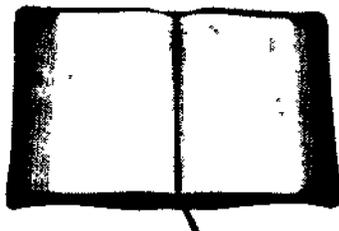


SEARCHING *the* SCRIPTURES



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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MARCH, 1964

NUMBER 3

"LET US GET TOGETHER"

H. E. Sharp, Conway, Ark.

There came to me a few days ago, through the mail, a letter from Brother Steve D. Williams of Corpus Christi, Texas. The above title was printed at the beginning of the letter. He states, "It is very sad, but true, that there is a division in the church of our Lord." We are all aware, I am sure, that such is the truth. However, it does not appear to me that brother Williams is aware of the **cause** of division nor does he seem to know how to establish scriptural authority. May we notice some of his statements that verify this impression upon me.

He says, "We go 100% for doing everything God's book says do and just as strong for every don't He has commanded." Brother Williams, this has been the plea of the Christian church for a long time. They tell us the Bible no where says "Don't use the instrument" or "Don't support the societies," so, where do you differ from them in this respect? The Bible doesn't say "don't use ice cream and cake on the Lord's Table"—please tell us why you do not so act or maybe you think it all right to use such? Here you fail to respect the silence of the scriptures. We all know there is generic and specific authority. In generic authority we may use anything implied or essential to carry out the command. For instance, Go is a command in the word of God. One may go by riding a bicycle, automobile, train, or he may walk with the aid of a cane and do what the scriptures teach. In specific authority the Lord said to sing. No where does it say not to play an instrument, but the specific way of making music, commanded in the New Testament, is sing. This allows a song leader, tuning fork, song books and anything that is necessary to the carrying out this command, but one will add to the worship by playing an instrument.

But again, where does the Bible say thou shalt not? Are you in favor of using the instrument in the worship to our God? Why not? Brother Williams amazes me by this statement, "You know we are not divided over what the Bible says." How true! Neither are we divided with the Baptists, Methodists, and the Christian church over what the Bible says. They believe we are saved by grace, by faith, but they add only or solely and that is what the Bible does not say. Now brother Williams, where does the Bible authorize the benevolent societies, centralized control and oversight, support to the schools out of the treasury to the Lord's church? Here is where we

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DO NOT MISS A SINGLE ISSUE

are divided—over what the Bible does not authorize. Below is a brief outline of a sermon I preach sometimes. Maybe it will help the reader and it is my prayer it will help brother Williams.

THE CAUSE OF DIVISION

Bible says	Opinions of Men	Who causes the division?
God spoke to Moses out of a burning bush	Oak bush, Pine, Hickory, etc.	The one who goes beyond the scope of divine revelation
Paul had a thorn in the flesh	Weak eyes, Impediment of speech His wife	The one who goes beyond
Saved by Faith	only by faith	goes beyond
Saved by Grace	solely by Grace	goes beyond
Saved by Works	Works only	goes beyond
Elders oversee the flock which is among you	Elders in Texas oversee flock in Germany	goes beyond
Know them which are among you	Know those that are not among you	goes beyond

I am sure this is not a new outline to faithful preachers but I would appreciate seeing how brother Williams would use this outline or how he will rearrange it. Will you give us your sage advice and experience, brother Steve?

BIBLE WORD STUDIES
IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

CHREMATIZO, "were called," Acts 11:26
No. 6

CHREMATIZO IN THE NEW TESTAMENT
Heb. 8:5

In Heb. 8:5 the RSV reads as follows: "They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God (**kechrematistai**), saying, 'See that you make everything according to the pattern which was shown you on the mountain.'"

This occurrence of **chrematizo** is striking for several reasons. First, it is a perfect active indicative form. As it has been noted, this verb occurs only twice in the perfect in the New Testament: here and in Luke 2:26 where a perfect passive participle occurs. In Heb. 8:5 the Greek text actually says, ". . . just as it has been revealed to Moses being about to set up the tent.

A further point of interest is that "God" is not in the Greek text of the passage under study. But the English translations see the obvious implication of **chrematizo** and so render the verb "instructed by God."

Note again that Lenski translates **chrematizo** in Heb. 8:5, "received divine direction," and yet on Acts 10:22 denies that **chrematizo** implies "divine" instruction. (See my prior note on this in connection with my study of Acts 10:22).

Heb. 11:7

In Heb. 11:7 the RSV reads as follows: "By faith Noah, being warned by God (**chrematistheis**) concerning events as yet unseen, took heed and constructed an ark for the saving of his household .

Note again that "God" does not occur in the Greek text but does occur in all English translations of note. Here again Lenski translates **chrematizo**, "received a divine communication" (**Commentary on Hebrews and James**, p. 387).

Heb. 12:25

In Heb. 12:25 the RSV reads as follows: "See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned (**ton chrematizonta**) them on earth, much less shall we escape if we reject him who warns from heaven."

In this passage we have the problem of determining who warned Israel on earth, whether it was God or Moses. It will be generally agreed that whether Moses or God is the one "on earth" the ultimate source of the warning is God. **The Interpreter's Bible** comments that in any case, it is God who is speaking through Moses and through Jesus, and not any independent act of either (Purdy in **The Interpreter's Bible**, vol. 2, p. 749).

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

We occasionally receive letters instructing us to stop "dividing churches over our opinions" and to "repent of this damaging doctrine" but never do we find one passage of scriptures to prove these evils against us. About one out of fifty letters are of this type. We usually file them and make no reply at all because it is obvious that even the Lord himself could not convince such a prejudice mind. However, in order to get a lesson across we give in full one such letter recently received. In order not to take advantage of the person who wrote it, we shall not give the name.

Dickson, Tenn.
Mar. 9, 1964

Editors:

Do not send another copy of this hobby-riders" to us. We want no part in this menace of division and church destruction. The writers need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read. My aim is to help the growth of the church, not divide it with my , opinions. May the Lord help you to see the error of your teaching before too late.

"Do not send another copy ..." This is exactly the way Catholics, Methodists, Baptists, etc. do when sent a tract on the plan of salvation as taught in the New Testament. This expresses the strongest type of prejudice. How can one know truth from error if they pre-judge the information before studying it? Of course, we do not send the paper to anyone who requests that it be discontinued. This person received the paper because a friend or relative paid for the subscription.

"We want no part in this menace of division and church destruction." Now, what and who is dividing the church? What causes the trouble? Is it something that is taught in the New Testament, or is it some effort to demand a thing not authorized by Christ? Who divided the church over the instrument of music, the one who opposed it or the one who promoted it? The Christian Church charges that the division resulted from those who opposed the instrument in worship. Did this person cause division by opposing the instrument in worship? The division over institutionalism—and let us not be naive, there is division—is caused by those who press upon the church those organizations not once authorized in the word of God. We are not causing division and church destruction because we are not promoting organizations in the church not authorized in the New Testament; we are opposing them!

"The writers need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read." I agree that the writers need to search the scriptures more, and we do day by day, but I also suggest that the readers need to do the same. Obviously, this person has done little or no searching because not one single passage is quoted. The "damaging doctrine" which is causing the trouble is not found in the Bible I read either. The only point is that I am opposing this damaging doctrine and this person is in favor of it. That is the whole point! This division is caused by what is not found in the Bible, but we are opposing these innovations and those with the writer of this letter are promoting them, thus causing division in the church.

"My aim is to help the growth of the church, not divide it with my opinions." Help the church grow in which direction, numbers, popularity, financially? or in spiritual strength? There is a vast difference, you know. This person does not want to divide the church over an opinion. Well, that is exactly what is happening! The entire division today, like that of the Christian Church, is over what the advocates of the doctrine call "opinion." The institutional brethren, most of them, insist that the Bible does not say "How," therefore these institutions are a matter of opinion. These institutions (matters of opinion) are pressed upon the church to the point of dividing it, and then they have the audacity to charge that those who oppose these opinions are causing division. To me these institutions are not matters of opinion; they are violations of the faith once delivered! I will oppose them just as Jesus opposed the traditions of the Pharisees (Matt. 15:1-3).

"May the Lord help you to see the error of your teaching before too late." It would have been much easier to have given the passage from God's word that authorized these innovations and the problem would be solved. This person wants no division over the opinions, but wants us to accept these opinions (institutionalism, centralized control, social gospel, etc.) without divine authority, and then wants the Lord to help us "see the error" of our teaching. If we teach only what the New Testament teaches, how can we teach error unless the New Testament teaches error? If the writer of this letter would take a little time to "Search The Scriptures" to see "whether those things were so," we would have received no such letter as this one. We challenge

this writer and every reader of this paper to produce just one passage that authorizes church support for any human institution for any purpose. Otherwise, do not divide the church over opinions that are not authorized in the word of God. I charge that the promoters of these societies for benevolence and evangelism, supported by churches, are the guilty ones in "hobby-riding," creating "this menace of division and church destruction," who "need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read."

I am removing this person's name from our mailing list as requested, but I am sending this one copy to that person in order that what I have said may be known. We are not ashamed of what we teach.

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I MARVEL

GAL. 1:6

James P. Miller

I see in the **Gospel Defender**, published in Florence, Alabama, that Tom B. Warren reports a conversation with our esteemed brother in the Lord, Foy E. Wallace, Jr. The jest of the article was simply that brother Wallace was in accord with the liberal view in regard to the support of human institutions from the treasury of the church and with the means now used in such efforts as the Herald of Truth and other church sponsored enterprises. Not being present it would be folly for me to question the truthfulness of this reported conversation, but it causes me to marvel for two reasons.

First, that the Foy Wallace that I knew as a young preacher, and the one who helped me so much in forming a basic attitude in regard to the scriptures and the church that is the fullness of all heaven's plans, has to have someone else tell the brethren what he believes. I know that brother Wallace has fought many battles and in them he spoke to the brethren himself. His pen and voice were sharp and clear and they fell upon the eyes and ears of the brethren with great force. It seems to me that it would be better from every standpoint to hear these things from Foy E. Wallace himself.

Secondly, brother Wallace has always given scripture for all he taught. He was considered in other years as one of the great expositors of the very text. He did not just talk about the Bible, he preached the passages word for word and phrase by phrase. This is called in some circles not just expository preaching but microbic preaching. That is where every detail is looked into and brought to light. I marvel that he did not give our brother clear information from the scriptures where all could be edified. He was able to do this for two decades and if he can do it now the problem will be settled. Just give the verse that commands it, the example that justifies it, or the conclusion that makes it scriptural. This is what the brethren need, and until it is forthcoming, every man needs to give his own answer for the hope that is in him.

DOES THE TRUTH PRODUCE ERROR?

A. H. Payne, Jackson, Mississippi

When a man's position can not be sustained by the scriptures, the common way of defense is to create prejudice against his opponent by attributing an unreasonable and false position. The Pharisee used this kind of treatment when Jesus cast the demons out of the blind and dumb man. (Matt. 12:22-24.) They could not meet Jesus in an honorable way and retain their error, so they accused him of casting out the demons by Beezlebug, the prince of demons. They attributed to Jesus a position that was untrue and which was not held by Jesus, but it served their cause of deception.

A modern-day example of such tactics follow in this quotation from a brother in Gulf Port, Miss. "Premise: The Church can not scripturally give material help to those who are not members of the Church, but individual members must give such assistance, if able.

"Consider: A child, at the age of four, would not be a Church member, and so if the above statement is accepted, could not be given material assistance by the church, even if bereft of parents.

"Therefore: It is necessary that we decide to accept the man-made doctrine of 'original sin' and also 'conceived in iniquity and born in sin' and place the child among the lost

or that we

support the teaching of Jesus (Mark 10:4) "of such is the kingdom of heaven" and (Mark 9:36) "and he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them; whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me receiveth not me, but him that sent me."

"It follows then that the child is accepted of Christ and God as a child of God. The Church of God (Acts 20:28) cannot refuse to give needed material help to one of God's children." We shall offer an answer to this charge in the same spirit of our Lord when he answered the Pharisees.

The "Premise"

1. That the church can not scripturally act in general benevolence among those not members of the church is sustained by the following authority: Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30; Romans 15:25-26; 1 Cor. 16:12; 2 Cor. 8:1-24; 2 Cor. 9:1-15; 1 Tim. 5:16. This is the sum-total of the New Testament that has to do with the benevolent work of "A" church from its treasury. In every case this work was among the saints — faithful and needy church members.

2. That individuals must give assistance, as able (from their own treasury), to anyone in need is sustained by the following: Matt. 25:34-36; Mark 9:36; Gal. 6:10; 1 Tim. 5:4-16; James 1:27. (These are but a few of similar passages, but are sufficient to prove the extent of the individual's activity.)

3. Before we go farther, we must remember that the above must be proven false, before the "consider" and "therefore" of the paper under review means anything. Human wisdom and this brother's logic means absolutely nothing until the above plain statements from the New Testament are proven to be wrong. They can be disproven by:

a. Including more than faithful, needy church members in the passages we offer as addressed to "A" church. Perhaps 2 Cor. 9:13 will be the only passage in dispute and the "all men" as occurs in the King James version should read "all," as "men" is an interpolation. The context modifies the "all" which requires the meaning to be "all saints in need."

b. Or, proving that one or more of the passages that we contend are addressed to the individual should be practiced by "A" church from its treasury. Every passage in the New Testament (ex-

cept the 9 which teach the work of "A" church that are given in No. 1) that teaches benevolence is addressed to the Christian, not "A" church.

4. Therefore, the "premise" has been proven true by the scriptures. All the wisdom of the world, logic, hypothetical situations, total situations, arguing, wrangling or assuming will not change the eternal Word of God.

The "Consider"

We are taught in James 1:27 that the individual is to care for the fatherless. Let us apply this teaching to the situation that is offered. The child of 4 years old, who is fatherless, is in need. James teaches the individual to supply this need. Christians will practice what James taught.

What is this brother's real motive and interest?

1. Is his ONLY interest that of seeing "material assistance" being given "by the church."
OR —
2. Is he interested in the welfare of the child and following the teachings of the New Testament?
3. If his ONLY interest is that of seeing material assistance being given by the church, he is merciless and hypocritical.
4. If he is interested in the welfare of the child and following the teachings of Jesus Christ, the Christian will fully supply every need of this 4 year old child according to the scriptures.

Then, The "Therefore"

We utterly repudiate the man-made doctrine of "original sin" and "conceived in iniquity and born in sin" for such is condemned by the scriptures. God is the father of spirits, Heb. 12:9, and we are his offspring, Acts 17:28. It is not necessary to accept "original sin" to sustain the "Premise" in lieu of the teachings of Jesus in Mark 9:36; 10:4. To the contrary, we accept and apply them to sustain the "Premise."

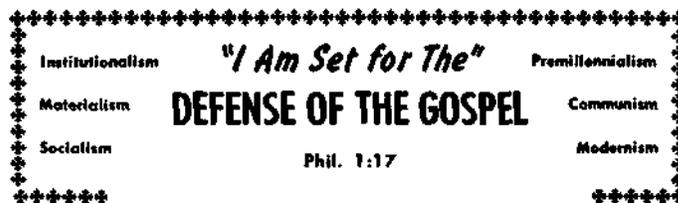
The child of 4 years old is innocent, sinless, and safe. It is not in a like category as the church member who was once lost, but is now saved from past sins. Both are proper subjects for heaven, but stand in different categories. The child is not a church member, but the saved person is. The child is not a Christian, but the saved person is.

We do not exclude the child from support by the church because it is lost, but because it is not a church member. God restricted church support to church members. God assigned the care of the 4 year old to the individual.

All of God's children are in God's house, which is the church. 1 Tim. 2:15. According to this brother, the 4 year old child is a child of God. Then, according to this brother, this child (4 years old) would logically be a member of the church. This I reject.

Conclusion

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." These are the words of Jesus and brethren would do well to heed them.



PREMILLENNIALISM

(No. 3) THE

DESIGN OF PROPHECY

Connie W. Adams, Orlando, Florida

While millennialists differ on many points of their theory, there is one error common to all of them; i.e., a misapplication of prophecy arising from a failure to view prophecy in its proper perspective. The Old Testament prophets served both an immediate and a future purpose. They were mouths through which God made known his will for his people in ancient times and through which he foretold many future events both concerning the destiny of Israel and the coming of the Messiah and his kingdom. The millennialist commits at least two basic errors with Old Testament prophecy: (1) he either says certain prophecies are Messianic when they are not, or (2) takes those which are Messianic and misapplies them in respect to the time of fulfillment. In both cases he projects them beyond the New Testament and looks for their fulfillment at the time of the millennium as he conceives it. Without attempting to take up the many prophecies which concerned Jesus Christ and his kingdom, we can turn to the New Testament and find the design of prophecy and understand that purpose to have been fulfilled in the New Testament itself.

Matthew 5:17. Early in the sermon on the mount, Jesus took up the question of the law and the prophets in relation to the new economy. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "The law and the prophets were until John" (Luke 16:16). In his prayer shortly before his arrest, Jesus said "I have finished the work which thou gavest me to do" (Jno. 17:4). The force of these three statements together cannot be denied. Jesus either did what he came to do, or he failed. To argue that Jesus came to fulfill the kingdom prophecies but decided to postpone their fulfillment is to misunderstand the very nature of prophecy (Deut. 18:22). Such a circumstance would impeach God who inspired the prophecy.

Acts 3:18-26. "But those things, which God before showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ... Yes, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days . . . Unto you first God, having raised up his Son Jesus, sent him to

bless you, in turning away every one of you from his iniquities." Verse 21 of this passage is a favorite text for millennial teachers. They apply "the restitution of all things" to the second coming of Christ. To do so is to snatch the verse from its context and give it an unwarranted and strained meaning. The heaven's retaining Christ and then sending him are related in the passage to the blotting out of sin and the consequent "times of refreshing from the presence of the Lord" (v. 19). Jesus was to be sent through the blessing herein obtained. When the people on pentecost repented and were baptized, they came into Christ and he came into them. He dwelt in their hearts by faith. These were the matters foretold by the prophets. Verse 24 clearly associates those blessings with what was then taking place. "All the prophets ... have likewise foretold **these** days." Verse 25 shows that "these days" are the fulfillment of the promise to bless you, in turning away every one of you from his iniquities." The prophets, then, pointed to the time when men would be turned from iniquity, have their sins blotted out, and receive the refreshing resultant therefrom; "and all the prophets from Samuel foretold these days." To project "the times of restitution" to a future era is to ignore the context of this passage, and in doing so, to inadvertently project the blotting out of sin, the refreshing from the Lord, the blessing through Abraham's seed, and the turning of men from iniquity to that same imagined era. To do that strips us of the grandest, noblest and choicest blessings God has provided for us.

Acts 13. In Antioch of Pisidia Paul preached a sermon which every premillennialist should seriously ponder. In verse 25 he said John "fulfilled his course." Verse 26 claims that the rulers at Jerusalem fulfilled the prophets in condemning Christ. Verse 29 argues that they "fulfilled all that was written of him." Then in language too plain to be misunderstood, he said, "And we declare unto you glad tidings, how that the promise which was made unto our fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again" (Verse 32-33). In verse 34 he associated that resurrection with the receiving of "the sure mercies of David." Verse 28 says that through these fulfillments forgiveness of sins is now preached. A study of this passage leaves no doubt that the Messianic prophecies pointed to the **first** coming of Christ with all its blessings, and not to the second.

Acts 15:13-17. At Jerusalem James stated that the preaching of the gospel to the Gentiles was the fulfilling of the prophecy made by Amos (9:11-12), respecting the building again of the tabernacle of David. He argued that this prophecy **must** needs be fulfilled **that** men might seek the Lord, the Gentiles included. In verse 15 he said this agreed with "the words of the prophets."

Romans 16:25-27. As Paul closed the mighty treatise on justification by faith, he clinched his whole argument by showing that the gospel preached for man's salvation was according to prophecy. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets,

according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The uncovering of the great mystery so that all nations might become obedient to the faith and thus be justified, was all in answer to prophecy. Thus on pentecost, Peter could say "This is that which was spoken by the prophet Joel." The enjoyment of these blessings foretold by holy men of God was and is the true hope of Israel (Acts 26:6-7, 22-23).

When one reaches the end of the Old Testament, there is a vacuum, a sense of incompleteness, of something more to come. But when one reaches the end of the New Testament, there is no such vacancy. Peter said God gave us "all things pertaining unto life and godliness" (II Pet. 1:3). Prophecy was the light shining in a dark place. Christ is the "day star" and the gospel dispensation is the "day" (II Pet. 1:19). Jude speaks of the "faith once delivered to the saints." It is final. Nothing which God intended to accomplish for man through Christ has failed of fulfillment. The prophecies of Christ and his kingdom respected his first coming, not the second. To postpone these prophecies and their fulfillment is to by-pass the New Testament entirely, which is just exactly what millennial teachers do. If there is something more for man than what he can obtain through the gospel of Christ, then Christ is not the "fullness of God" and the church is not the "fullness of Christ." Let no man beguile you and rob you of your reward through Christ, the gospel and the church. (To be continued)

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

A RAY OF HOPE

Once in a while through the dark clouds of despair there comes a ray of hope. This was true when brother Reuel Lemmons, editor of the Firm Foundation, sharpened up his sword and went after the mighty Goliath of Nashville, Batsell Barrett Baxter! Batsell, who is great indeed among the Nashville crowd, did what was predicted years ago—came out swinging for the college in the budget. His aggressive plea has not gone unchallenged. The liberal crowd selected the right man to spearhead their attack but I am afraid their timing was bad.

In two long editorials, brother Lemmons took brother Baxter to the spiritual woodshed. I must say that brother Lemmons did an excellent job in showing that the college in the budget is not scriptural. Of course, he said many things about the orphan home which neither I nor many others could endorse, but for the most part his reasoning was good. If brother Lemmons wasn't trying to defend the orphan home, he would shine as the north star in his controversy with Baxter. However, "inconsistency" will be the plea of the Advocate crowd and they will give brother Lemmons trouble indeed!

They cannot whip him with scripture, but he will have great trouble in the flesh over inconsistencies. Baxter's main plea was what he called a parallel between the orphan home and the college. It was the same old song and tune played by a few brethren years ago.

I have written brother Lemmons a letter of commendation for his courage. I think he deserves it. This does not mean that we agree on the matter, but I believe any step toward truth is a good step! I have encouraged him not to be badgered into taking back water. What he will have done by the time you read this is another matter. This is being written on February 26th, immediately after his second editorial.

I want to notice some excellent statements by brother Lemmons. He says, "I am not interested in theological nit-picking. I realize full well that there are border line cases that may well test the wisdom of us all." I am glad he mentioned the **border line** cases because that is all the liberals have used the last ten years. Then he says, "The church is a spiritual Kingdom, created by Jehovah on the day of Pentecost, and given the tasks of (1) preaching the gospel (2) edifying the saints; and (3) caring for certain needy ones." Notice he said **CERTAIN** needy ones! This sounds like he doesn't believe in general benevolence. We have argued for years that the benevolence of the church was limited. Yes, brother Lemmons has taken a step in the right direction.

Here is one of the most powerful statements made by Lemmons: "We have predicted before that the attempt would be made to fight this battle on the grounds of the orphan home, and try to establish a precedent for the church contributing to a competitive human institution, based upon our universal sympathy for orphan children, and that having accomplished this step, the next would be to try to put the college in the budget. This is the course taken by brother Baxter, and those who would seek the goal of the college in the church budget. He argues the orphan home and then draws college conclusions. It would help him and others to see their error if they would argue first the college in the church budget and draw orphan home conclusions." Thus, Brother Lemmons, freely admits what was said years ago. That the orphan homes were being used to foster the colleges on the churches! The liberals didn't, and still don't give a "flit" about the orphan homes, but they make a mighty good pry pole. Brother Lemmons, says the fight is based on **UNIVERSAL SYMPATHY FOR ORPHAN CHILDREN**. Now isn't it wonderful that the editor of the Firm Foundation can see their plot. Yes, he is on the right track.

In regard to the individual and the church brother Lemmons hits the nail on the head again. He says, "He (Baxter) seems confused over church obligation and individual obligation. He argues that the church is just a group of individuals, and does it to show that the church is obligated to support any 'good work' that any Christian is obligated to support. Yet he recognizes what he calls 'private, personal responsibilities' to support certain good works like the Heart Fund. Then he comes to a bold statement on page 23, that the church is equally obligated with the individual to support 'any good work.'

The government is a good work, and Paul teaches us to support it in a financial way; may the church do so? Is it obligated equally with the individual to do so? I think not."

In the above statement brother Lemmons recognizes the difference in the individual and the church! Here again he is on the right track. Speaking on who must bear the shame of division, he once again speaks words of truth and soberness. He says, "No, this is not a matter of opinion; it is a matter of faith. And Brother Baxter, and those associated with him in this movement, are violating the faith, perverting the gospel, and if division of the church throughout the nation results from this controversy, he and his associates must bear the shame and disgrace for bringing it about."

Gentle reader, isn't it wonderful that a man like brother Lemmons understands who must bear the shame and disgrace of division! Friends, here is our hope. The arguments brother Lemmons has so ably made against the college apply with equal vigor to the orphan homes. At this point perhaps brother Lemmons does not see this, but here is the possibility. IF brother Lemmons does not take back water on his position the battle will wax hot. If this happens many people, who read the Firm Foundation, will see that his arguments also condemn the orphan home, and perhaps will come all the way back home! Here is where it can be profitable for both the truth and the church of our Lord. Let us pray that this will happen. The Firm Foundation is read by more members of the church in Texas than any other paper. It goes into homes which have been brain washed against other religious journals. There-fore the potential for good is indeed great. Let us encourage brother Lemmons in all that is right. Any step toward truth is a good step. He is on the right track in regard to the college question. Yes, there is a ray of hope. Zacharias, speaking of Christ said, "To give light to them who sit in darkness and in the shadow of death, to guide our feet in the ways of peace." It is my fervent prayer that the ones who sit in darkness on the current issues will see the light and guide their feet in the ways of peace. Who knows, it may be in the good providence of God that this is the first step!

Science and Truth

I Tim. 6:20-21

William D. Burgess

If you have read any books dealing with the subject of organic evolution you are aware that they are highlighted by suppositions, probabilities and conclusions that are based on nebulous reasoning. A statement made at one time to make a point does not necessarily remain if a change is needed to make another point later on in a discussion. A case in point are two statements made by the same author in a book, within three pages of each other. "... evolution may have a sort of momentum, which causes it, once under way, to continue to move in the same direction, even when the changes are no longer

adaptive." This statement is made to help explain why some organisms become extinct. The second statement says that the, "... rate and direction of evolution may change and that the changes seem to be related to adaption. Only so long as an evolutionary shift continues to bring improved adaption will it continue." This statement was made to show that only those changes that were an advantage to the horses evolution continued. Thus the reasoning is this: the Irish elk became extinct when its antlers became so heavy it could not hold them up or they became snagged in the brush and he starved to death. This is the evolutionists reasoning as to why this animal became extinct. (This was not adaptive evolution but the evolutionist contends this is what happened.) On the other hand, in the evolution of the horse it is contended, some organisms increased in size and complexity and some decreased in these areas. Since a decrease in size was not desirable this organism did not continue to evolve. It appears that the most important factor in this consideration of evolution is whether one was an Irish elk or a horse!

COMMENTS TO EDITORS

"I continue to enjoy your good paper. Brother Patton's articles on the rule of elders should be read by all"—E. Paul Price, Borger, Texas.

"I see that my subscription for Searching The Scriptures will soon expire. I do not want to miss a single issue as I prize it very highly. . . . You are doing a fine job, just keep it up"—W. C. Sawyer, New Albany, Ind.

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"I like the new look for the paper. I think it is much improved"—Ward Hogland, Greenville, Texas. I have been reading your paper for some time and feel that every Christian should read it. May the Lord bless you, brother Phillips and your staff of writers in this good work is my prayer"—W. H. Dorriety, Pensacola, Fla.

ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I Peter 3:15

Marshall E. Patton

QUESTION: 1. Do we have authority for individuals partaking of the Lord's supper on Sunday night, without the whole church participating?—L.B. 2. Does I Cor. 11:33 teach that the whole church must partake at the same time?—W.C.S.

ANSWER: In a former article I have shown scriptural authority for the observance of the Lord's supper at night on the first day of the week (See February issue of Searching The Scriptures).

The answer to the first question depends upon whether or not the church functions generically or specifically in making arrangements for saints to observe the Lord's supper. If the expression "tarry one for another" in I Cor. 11:33 means that the whole church must partake at the same time, then the matter is specific, and the answer to question Number One must be, "No." However, I do not believe that this verse, regardless of circumstances, obligates the whole church to partake at the same time.

This verse must be understood in the light of all else that is revealed concerning conditions at Corinth. From the first chapter we learn that partyism prevailed—so much so the parties distinguished themselves by the use of human names (I Cor. 11:12). This condition helps us to understand why some ate before others—one was hungry and another filled—(I Cor. 11:21). One party would not eat with another. Hence, the issue was one of fellowship. No wonder Paul said, "tarry one for another" (I Cor. 11:33). This verse, therefore, condemns partyism and demands fellowship in the observance of the Lord's supper. It does not relate to circumstances apart from partyism that might hinder some from partaking with others. Therefore, the answer to question Number Two is, "No." While God intends for saints to jointly partake of the Lord's supper, this verse does not necessarily mean that the whole congregation must partake at the same time.

The above answer allows an affirmative answer to question Number One, i.e., so long as the church functions within the scope of the divinely authorized time in making arrangements for the saints to observe the Lord's supper.

I realize that this liberty is often and greatly abused. There is no reason for the church to accommodate the mere whims or convenience of Christians. However, the church should recognize legitimate obligations of life, the economic conditions of the world in which we live, and circumstances over which the Christian has no control. In view of such conditions the church, using the best wisdom possible, should make arrangements whereby saints can assemble and partake. Seldom, if ever, would it be necessary to make arrangements for more than two assemblies.

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

THE "ATHANASIAN CREED"-WHO WAS ITS AUTHOR??

Another foundation stone of Roman Catholic teaching is that which is called the "Athanasian Creed," and is presumed by most Roman Catholics to have been authorized by an ancient religious scholar named Athanasius. However, this is simply another instance in which Roman Catholic religious authority has decreed that so-and-so is or was the author of a given document, and the "faithful" have to silently accept the dictation.

Athanasius was born about the year 296 A.D. in the city of Alexandria. He died about the year 373 A.D. Now, let us note what some current Catholic writers state about the "Athanasian Creed" and the times of its authorship:

"The exact date of this creed is not certain. It was probably written in the fifth or sixth century. Its author was almost certainly not Athanasius . . ." (Page 4, **The Church Teaches, Documents of The Church In English Translation**, by Clarkson, Edwards, Kelly and Welch, St. Mary's College).

"How early it was attributed to St. Athanasius, among whose genuine works it does not appear, it is difficult to say. . . ."

"Its proper designation would seem to be 'Fides Catholica,' so at least it is headed in the Utrecht Psalter, a MS (manuscript) of the sixth century, which contains the earliest copy known to exist. . . ." (**Catholic Dictionary**, Page 230, by Addis, Arnold and Scannell).

"It is certain that this profession of faith is not the work of Athanasius. The Latin text seems to be the first; but there are also Greek versions. In certain ancient codices this creed is attributed to 'ANASTASIUS' (II), because 'The Faith of ANASTASIUS' and 'The Creed of ANASTASIUS' are inscribed on it . . ." (Page 15, **The Sources of Catholic Dogma**, by Denzinger).

Now the above quotations are taken from textbooks that serve as source material for Catholic seminary instruction. Generally, these works are not found among the "lay people" of the Roman Catholic Church. Instead, the publications designed for the Catholic members, and for circulation among potential converts to Catholicism, would leave the inference and impression that such Creeds as the alleged "Apostles' Creed" and the "Athanasian Creed" came straight from the apostles and Athanasius . . . neither of which is true.

Actually, no one knows who wrote the condensation of Roman Catholic belief, which is called the "Athanasian Creed."

To give our readers some idea as to the attitude of Athanasius toward the Holy Scriptures, we copy the following excerpts from his writings:

"For it is simply impossible that Christians should receive any appellation (name LWM.) from their bishops or rulers. We can only be known by the Name of Him, in whom we believe, and whose Faith we profess. This Faith the holy Apostles published and made known to us, and yet we are not called after their names. It is only Christ Himself whose we are, and after whom we are known as Christians" (**First Oration Against The Arians**, paragraph 2).

"And an argument which carries with it considerable weight is this, that when any pagans renounce idolatry and enter the Church ('church' is capitalized in the English translation, but not in the Greek text. LWM.), they are called Christians, from Christ Himself, and they do not take any name from those who brought them within the fold" (Ibid, paragraph 3).

"... let them learn from the Bible that the devil is the originator of these heresies, and that his method of preventing them from being perceived is to veil them over with phrases of Scripture" (Ibid, paragraph 8).

"We, on the other hand, (in contrast to the Arians. LWM), very confidently prove the true catholic faith (Greek not capitalized. LWM) out of the holy scriptures ..." (Ibid, paragraph 9).

"Is it better to believe in these ridiculous paradoxes of the Arians, or in those doctrines which we both assert and can prove out of holy scripture?" (Ibid, paragraph 10).

"Besides, there is no foundation for such doctrines in holy scripture. As has been shown before, and as shall be shown again, holy scripture gives them no warrant at all. The consequence is that the parent and originator of such abominations, the devil himself, has schooled them in his folly . . ." (Ibid, paragraph 10).

From the foregoing quotations, it can be easily shown that Athanasius respected the Scriptures, that he respected the name "Christian," and indicated that anything found outside the Holy Scriptures came from Satan. If all religious people would agree on this principle, religious divisions would come to an end.

"But in vain do they worship me, teaching for doctrines precepts of men" (Matthew 15:9, **Confraternity Version**). Even a Roman Catholic version of the New Testament condemns religious beliefs and practices originated by men rather than from God.

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The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

Jeff Wasson, Pensacola, Fla.—On March 30 Connie W. Adams of the Pine Hills church in Orlando, Florida will begin a meeting with the Myrtle Grove church of Christ here to last for one week. All in this area are invited to attend.

Wiley Adams, Newport, N.C.—We have been here in Newport, N.C. since last July, having come from Fairmont, W.Va. where we completed five years work. This is our second time with these good brethren, as we worked here right after finishing Florida College. Three were baptized here in February.

C. L. McLean, Savannah, Ga.—In the last four services of the church here at Garden City there have been thirty confessions of wrongs and one baptized this year. We begin a meeting with J. W. Evans March 8-15. The brethren are working harder than ever before for the meeting. We think this may be the best meeting in the history of the church here."

A. B. McKee, Atmore, Alabama—The church here met for the first time on Wednesday night, October 31, 1962 with 52 present. We had formerly been members of the church in Atmore, Alabama, but we were forced to either leave or join the ranks of digression. The East Hills church in Pensacola, Florida assisted us liberally in the erection of a meeting house. At present the churches at Midfield in Birmingham, Alabama; Saraland, Alabama; East Hill in Pensacola, Florida are assisting with my support. Gardner Hall, Horace Huggins, Claude Wilsford, Frank Timmerman, Bill Hall, and Lynn Headrick have contributed to our progress by preaching for us in various meetings. The work is growing. Since October, 1963 we have baptized five adults. The last two were baptized February 9. Already our Father has blessed us beyond all our expectations. We face the future full of hope. The meeting house is located 2 miles north of Walnut Hill, Florida, on highway 164. Radio time here is reasonable and we believe it would help the cause here. If anyone who reads this can help finance a radio program, please contact us.

Robert Jackson of Nashville, Tennessee was in a meeting with the Henderson Boulevard church in Tampa, Florida, March 15-20. Everett Mann is presently the preacher at Henderson Boulevard . . . James R. Cope was in a gospel meeting at Largo, Florida, March 15-22. Lee Gunter is now preaching regularly at Largo.

Wallace H. Little, Mesa, Arizona—Brother Gene Warman, who preaches regularly for the Rantoul, Illinois church, was with us in a gospel meeting from March 1 through 10, 1964. Because our own facilities were inadequate, the meeting was held in a rented building at East 2nd Avenue and Home in Mesa. Our local contact is 969-5658.

H. E. Phillips, Forest Hills, Tampa, Fla.—Hoyt H. Houchen, of Abilene, Texas, concluded one of the finest gospel meetings we have had in Tampa Sunday night, March 8th. Brother Houchen was faithful to the word and fearlessly preached the word to good audiences each night. The church was strengthened by his lessons. A large number of visitors were present from surrounding areas. Our next meeting will be in the fall with Luther G. Roberts of Salem, Oregon.

James P. Miller, Seminole, Tampa Fla.—I will preach in a meeting at the North Miami congregation, March 15-22. A feature of the series will be a study in I and II Peter under the heading: "The Christian Under Fire." Bobby Thompson is the evangelist with the North Miami church.

The second Lord's day in April (12th) will be the beginning date for a meeting with the Downtown church in Lawrenceburg, Tennessee. Hershel Patton preaches for this great old congregation. The meeting will close April 19th. I have recently preached in meetings in Jacksonville, Florida and in Tampa at the University church.

RADIO PROGRAMS

The following programs, all conducted by faithful brethren, may be heard by many of our readers in Arkansas. If you are within reach of any of these programs, we urge you to listen.

City	Station	Time	Speaker
Little Rock, Ark.	KVLC	Sun., 8:00 a.m.	Eugene Britnell
Pine Bluff, Ark.	KCLA	M.-Sat, 10:15 a.m.	Leonard Tyler
Rogers, Ark.	KAMO	Sun., 9:00 a.m.	Victor H. Sellers
Fort Smith, Ark.	KEPW	Sun., 8:30 a.m.	Gene Frost
Conway, Ark.	KCON	Sun., 9:00 a.m.	H. E. Sharp
Trumann, Ark.	KTMN	Sun., 8:15 a.m.	David Lawrence
Searcy, Ark.	KWCB	Sun., 8:30 a.m.	Guthrie Dean
Paragould, Ark.	KDRS	Sun., 8:00 a.m.	Hollis Creel
Camden, Ark.	KAMD	Sat., 8:00 a.m.	Charles E. Beaty
Morrilton, Ark.	KVOM	Sun., 8:15 a.m.	Elton Roe
Newport, Ark.	KNBY	Sun., 8:30 a.m.	Raymond Harville
Harrison, Ark.	KHOZ	Sun., 8:00 a.m.	Billy Moore, Hayden Mahan, and John Dillard
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A FAITHFUL CHURCH IN THE D.C. AREA

J. W. Evans, Port Arthur, Texas

There is a group of faithful brethren in the area of our Nation's Capitol. A congregation of about 20 members meet for Sunday morning services and Wednesday night services in the Cafeteria Building of Bethesda Chevy Chase High School, 4301 East-West Highway, Bethesda, Md. This is just outside the District of Columbia. Please not this address and pass it on to anyone you think interested. For any further information or contact write: G. K. Ellis, 26704 Haney Ave., Damascus, Md., or L/C Albert P. Lovelady, 116 Sharon Chapel Road, Alexandria, Virginia.

IS IT RIGHT TO HAVE DEBATES?

Earl Fly, Orlando, Florida

Many people honestly think it is wrong to have religious debates. They say they do not accomplish, any good, will bring ill feelings, divisions, hardening of hearts, and therefore should not be conducted. Their opinion is based on man's wisdom, not God's word. He who says debates are wrong, undesirable and do not accomplish good, manifests a lack of Bible knowledge and needs to be instructed in the way of the Lord more perfectly.

Others do not believe in debating for the same reason a mulley cow does not believe in a hooking contest! Many who previously debated decided • they did not accomplish any good for their cause. The denominations long ago made this decision and quit debating. The Christian Church in yesteryear did likewise regarding the Missionary Society and instruments of music in worship. Some brethren today have seen the "handwriting on the wall" and will no longer attempt to defend their innovations in the church, such as Benevolent Societies, Evangelistic Societies, Church Entertainment, Church support of Colleges, et cetera. It is becoming increasingly difficult to find one who will attempt to publicly defend these innovations. Most of the champion debaters of the past who still advocate these things have retreated from the polemic platform and are fading into the background.

DEBATES ARE SCRIPTURAL

The word "debate" means "to dispute; hence, to discuss or examine a question by considering arguments on both sides; to contend for." (Webster). As we shall see, this debating is approved by God. To refute an anticipated objection, we point out that the word "debates" (condemned in Rom. 1:29; 2 Cor. 12:20 — King James Version) is translated "strife" in the American Standard Version. These verses are sometimes misused to oppose scriptural debating.

"Debate thy cause with thy neighbor..." (Prov. 25:9). We must "earnestly contend for the faith." (Jude 3). To contend is "to strive in opposition; to compete; to argue." (Webster). We must try the spirits (prophets), publicly or privately, to see whether they are of God, "because many false prophets are gone out into the world." (1 John 4:1). The Ephesian Christians tried those who said they were apostles and "found them liars." (Rev. 2:2). They did this because they could not "bear them which are evil." They were commended by the Lord.

The apostle Paul was "set for the defence of the gospel." (Phil. 1:17). He debated false teachers at Antioch when they taught that Moses' law of circumcision was essential to salvation. (Gal. 2:4-5; Acts 15:12). The question was later raised at Jerusalem and there was "much disputing." (Acts 15:5-7). The apostles and elders were involved in it. (Verses 2-6). They did not ignore the matter; they disputed with the false teachers. After the dispute the apostles and elders and brethren wrote to the Antioch Christians saying, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we give no such commandment." (Verses 23-24). The false teachers may not have been converted but they were exposed and Christians were warned, hence good was done.

In Acts 17:16-17, when Paul saw that Athens was "wholly given to idolatry" he disputed (1) "in the synagogue with the Jews," (2) "with the devout persons," and (3) "in the market daily with them that met with him." Most, if not all, of this disputing (debating) was public.

At Ephesus the apostle Paul disputed boldly for three

months in the synagogue (a long session!). (Acts 19:8). As a result *many were hardened, believed not, and "spake evil"* of God's way. (Verse 9). But these unfavorable results did not stop Paul; he did not conclude that "debates don't do any good." He departed from them after three months and "separated the disciples" from the unbelievers. (Verse 9). *He deliberately caused a division.* No doubt many today would denounce him as a troubler, an agitator, a church-splitter. Paul then continued to dispute daily in the school of Tyrannus for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Verses 9-10). Hence, though many were hardened by the earlier debate, much good was done. The people were given an opportunity to consider the difference between truth and error, the disciples were separated from those who were hardened, and all Asia heard the word of God.

In Acts, chapter 6, we read of Stephen, "a man full of faith and of the Holy Ghost," who engaged in disputing with certain ones of the Libertines' synagogue, Cyrenians, Alexandrians, and those of Cilicia and Asia. (Verse 9). "They were not able to resist the wisdom and the spirit by which he spake." (Verse 10). "Then they suborned men" to misrepresent Stephen. (Verse 11). "And they *STIRRED UP the people, and the elders, and the scribes,* and came upon him, and caught him, and brought him to the council, and set up false witnesses" to further misrepresent him. (Verses 12-14). Stephen then defended the truth in the speech recorded in Acts 7, and in conclusion he said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." (Verses 51-53). Some today no doubt would criticize Stephen's plainness of speech and accuse him of not having the right attitude or spirit, in view of the fact that is charge of murder against his audience and their fathers caused them to be "cut to the heart, and they gnashed on him with their teeth." (Verse 54). When Stephen affirmed God was with him by saying, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Verse 56), his audience "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Verses 57-58).

If we had a debate like that today with the same results, many (including some brethren) would forever oppose and prohibit if possible any future debates, saying, "Stephen's debate proves they don't do any good." But many God-approved public debates occurred after this one. All of Paul's debates were conducted later. Certainly God's debaters must conduct themselves as Christians always while plainly, boldly and forcefully exposing error and the teachers thereof. But ungodly conduct in angry, riotous action by the opponent and/or the audience *does not make debating wrong or undesirable.*

DO DEBATES DO ANY GOOD?

One could as reasonably ask, does *preaching* do any good? Whether preaching or debating we are doing good, even if we see no immediate conversions, because we are obeying God's instruction to "contend earnestly for the faith." (Jude 3). It is our God-given responsibility to expose error and present truth, in order that the people might have opportunity to consider the difference. While some may be hardened, others may be converted to Christ. As the same sun hardens clay and softens wax, so the same truth hardens some hearts and softens others. But the hardening of some in no way militates against preaching or debating.

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CONCLUSION

Debating is honorable in the sight of man and God. Debates in every field are endorsed the world over. Religious debates were conducted by God's servants throughout the Bible with God's approval. It is not only scripturally *right* to debate, it is scripturally *wrong* to oppose such. To oppose debating is to oppose God; to criticize the practice is to criticize the apostle Paul, Stephen and others who were the servants of God.

We must "prove all things." (1 Thess. 5:21; Eph. 5:10). Those who follow Christ have no fear of open investigation of doctrines and practices through debates. Neither do those who may be in error but *desire* to be right, for if they are wrong they want to know it. Those who love and advocate error will no doubt continue to debate that it is wrong to debate. But those who love and desire the truth will continue to endorse debating, and will challenge error on every hand to submit itself to examination in the light of the Bible through honorable controversy. *Brother, where do you stand?*

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