life we get is the result of failing really and deeply to want anything more. But it does not have to be that way.

"Alienated from the Life of God." Outside of fellowship with God, the thing that a human lives cannot fully be called "life." Long ago, God said to Adam and Eve, "But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen. 2:17). When they rebelled against their Creator, Adam and Eve did die. First, they stood under the penalty of eternal condemnation. Second, they forfeited physical immortality. But third, what was left to them in this world after they had sinned was only a faint shadow of the life God had intended when He created them in His image. All things considered, the actual loss of biological life many years later was as nothing compared to what Adam and Eve lost the day they separated themselves from their God.

Jesus taught that communion with God is required for true living. The man who only maintains himself physically is leaving out the thing he must have for real life: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt. 4:4). Similarly, Jesus said, "One's life does not consist in the abundance of the things he possesses ... Life is more than food, and the body is more than clothing" (Lk. 12:15, 23).

Add it all up honestly, and one has to admit that, apart from God, all this life amounts to is several years' of "the work of gathering and collecting" (Eccl. 2:26). One becomes merely a janitor to the "stuff" he has accumulated. It is no wonder Solomon called this kind of existence "vanity and grasping for the wind." It is also no wonder Paul could warn Christians against continuing to live like those outside of Christ: "in the futility of their mind, having their understanding darkened, being alienated from the life of God" (Eph. 4:17,18). To be cut off from God is to be alienated from the life of God also. To have been reconciled to God and still live life on no higher plane than the unbeliever is a ruinous waste.

**"Passed from Death into Life."** A part of what it means to be a "new man" in Christ is to have been rescued from death and given a new kind of life. John quotes Jesus as saying, "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" (Jn. 5:24; cf. 1 Jn. 3:14). Certainly this involves the Christian's having been granted the promise of eternal life to come. But that should make a crucial difference in the quality of life in the here and now. Paul wrote, "Therefore we were buried with Him by baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). In a quite important sense, the Christian has already been resurrected from the dead: "Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord... present yourselves to God as being alive from the dead" (Rom. 6:11,13).

**"Heirs of the Grace of Life."** In one of the most beautiful phrases in the New Testament, Peter describes the Christian husband and wife as "heirs together of the grace of life" (1 Pet. 3:7). Life for the Christian, encompassing both eternal life to come and the spiritual life he now enjoys, is the gracious gift of God in Christ. And what a beautifully good gift it is! Peter says that the godly person can "love life and see good days: (1 Pet. 3:10).

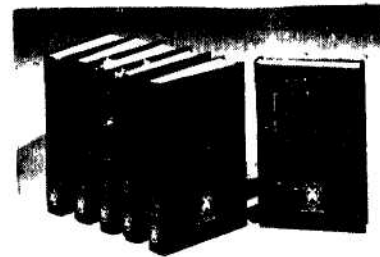
The enjoyment by the believer of life — authentic life — is, of course, not the result of anything external that isolates him from the unpleasant things in this world. As a suffering Christian, Paul could say, "We despaired even of life... we had the sentence of death in ourselves" (2 Cor. 1:8,9). Instead, the true life of the Christian is the result of a renewal of his **mind** that comes from his new relationship to God. Paul wrote, "To be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6). "Christ lives in me; and the life which I now live in the flesh I live by **faith** in the Son of God" (Eph. 2:20). Jesus prayed, "And this is eternal life, that they may **know** You, the only true God, and Jesus Christ whom You have sent" (Jn. 17:3).

It comes down to this: to be in Christ is to again be fully human. To be reconciled to God is to have received already a down payment on the full restoration of all that was lost when we died in sin. The people of God are privileged to live "so that they may be sure of holding a share in **the life which is real and permanent**" (1 Tim. 6:19 Phillips).

But we must really **want** genuine life. Jesus, who said, "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Mt. 5:6), is the very source of true life and its abundance. He said, "I have come that they may have life, and that they may have it more abundantly" (Jn. 10:10). But we shall never be deeply filled until we truly hunger. Jesus gives life only to those who are heartsick with sin and long with a passion that will not be denied for that which is life **indeed**. Without that, a person is "dead while (he) lives" (1 Tim. 5:6).

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## THE NEWS LETTER REPORTS

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

*Send all News Items to: Connie W. Adams, P.O. Box 69, Brooks, KY40109*

### AN OPEN DOOR TO CHINA

**JEFFERY KINGRY**, P.O. Box 26, Milton, VT 05468—Years ago I was discussing evangelism with a fellow preacher, and the conversation went something like this:

"For years we have repudiated organizations of men like missionary societies, and argued that individual preachers, supported directly by churches is the best, only, and authorized manner of doing evangelism. Yet, the practice has proven to be difficult to implement."

"In what way," my friend asked?

"Well, look around. We have some men in Germany, England, Switzerland, Norway, and Italy, but nothing in the rest of western

Europe and certainly no sound presence in eastern Europe, the Soviet Union, or the People's Republic of China. There are churches in Central and South American, Africa, the Philippines, and Japan but with the exception of Nigeria and the Philippines they are few and far between. Who do you know who is preparing to go to those places in Asia, or south east Asia, where there is no church?"

"It would be nice if that was all there was to it. But you overlook the difficulties. In some cases it is impossible. You can't get into a Communist country to live, let alone preach. Even Canada restricts resident visas unless you have a job with an existing business or church. Assuming you could get in, then you have to overcome the language and culture barrier. And, what American would choose to



live in some of those countries? What about your kid's education. What about their growing up with the hardships of no Christians their age? It's easy enough to talk, but reality is something else!"

I nodded in agreement, but persisted, "I have to believe that God provides the means and opportunity when He gives us the responsibility. Maybe we just don't have the faith that Paul, Barnabas, Luke and others had. They met some of the same difficulties, but they overcame them with God's help."

"That was a different time. They had the gift of tongues and miraculous powers. Good intentions can't get you by a border guard."

In May 1988, the U.S. Consulate in Shenyang, China called my wife, Anna, long distance and asked her if she would be willing to come to China to teach elementary school to the consulate dependents. She explained that her family must come, as she was a "package deal."

"You don't understand, Mrs. Kingry," the consular officer said, "We want your whole family to come, and we know your husband's work, and the Chinese government does too, and it is not a problem. There are several believers in the mission here and we are looking forward to it."

Our prayers and preparation had finally borne fruit. The Shenyang University of Technology needed a native English-speaking teacher, and they offered me a small apartment on campus in exchange for teaching a few classes in English. We had accomplished access to China, residency, protection of the U.S. government (Anna's work provides us with diplomatic immunity), overcome the language barrier, and an automatic "entre" into the Chinese community. God's providence has worked with man's faith to produce a grand opportunity.

But, we need the help of the brethren. We leave July 15th for California. We leave for China August 5th. We need \$4,000 for plane fare and at least \$1,000/month support to replace what I am losing. Can you help? We will go, but we need the support, prayers, and continuing encouragement of the saints. Only I can make this trip. Only you can provide the means and prayers to sustain us.

(Editor's Note: Rare opportunity, indeed. This is a must. Who can help?)

**J. DAVID POWLAS**, 3430 Kay St., D-3, Columbia, SC 29210—The Lower Richlands church had a gospel meeting June 12-17 with Micky Galloway of Piggott, Arkansas as the preacher. We were encouraged by his presence, his preaching and his love for the word of God and for God's people. We had out-of-town visitors and visitors from the community each night. On June 5 I began work here as full-time preacher. My heart surgery in August, 1987 was successful and I am doing fine physically. The concerned brethren who sent money to help with my medical expenses have already been thanked privately, but I want to thank them in this note also. Because of their love and generosity and God's providence, the \$32,000 total has been reduced to a more manageable \$6,000 total. If you are in the area, please worship with us. If you have friends or relatives in the area who are not Christians, please let me know so we can contact them and teach them. My phone number is (803) 772-4371.

### CORRECTION

The following omissions were made from an article by Willie Ramsey in the June issue of STS. We regret this and offer our apologies.

The author's preface should read "This article is a response to Weldon Warnock's article in the Feb., 1988 issue of this paper. Please read his article again. If the editor is willing, this article will be the first of three in an exchange with Weldon. If he is not willing, and this response with Weldon's reply is all that is printed in S.T.S., then this exchange with my second response will be submitted for printing in another subscription journal. I greatly appreciate the opportunity for this exchange and Weldon's willingness to reply."

At the bottom of page 9 and the top of page 10, it should read: "To my knowledge, out of these four, only SEARCHING THE SCRIPTURES and CHRISTIANITY MAGAZINE function solely as lawful publishing companies (businesses). But G.O.T. Found, and Holt's Tr. and Fr. Min., Inc. do **not** function solely as businesses. In one role G.O.T. Found, does function as a lawful business which publishes religious materials by charging a purchase price 'to cover the costs and make a profit'."

**MIKE HUGHES**, P. O. Box 2481, Corinth, MS 38834—After two

years labor with the North Cleveland church in Cleveland, MS, we moved to work with the Central church located 6 miles east of Corinth, MS. We still need some outside support for the work here. The North Cleveland church is looking for a man to work with them. If you are interested, please contact: Allen Williams, 312 Shumate Dr., Cleveland, MS 38732. Phone (601) 843-1532. This congregation has 37 in attendance and most support will have to come from elsewhere.

**ERNEST ROBERTS**, Dominica—The St. Joseph church invited Gary Henry of Jackson, MS for a meeting of 6 nights. He spoke on the following topics: The Lordship of Christ, Scriptural Authority, The Work of the Church, The Organization of the Church, Church Support of Human Institutions, and Doing the Lord's Work in the Lord's Way. The liberal churches were invited to attend from throughout the island, but only one preacher and a few members where he preaches attended. Three were baptized here. Two stateside brothers came with brother Henry to Dominica: Mike Vickery of Ocean Springs, MS and Steve Gwin of Louisville, KY. I continue to preach for the Goodwill church but will assist the St. Joseph church on Sunday nights and for a mid-week service.

**DAVID A. PADFIELD**, 2612 S. Villa Dr., Evansville, IN 47714—My family and I moved to Evansville, Indiana in January, 1981 to work with the Northwest church. This is one of the few in the southwest part of Indiana. Some members drive almost an hour each way to meetings. In July, 1986 we started a new congregation on the east side of Evansville and I went with the new work.

In May 1986, Harry Lewis came to work with the Northwest church. Harry and I both worked at Northwest for the six weeks prior to forming the new group. For the past two years, Northwest has paid for a live call-in radio program which brother Lewis and I have conducted. It has done much good and has resulted in several debates. Last summer I debated a Mormon elder on the radio. In December I had a debate with a Baptist preacher. He dropped out on the second night, stating that while he could not defend his doctrine, he still believed in "faith only" salvation.

The work on the east side of town has shown progress. We now number 45 and rent a small building. I have been involved in secular work the last two years to supplement my preaching income. The brethren here were only able to provide \$100 per week in salary. The past two years have been difficult, not only financially, but in regard to time. In February, I reached the conclusion that the church here would not grow without a full-time preacher. Since I had not been able to obtain the support needed, I had almost decided to leave Evansville. The brethren convinced me to stay in Evansville and preach full-time. I have resigned from the corporation where I worked. The church increased their support to \$150 per week. I am also receiving \$200 a month outside support and trying to locate additional support. I am married and have three children (ages 2, 4, and 9). My wife does not work outside the home since our nine year old is multiple handicapped and requires a great deal of special care at home. If you are passing this way, please stop and worship with us. Our meetinghouse is located at 2345 E. Riverside Dr., my home phone is (812) 477-9433.

(Editor's Note: Brother Padfield is a dedicated worker who has sacrificed much in the years he has been preaching. He is needed where he is and deserves adequate support.)

**WILSON ADAMS**, P. O. Box 185, Gambrills, MD 21054—The Wildercroft church has invited Phillip Mullins of Tampa, Florida to come and work with us in a two-preacher arrangement. Phillip is 26 years old and is married to the former Lori Comer (whose father, Harold, preaches in Columbia, TN). We are anxious for their coming and look forward to a good relationship together. The Washington, D.C. area is one of the fastest growing major metropolitan areas in the country. And just the Maryland suburbs of the city have a 1990 projected population of nearly 1.5 million. Most of the people coming in do not have roots here and as a result are not already entrenched in some religious denomination. We feel the opportunity for growth is tremendous. Seeing that, the elders have challenged the church to stretch itself and meet the urgent need before us. We have begun several new projects as well as new means to advertise and reach the people. We plan, with God's approval and help, to succeed.

When traveling to Washington, please come and visit with us. There are several reasonably priced motels nearby including two Red Roof Inns, two Knights Inns, two Days Inns, and a Motel 6. We would

be happy to provide you with any information we could if notified far enough in advance. In an area where brethren are few and far between it is a pleasure to report that the Wildercroft church is doing well. We pray that the Lord will continue to open doors for us.

**TOMMY L. McCLURE**, 3311 Longview Rd., Antioch, CA 94509—Harry Lewis will be meeting Jack Langford in debate here in Antioch in December of this year if all goes as planned. Langford says there is no such thing now as water baptism - all spiritual baptism. His position is akin to that of the Quakers. Last Sunday he said on his radio program that the position he advocates (baptism of the Great Commission is Holy Spirit baptism) was fully discussed and proven by the great scholar James W. Dale. This arouses my curiosity and I am doing all within my power to learn of this Dale and obtain his books. If any of your readers can obtain his source material we would appreciate hearing from you as it will help Harry and me to better prepare to meet him. We think Dale was a Quaker or closely akin to them. Some readers in the Pennsylvania area might be able to help.

**WAYNE S. WALKER**, 310 Hayes St., Dayton, OH 45410—The last four months here have been wonderful. Two have been baptized into Christ and one confessed faults. Had an excellent meeting with Wayne Chappell of Florence, Alabama. Craig Meyer of Madison, Wisconsin will speak to the adult class during our VBS. This fall I am to be at Mansfield, Ohio, Sumter, SC and Hamilton, OH.

**RECENT DEATHS**

**FRANKIE WILLIS**—We are saddened to report the death of Frankie Willis, beloved wife of Lewis Willis, preacher at Brown St. in Akron, Ohio and known to a host of brethren across the land for his preaching and writing. Several months ago she was found to have several advanced malignant tumors and was in and out of the hospital for treatment. She passed away at their home in Akron in the evening of June 9. Funeral services were conducted on June 15 at Brown St. with Don Willis, Cecil Willis, Bill Feist and George Lemasters conducting the service in which there was congregational singing. A large crowd was present. We join a large number of brethren in expressing our sympathies and best wishes to Lewis and their three children, both now and for the future.

**W. A. GANN, JR.**—This good brother of Wichita Falls, Texas passed away on March 11, 1988 at the age of 61. He did much preaching and greatly influenced five sons in their work of preaching the gospel. He was a singer and encouraged others to develop this ability. Their home was host to hundreds of guests, including those stationed at Sheppard Air Force Base, visiting preachers and brethren from across the country and members of the Floral Heights church in Wichita Falls where he was a member. Glen Seaton of Wichita Falls and David Bonner of Lawton, Oklahoma conducted services.

**POETS CORNER**

**A DADDY'S PRAYER**

Oh, Father, how we loved that little guy.  
For such a little while we had him here.  
We trust that in the great, glad by-and-by  
We'll be with You, and him, too, over there.  
Chorus:  
We're thankful that, when he could stay no more,  
You kindly sent for him and took him in.  
He is with You. You love him, too.  
Dear God, take care of him.

He was so innocent. Our Lord said he  
And other youngsters are in sinlessness,  
And such as all of us must come to be,  
And imitate their blessed gentleness.

All children's angels always see your face.  
The Saviour wants us, too, to share His joy.  
In His eternal kingdom, by Your grace,  
And be with You, and Jesus, and our boy.

Oliver Watts  
Box 895  
Craig, CO 81626

**PREACHER NEEDED**

**VALPARAISO, INDIANA** — The Vale Park church has 36 members and an attendance of 60. We need a full-time preacher. We can provide partial support. We plan to build soon. If interested call Robert Hewlett (219) 464-3413.

**PREACHER AVAILABLE**

Experienced evangelist desires to relocate with stable congregation. References furnished upon request. Keith Storment, Gibson City, Illinois. Phone (217) 784-5916.

**EDITORIAL LEFT-OVERS**

**ST. PAUL'S HAS A LARGE BAPTISTRY**

While in Rome recently, we walked through the huge St. Paul's Outside the Walls, second only to St. Peter's at the Vatican City. We saw various tourist groups listening to guides who spoke in different languages. Roberto Tondelli was our guide and he took us into an area where the tourists were not going to see a baptistery as large as a swimming pool. This was a part of the old structure of the building which dates to the third century. It would have been possible for several people to be baptized at the same time with various ones administering it. Roberto asked a priest why they had such a large facility for baptisms since sprinkling is the usual practice of the Catholic Church. He said, "Well, you see, in the early church, they practiced immersion." When Roberto asked why that was not done now, he said "The church has to move with the times and it is not convenient now." So, now we know.

**FORO APPIA**

On Paul's trip to Rome he came to Appii Forum where he was met by brethren from Rome who came about 25 miles to wait for him at the site of this ancient market and public square. We saw the place recently. The area is still covered with the original stones (it was a large area) but now there is a building on part of the area which has been standing for 300 years and which houses a cheese factory. When I expressed my surprise that the Catholic Church had not erected a monastery or cathedral on the location, Rudolfo Berdini explained it. "That is something Biblical." Oh, I see!

**THE DANVILLE SPECIAL TRAINING CLASSES:**

**Steve Wolfgang, 385 E. Lexington Ave., Danville, KY 40422**

The Danville church will begin the 13th year of classes the day after Labor Day, 1988. These classes are offered free of charge to anyone wishing to attend them. The classes meet Monday through Friday from 9 AM to noon and will continue until Memorial Day, 1989. The teachers are Kelly Ellis, a long-time elder in the Danville Church, and Steve Wolfgang, the local preacher.

Classes this year will include Old Testament Survey, Sermon Preparation and Delivery, Book of Acts, New Testament Epistles, Gospel of John, New Testament Church, Book of Revelation, and more.

Students who stay for the entire two-year curriculum receive instruction in every book of the Bible as well as other relevant studies such as Bible Geography, Church History, Denominational Doctrines, etc. Students are financially responsible only for their own living expense and textbooks; a church library is available to those unable to afford textbooks. Students are occasionally able to preach at various churches in the area.

More than 70 students have participated in these classes since the beginning in 1976, and most of them are now preaching in more than a dozen states and several foreign countries. Classes will begin this year on September 6 and continue through the end of May, 1989. If you are interested, know someone who is, or need further information, call or write the Danville church at 385 East Lexington, KY 40422; (606) 236-4204 or 236-8506.

**IN THE NEWS THIS MONTH**

BAPTISMS 297  
RESTORATIONS 50

(Taken from bulletins and papers received by the editor)