

# 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.

VOLUME IX

FEBRUARY, 1968

NUMBER 2

## THE VINE AND THE BRANCHES

Connie W. Adams, Akron, Ohio

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

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

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

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

places in Christ" (Eph. 1:3). No fruit can be borne unto God unless the one bearing it is in Christ. Such attempts at fruit bearing must be lawful else the Lord will say to those who have worked "iniquity" (lawlessness), "depart from me" (Matt. 7:21-23).

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

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

**How** does one become a branch, attached to Christ? No fruit can be borne unless one "abides" in Christ (verse 4). In verse 3 Jesus said "now ye are clean through the word which I have spoken unto you." This was addressed to the apostles and had to do with their service in the kingdom. Judas was a branch which did not bear fruit and Peter said he took his life that he might go to "his own place" (Acts 1:25), that is, the place for withered branches, gathered to be burned. And yet while Jesus addressed this to the apostles, in it he sets forth a general principle regarding bearing fruit which God will accept. He spoke of "every branch in me" in verse 1 and then in verse 6 said "if a man abide not in me." From this general principle of abiding in Christ in order to bear fruit unto God, he made his special application to them. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (verse 8).

One *now comes into Christ*, and thus becomes a branch when he obeys from the heart the gospel (Rom. 6:17-18). He is baptized "into Christ" and thus is said to "put on Christ." One who has never

put on Christ cannot be "in Christ" and not being in Christ, cannot bear fruit unto God. Many seek to do good works who are not in the vine. Jesus said a branch cannot bear fruit "of itself, except it abide in the vine (verse 4). One must now be married unto Christ that he should "bring forth fruit unto God" (Rom. 7:4).

4. Bearing fruit is essential to remaining connected unto Christ and thus unto the Father. God's people have been redeemed from all iniquity that they might be "a peculiar people, zealous of good works" (Titus 2:14). Such are to be "careful to maintain good works" and to learn to "maintain good works for necessary uses, that they be not unfruitful" (Titus 3:8,14). Such are to supply in their faith the virtues or graces which will enable them to make their calling and election sure and which will hinder them from falling (being purged as an unfruitful branch) (2 Pet. 1:5-11). Jesus spoke of the need for pruning a vine of the dead and fruitless branches. It is the persuasion of this writer that there are all too many fruitless branches now which clutter the vine, and cut back the productivity of those which do bear some fruit.

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

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

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

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

— 303 Selden Ave.

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EDITORIAL

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LETTERS TO THE EDITOR

1022 Feltis Rd.  
January 3, 1968  
Temperance, Mich. 48182

Dear Erring Brothers:

I got your magazine this A.M. and every time I get one makes me want to write and tell you what the Bible says. I hope & pray you come to the knowledge of the truth, you are leading people astray and will be lost your self unless you repent.

I have been in the church 52 yrs. and try to study every day. The Bible teaches me in Cor. 10:31 whatsoever ye do do all to the glory of God. and Col. 3:17 says whatsoever ye do in word or deed, do all in the name of the Lord Jesus, that is the church. Another thing, I can't support things out side the church and give to the church, and it is very plain to me that all of us, not just one, or two, are to do good works Through the church we can all have a part.

I read some things in your paper that make me think the church is being torn asunder by you. O

course I have faith that the true church will always stand, but some weak ones will go astray. Me being a Tennessean, a grand-father that was a minister of the gospel & my dear old dad was a devout elder, I am from Cookeville, the church is strong there, but a few have gone astray, as you. Please study in reverence, not just for arguments sake. In Christian love—

Parizetto Wood  
1022 Feltis Road  
Temperance, Mich. 48181

Will you please put this article in your paper along with the other letters. I'll be looking for it. Thank you.

I am happy to publish the above letter as the lady requested. I have reproduced it in full and exactly as I received it without any changes at all. I am also glad that the paper makes her want to write and tell me what the Bible says. I am disappointed, however, that she did not do that. Only two passages are given, neither of which speaks against anything I have ever written in this paper or anywhere else. These two passages have to do with giving glory to God in what we do and to do all in the name of the Lord. I would like to know where I have ever even inferred that I this should not be done. This is the very thing I have urged men and women to do. I see nothing of which I should repent by the quoting of these two verses.

This lady says she has been in the church 52 years, had a grandfather who was a minister of the gospel, a father who was a devout elder, and came from Tennessee. This is fine, but what does this have to do with proving that one is right religiously? And how does all this prove me wrong and in need of repentance? I could say about the same thing of myself, except that I have not been in the church 52 years, but how would this qualify me to be a teacher of the word of God?

She says she cannot support things outside the church and give to the church. Well, if she cannot give to things outside the church, can the church support things outside the church? The advocates of church-supported orphanages claim that they are not a part of the church and are separate institutions from the church that the church should support. They also claim that the church can do what the individual can do. Perhaps this lady can help some of these people by showing them that they cannot support things outside the church.

She further says that all of us, not just one or two, are to do good works, and through the church we can all have a part. Is a hospital a "good work"? Can the church support a hospital in doing "good works"? Is educating the young a "good work"? Can the church support a college or grade school in doing "good works"? Is the Red Cross doing a "good work"? Can the church support the Red Cross in doing "good works"? If not, why?

"Good work" which we are to do will not glorify God and are not in the name of the Lord (in reference to the two passages given in this letter) unless they are authorized in the word of God. "For we are his workmanship, created in Christ Jesus unto **good works**, which **God hath before ordained** that we should walk in them" (Eph. 2:10). Nothing is a good

work to be done by the Lord's body unless it is ordained by God that we should walk in it. What men think up and classify as a good work is not "good works" as defined by the word of God, and God is not glorified in doing them.

I am glad to get this letter, but I know absolutely nothing about my sins of which she tells me I should repent. She simply charges me with leading people astray and tearing the church asunder, but does not give even a hint of what it is that I am teaching that leads people astray and tears the church asunder. I must wait until my sins are pointed out by the word of God before I can repent.

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## PRESCRIPTIONS from the Great Physician— Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

### HEALTH PROBLEMS OF OUR TIME

The causes of death in the United States have changed dramatically during the last 50-60 years. In 1900 the three leading causes of death were influenza and pneumonia, tuberculosis and gastroenteritis in that order. These are all infectious diseases whose deadliness was really a combination of low resistance on the part of the patient and a lack of adequate treatment as far as the physician was concerned. The rigors of the environment contributed greatly to the illness and death caused by these infectious agents. The physician was without the powerful drugs so common today and yet so appreciated they are referred to as "miracle" drugs. It has been said that Calvin Coolidge's son would have been cured by less than \$.25 worth of sulfa drug.

Certainly the tuberculosis so rampant in Alexander Campbell's family would have been controlled by modern means. As a result of clean water and water-borne waste disposal systems gastroenteritis is now more inconvenient than deadly.

In 1961 only one (influenza and pneumonia) of these three remained in the top ten causes of death and it had dropped from first to sixth.

The first two causes of death are now diseases of the heart and malignant neoplasms (cancers) in that order. The third ranking cause which is "all accidents" is also of interest. These first two causes are of much concern to us at this time and have been the subject of much discussion. They are both classes of diseases, which are profoundly influenced by living habits.

It is felt that at the present time the United States is in the grip of epidemics of two diseases — coronary heart disease (cause of heart attacks) and lung cancer.

Lung cancer is now the most common cancer in American males while it remains rare in certain other countries. The most important factor in the increased occurrence of this disease has been identified as the smoking of cigarettes. Surely if cigarette smoking is a major contributor to disease and death it should be absent among the people of God. The day has long passed that one can reply, "I enjoy it and I don't believe it hurts you." It does hurt you and that is established beyond reasonable question.

This leaves only two explanations for one continuing to smoke. He can reason that he enjoys it and he doesn't worry about getting cancer. It must be said in reply that the body exists for the service of God and we must guard against any injurious practice. Our body is not ours to indulge as we please, but

ours only in the sense we have the use of it in the Lord's service.

The other explanation is "that I wish I could quit, but I just can't." This is an admission of unfaithfulness. It is a declaration that the pleasures and appetites of the flesh rule the mind and body. Now one exists for the body rather than the body existing for higher purposes. Solomon wrote "he that ruleth his spirit is better than he that taketh a city" (Prov. 16:32). Self-control is a necessary characteristic of the Christian and stressed to us in many places. I Cor. 9:25 — And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage. Paul reasoned with Felix about God's way, the necessity of being able to control ourselves and the judgment to come. Peter admonishes us to add self-control as a requirement for being fruitful.

The child of God should have no difficulty in quitting any habit shown to be detrimental to his physical well-being.

### Comments to the Editors

"May the Lord continue to bless you and your efforts." — Al Watkins, Pensacola, Fla.

"I have enjoyed so very much receiving the paper the past year and am looking forward to the new features in the 1968 paper. I appreciate the effort you brethren are putting forth to fight error both in and out of the church. May the Lord crown your efforts with success as long as you walk in 'the old paths.'" — David Smitherman, Groves, Texas.

"Yours is a timely and much needed work and we pray for your continued efforts in presenting the Truth." — Mr. & Mrs. C. E. Bailey, Miami, Fla.

"We here in Evansville read and cherish your paper and hope and pray for a long life for you both so that these fine articles may continue to be brought to our attention for instruction and admonishing purposes." — Bill Johnson, Evansville, Ind.

"We have enjoyed Searching The Scriptures for the past few years. We feel that much good is being done in teaching the truth." — Giles M. Painter, Salisbury, N. C.

"We appreciate the work and effort put forth by you two brethren for the fine paper." — Woodrow Newton, Jasper, Tenn.

"We enjoy your paper very much." — Mrs. Wade Ray, Homeworth, Ohio.

"Thanks for continuing to send the paper. I still believe it to be the best." — L. L. Stout, Oxnard, Calif.

"Please renew Searching The Scriptures. We always love to read it and look forward to the time it will come." — Mrs. Ellis Garland, Knoxville, Tenn.

"I am enjoying the magazine very much." — W. J. Johnston, Tampa, Fla.

"My husband has been taking Searching The Scriptures for several years and truly enjoyed reading it. He could hardly wait for it to come each month ... Please renew his subscription to my name." — Mrs.

Leona Linn, Orlando, Fla.

"Searching The Scriptures has been a source of inspiration to me and a help to some others to whom I've talked. It is my sincere desire that you and brother Miller will have both length of days and continued desire to be used of the Lord in every good work."—Harold V. Trimble, Blytheville, Ark.

"I still enjoy Searching The Scriptures so much and I like it because it stays so close to the Bible."—Ida Holt, Lynn, Ark.

"Please send me Searching The Scriptures ... I have been reading back issues and realize I have for several years been missing a good paper."—Elmer L. Eubanks, Columbia, Mo.

"Some of us have enjoyed Searching The Scriptures in the past and others are just now having the pleasure of receiving the publication. Keep up the good work and may God bless the labor."—Herbert L. Hiser, Elyria, Ohio.

"Enjoy reading the paper very much."—Mrs. Evelyn Burwell, Redondo Beach, Calif.

"We enjoy your publication very much. Thank you."—Jerry D. Shuman, Raleigh, N. C.

"We both enjoy Searching The Scriptures very much. My husband always reads it to me while I am cooking for he says we both understand it better."—Frank and Jessie Terrell, Gainesville, Fla.

"I enjoy the paper very much and do not want to miss a single copy. The brethren are doing a very fine job in their columns."—Paul Curry, Wheelwright, Ky.

"I enjoy your magazine very much. Keep up the good work."—D. E. Harter, Sharon Center, Ohio.

"I like the paper Searching The Scriptures very much. I would not want to be without it."—Mrs. Jennie Hager, Asheville, N. C.

"We enjoy each copy of the paper and get much good from its teaching."—Walter Massey, Victoria, Texas.

"I believe that you and your staff are doing a very fine job of presenting Bible truth in Searching The Scriptures. I appreciate the quality of writing that characterizes this paper. May the Lord bless you in future efforts."—Lindy McDaniel, Baytown, Texas.

"Enjoy your paper thoroughly."—Lavinia V. Singletary, Orlando, Fla.

"I still enjoy Searching The Scriptures. Keep the good work going."—William C. Sexton, St. Joseph, Mo.

"Appreciate the paper . . . believe you will make it even better by the additional writers. I am looking forward to receiving it during the coming year."—R. L. Morrison, El Centro, Calif.

"May God bless you as you continue to teach the truth through your paper. We know you are doing a good work and we appreciate your efforts."—W. C. Sawyer, Louisville, Ky.

"I have been getting Searching The Scriptures for a little over a year. I have enjoyed reading every one of them. I'm sure the truth has been taught through this paper."—Albur James, Kansas City, Mo.

"Please renew Searching The Scriptures. It is a wonderful paper and I enjoy reading it very much."—Mrs. J. E. Parrish, Nashville, Tenn.



## I. A DEFINITION OF THE TERMS

### Continued from Last Month

But not only is "creative action" set forth by the words "make" or "made," but by phrases such as "when God commanded the earth to 'put forth grass, herbs and fruit trees (vs. 11) we are to understand this as referring to supernatural creation, even as God's command to the waters to swarm with swarms of living creatures, vs. 20, is explained in the following verse to mean that God created ("bara") EVERY LIVING CREATURE that moved wherewith the waters swarmed. For the sake of variety and fullness of expression different verbs are used to convey the concept of supernatural creation. The context makes it clear that these verbs are used synonymously THROUGHOUT the chapter, so that not only animal life and human life but also plant life were created by God in their appropriate days." See C. R. S. Annual, 1965, page 5. So by the WORD of God (Heb. 11:3; 2 Pet. 3:5) there came into being the **living** vegetable kingdom and marine **life** of the animal that previously did not exist. This came about at God's commands.

"CREATIVE" ACTIVITY CEASED. At the close of the "creative week" of six days God's CREATIVE activity was terminated; henceforth, everything was to come into existence through the process of natural laws and through the "seed" inherent in each (Gen. 1:11-12), just as God decreed. I suppose all evolutionists deny this and maintain that "creation" continues and is an active, present operation. They constantly use such terms as "present," "progressive," "continuous" and "current" to modify the term. As mentioned in my first article a biology professor said God "CREATES" the oak tree growing in your yard today just the same, and just as much, as he did the FIRST oak tree (if that be a Genesis "kind"). If words have any meaning, Gen. 2:1-3 teaches that God COMPLETED His CREATIVE work within those six days. "Thus the heavens and the earth were FINISHED, and ALL the hosts of them. And on the seventh day God ENDED His work which He had made; and He rested on the seventh day from ALL His work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from ALL His work which God created and made." (My Caps, PF) (See also Heb. 4:3-4).

Driver, in his "Hebrew Tenses" page 13, says the word "create" in the Hebrew is in the perfect tense but "is the equivalent of the Greek aorist, which denotes an action completed and finished at a definite moment in the past, fixed by the narrative." In his

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commentary on Genesis, he says (page 3), "the Hebrews knew this referred to an action in its completed state." Watts in his survey of Syntax in the Hebrew Old Testament says the perfect tense focuses attention on the conclusion and perfected character." And although in the LXX, or Greek translation of the Old Testament, the word "create" is not used in Gen. 1, yet in the Greek translation, cited above, the words "finished," "made," and "ceased" are used six times and ALL OF THE WORDS ARE IN THE "AORIST" TENSE. So God's labors, in creative activities, are ALL set forth by words in a Greek tense that means a one time, once for all completed transaction.

Then the basic FIRST law of Thermodynamics (I suppose accepted as a valid law by all men of science), proves this point. This is the Law of Conservation. It says MATTER AND ENERGY CANNOT BE CREATED. All matter and energy was completed at the origin of the Universe and during those six days of Creation. Such things can be converted today from solid to liquid to gas, yet nothing is gained or lost. So NOTHING is being "created" today. Scientists tell us that while the first law of Thermodynamics is in effect matter and energy CANNOT be created. But they also must say this law has been in operation since that period of "creative" activity ceased. The creation of the universe PRECEDED the first law of Thermodynamics; the creation of life PRECEDED the law of Biogenesis and a fully wound-up biophysical world PRECEDED the second law of Thermodynamics. (There is much material by many scientists to prove these points, such as a fine article by Professor Barnes in Creation Research Society Quarterly, Jan. 1966, page 5, also in "God Has Spoken" by A. O. Schnabel, a scientist with Boeing in Seattle, Wash.).

As we sum up the definition and meaning conveyed by "CREATION," set forth by both this word, sometimes by the term "made" and by several phrases in Gen. 1, we know different and distinct groups or "kinds" were brought into being by Divine fiat and Supernatural power and NOT by "natural processes." Each was brought into being full-grown, thus did not grow and develop from "seed" by "natural law" as all others have since that "creative" week. Each form or "kind" was given the power to multiply, reproduce its OWN "kind" (NOT ANOTHER "KIND") by "the seed" of each "kind," both plant and animal life, INCLUDING MAN. So I stress this point — Man, our chief interest, was a special and distinct creation. He did not come directly from the monkey or ape (or ANY OTHER lower form), neither did man and the ape "branch off" from a common ancestor of the past. He does not share common ancestry with ANY of them. He is not a "cousin" of the ape as many scientists (?) declare. Man did not evolve from anything else beneath himself; he did not come into being via the animal route and AT NO TIME was man anything but MAN — a HUMAN being, endowed with all the faculties (intelligent, rational, moral and spiritual) of the adequate First Cause — the God who created him. So, the "ARRIVAL" of the "fittest" was by Creation and not by ANY EVOLUTIONARY PROCESS.

(In next month's issue we will define and discuss the word "Evolution.")



EDGAR V. SRYGLEY, JR.

Edgar V. Srygley, Jr. was one of ten children, with three brothers and six sisters, all still living. He was born April 14, 1928 in Sheffield (Colbert County), Alabama. He graduated from Sheffield High School as salutatorian in 1945. He worked as part-time grocery clerk during his last two years in High School, and for Reynolds Aluminum during the summer of 1945. He worked for TVA as clerk and typist during the fall of 1946 and in 1947.

In 1947 he entered Freed-Hardeman College and graduated with AA degree as valedictorian in 1949. He entered David Lipscomb College in 1949 and received a BA degree, graduating as valedictorian in 1951. He began full time work as a gospel preacher in Americus, Georgia in the fall of 1951 to 1956. He joined the faculty of Florida College in September, 1956 where he taught freshman Bible, freshman English, and first-year Greek. He continues to the present as a member of the faculty of Florida College.

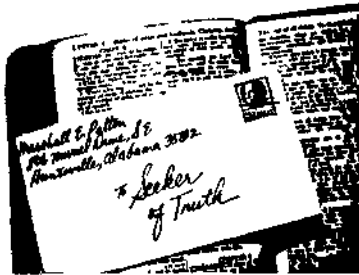
During the summers of 1958, 1959 and 1960 Edgar Srygley attended Harding College where he received his MA degree in 1960 with a 4.00 average. During the summers of 1961 and 1963 he did post-MA work at Harding College. In 1965 and 1966 he took first-year German at the University of Alabama.

From the very first issue of Searching The Scriptures brother Srygley consented to write a column on the meaning of New Testament Greek words. He has, with very few exceptions, provided an article for every issue of this paper. He has been faithful in contributing interesting and scholarly articles on the Greek text of the New Testament. In the past he contributed articles for Way of Salvation.

Edgar Srygley was married to Betty Ruth Freeman and to this union were born two girls, ages 16 and 12. He has been a real friend to me and a great encouragement in the publication of this Journal.

H. E. Phillips

## ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION** —Is it not true that Hebrews was written after the first covenant ended? If so, why does the writer speak of it as though it had not yet passed away, saying, "that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13)? - A.B.

**ANSWER** — In determining the meaning of this verse, as well as all others, we cannot emphasize too much the value of the context. In the preceding verses (Heb. 8:8-12) the writer quotes Jeremiah's prophecy (Jer. 31:31-34) in which God said "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:" (Heb. 8:8). In this prophecy the first and second covenants are contrasted. In such a contrast the very use of the word "new" in relation to the second covenant necessarily made the first old. This the Hebrew writer affirms in verse thirteen. The statement in question, however, does not relate **directly** to the old covenant, but is a **general** statement applicable to all things that are old. Note the generality of the statement: "Now that which decayeth and waxeth old is ready to vanish away." Whether it be a house, a garment, or an elderly person — soon that which is old must pass away.

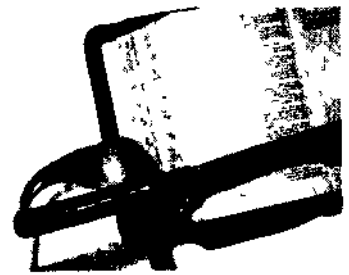
In the light of this general truth, acceptable to all, they should have anticipated the abrogation of the first covenant — its abolition (Col. 2:14; Heb. 10:9) should have been no surprise. What happened to it not only fulfilled Jeremiah's prophecy, but was also what happens to all things that are old.

The statement in question cannot apply to the old covenant **at the time** the Hebrew letter was written. The very first statement in the verse under study calls attention to **what was said** in Jeremiah's prophecy and to **what happened** to the first covenant by virtue of that statement — especially, the use of the word "new." It became "old," and thereafter was ready to vanish away — and did, when Jesus died on the cross (Col. 2:14).

The efforts of some to relate this statement to the whole of Judaism, some of which continued (the nation of Israel, the city of Jerusalem, the temple, etc.) until the destruction of Jerusalem A. D. 70 seems arbitrary to me. There is nothing in the context to warrant the assumption that these things were under construction. The old testament of Moses was under consideration; it was made old by Jeremiah's prophecy, and thereafter (like all things old) was ready to vanish away. When it passed away is determined from other passages.

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## Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

### THE CHRISTIAN IS A SOLDIER

It seems that many people have forgotten that the Christian is a soldier in the army of the living God. Because of this, we see too much weakness, compromise and spiritual cowardice among those who profess to be the people of God.

To be a good soldier of Jesus Christ, one must be militant and aggressive. The Christian must be fully armed, and ready at all times to attack the vicious and relentless forces of evil in a sinful world. This is not a carnal warfare, but rather a battle against "the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). Jesus would not allow his disciples to defend him with the carnal sword; neither is his kingdom to be built, extended or defended by warfare which is "according to the flesh."

### MILITARY TERMS

It is interesting to study the many military terms which are used in the New Testament in describing the duty of a Christian and his relationship to Christ. This, of course, is no accident. The analogy is true and meaningful. The lessons which are conveyed unto us by these terms are clear and forceful.

In II Timothy 2:3, the term "soldier" is used metaphorically of one who endures hardship in the cause of Christ. The term is also used to show the close relationship among those who have fellowship in the service of Christ. For example, "But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need" (Phil. 2:25). Paul also called Archippus a fellow-soldier (Philemon 2).

When Paul said "I am set for the defense of the gospel" (Phil. 1:16) we get a picture of a phalanx of soldiers with each one standing firmly in his place and refusing to be moved by the enemy. As such a soldier would stand with sword or gun in position ready for use, so Paul was always ready to wield the "sword of the Spirit" in the defense of Christ, his gospel and his church.

### ENTANGLING ALLIANCES

"No soldier on service entangleth himself in the affairs of this life: that he may please him who enrolled him as a soldier" (II Tim. 2:4). Oh, how we need this lesson in the church today! Many who claim to be Christians are "too busy" to serve the Master. Any person who cannot "seek first the kingdom of God" is truly too busy! Brethren often get

too involved in the things of this world. They need to submit to Christ and allow him to possess them that they may truly possess their possessions.

Can you imagine a soldier who has failed to appear at his post of duty at the proper time trying to explain to his commanding officer that he was too busy, or that it was too cold, or too far, or that company came in unexpectedly? If you know anything about military service, you cannot. And who ever heard of a soldier who was also farming, operating a store, or engaging in some other civilian employment with hours of work which conflicted with his military duties? He is expected to give his undivided time and attention to his duties as a soldier. To many of us, serving Christ is a side line or avocation, and we feel that we can do personal work, attend the services, and otherwise serve the Lord — if we are not tied up!

Certainly we are to make a living, but we must not become too entangled in earthly affairs to serve him who has enrolled us as soldiers. Some Christians can find a lot more time to devote to some lodge, club or party than to the Lord and his church. The captain of our salvation demands the first and best of our time and effort.

#### THE FIGHT OF FAITH

The Christian's life is a battle against sin and error and in defense of "the faith once for all delivered to the saints." Paul admonished Timothy to "fight the good fight of faith, lay hold on the life eternal..." (I Tim. 6:12). Many people are always fighting, but not the fight of faith. They fight imaginary evils and opponents, often just beating the air, and sometimes opposing that which they should be building up. To fight the fight of faith is to fight for the word of God, the source of faith. Later in this same verse, Paul reminded Timothy that he was called for this purpose. So is every Christian!

#### SUFFERING HARDSHIP

"Suffer hardship with me, as a good soldier of Christ Jesus" (II Tim. 2:3). The life of the Christian soldier is not easy. The Lord never promised that it would be. It is a life of hardship, self-denial, deprivation, sacrifice, endurance, and often alienation. The "good soldier" knows this, and is concerned only with the orders of the Captain of his salvation. He can't even value his life above duty. Christ and the early Christians did not. When Paul was warned of the dangers and hardships which would befall him in Jerusalem, he told the Ephesian elders, "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). What a wonderful attitude! That, my friend, is placing one's duty to Christ above everything on earth, and even life itself.

In his defense of the resurrection of the body and the immortality of man, Paul made this statement concerning his labors at Ephesus: "If after the manner of men I fought with beasts at Ephesus, what doth it profit me?" The allusion here is hardly to be taken literally. Paul had encountered furious opposition, like the rush of wild beasts. But the point is, he fought! I imagine that his enemies acted much

like those beast-like men who attacked Stephen and chewed on him like a pack of vicious dogs. It requires strong and determined effort to withstand such enemies of Christ. You don't expect spiritual weaklings to endure such hardship — any more than you would go bear hunting with a switch.

#### THE PIONEER SPIRIT

The preachers of the restoration movement recognized, perhaps better than we do today, what it meant to be a good soldier of Christ. They were firm and aggressive. The Arkansas *Gazette* recently carried a series on the history of the Baptist denomination in Little Rock. According to the report, after that denomination had been established here, Dr. Benjamin F. Hall and John T. Johnson came from Kentucky and held a series of meetings. As a result of their work, the Baptist Church didn't meet again for twenty-six years! Here are some quotations about their work, as taken from the old papers:

"The citizens, in general, manifested the greatest kindness and respect; and truth began to prevail a few days after our arrival. A feeble opposition set in from several quarters; but it was of little avail. The citizens of Little Rock were not to be deterred or dictated to. Like the noble Bereans, they examined, were convinced, and obeyed."

"When we heard them, the burden of their discourses was Immersion. They contended that it is the only scriptural mode of Baptism — that it is for the remission of sins, and that one's sins are not pardoned until immersed. They contended furthermore that there is no abstract operation of the Spirit, that it operates alone through the word or scriptures (that was before some of our college professors learned otherwise, E.B.) — and that they are right, all others wrong; and they exhort all denominations to abandon their churches, and unite with them."

In 1845, John T. Johnson and R. C. Ricketts held a series of meetings which lasted for 26 days, and they converted 95 people. During the meeting, the paper carried this report:

"Such a Revival we have never had among us; upwards to fifty new members have joined them, comprising many of the most worthy and respectable citizens of our place.

"Several of them, though belonging to other denominations, and esteemed steadfast members thereof, have been brought to acknowledge that they were 'wrong' and that they have found 'the better way.'

"The rite of baptism by immersion has been administered every other day, for the last week, by Elder Ricketts, in the Arkansas river, while crowds of people stood on the banks as witnesses. Their zeal is in no wise abated, for we understand they mean to continue their labors here eight or ten days longer."

My friend, those brethren were faithful soldiers of Christ, and we can see in their labors the results of the skillful and uncompromising use of the sword of the Spirit. God grant that there may be a revival of that disposition among us, and that we as soldiers of Christ may unsheath the spiritual sword and do battle against sin and unrighteousness.



## THEOPHILUS



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Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

## WORD STUDIES in the Hebrew Old Testament

### WASHINGS

The English verb, 'to wash,' deserves attention because of the fact that both Hebrew and Greek give three renderings, each having its own distinct characteristics. The passage where these distinctions are clearly seen is Leviticus 15:11-12: "And whomsoever he that hath the issue toucheth, without having **rinsed** his hands in water, he shall **wash** his clothes, and **bathe** himself in water, and be unclean until the even." (Am. St. Ver.)

The first word, **shathaph**, is translated 'to rinse.' Brown, Driver, & Briggs define it: "overflow, rinse or wash off" (Heb. & Eng. Lexicon, p. 1009). It refers to a pouring out, gushing flow, or thorough washing of a part of the body such as the hands, feet, face, etc.

The last word, **rachats**, by contrast, is translated 'to bathe.' Brown, Driver, & Briggs give the meaning as "wash, wash off or away, bath" (p. 934). Both of the above words are used with reference to the body. **Shathaph** is used in reference to washing a part of the body and **rachats** to the whole of the body.

**Cabas** is used of washing inanimate objects, as distinguished from living objects or persons. Brown, Driver, & Briggs give as the meaning 'wash garments (by treading)' (p. 460).

In the LXX, the three Greek words have the same distinction. **Louo** and **nipto** (**rachats** and **shathaph**, respectively) are used of persons, while **pluno** is used of things, especially of garments (of Liddell & Scott). Thayer agrees with the meaning of these words as they are used in the New Testament, (of p. 383).

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## THE NEWS LETTER REPORTS

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

### HOGLAND-BARR DEBATE

On March 25, 26 and 28, 29, Ward Hogland, of the Walnut Street church, here in Greenville, Texas will meet Mr. Vernon L. Barr, of Dallas in public debate. Mr. Barr is brought to Greenville by the Emmanuel Baptist Church of this city. The first two nights will be devoted to a study of the **Plan of Salvation**. The last two nights will be given to the **Apostasy** question. Both of these men are well experienced in the field of polemics. It has been our desire, as elders, to hear brother Hogland in a debate, but his work in this field has been away from Greenville in the six years he has been with us. Due to the fact that our building will seat many more than the Baptist building, all sessions will be conducted here. Sessions will begin at 7:30 each night. Many motels are available in this city for those who would like to attend. This should be a great debate and we welcome you to come. Why not plan your vacation at this time?

Elders, Walnut Street church

Pat Gantt  
Roy Luttrell  
Cecil Owens  
C. E. Luttrell

**Dearl R. Hooten**, 1720 N. 22, Pasco, Wash. — The past 14 months of labor with the church in Pasco, Washington has been a very busy but enjoyable one. The work here is a result of brother **Thirston Kimbrell** (now in Bremerton, Wash.) preaching in opposition to the current innovations. As yet we are not able to meet all our financial obligations and the churches in Yakima, Washington and Cottage Grove, Oregon are assisting me to this end. The church meets at 3221 W. Court at Pasco. If the readers of this journal would like for me to contact a friend or relative in this area I would be happy to do so.

**Larry A. Bunch**, Lawton, Okla. — I moved to Lawton during the holidays from Palmetto, Florida to work with this fine group of Christians. I had been in Florida for almost two years and had moved there from Louisville, Kentucky where I worked with the Shively congregation for one year. My home is Lone, Oklahoma and it was from there that I moved to Kentucky.

The church in Lawton consists of about eight families with an attendance of about 25. The brethren here have been meeting for three years with Joe Watson (1535 N. 43) doing the preaching. Lawton is the third largest city in Oklahoma (70,000) and there are at least 6 liberal churches here. My support now totals \$200.00 monthly and I need more. I am married and have four children. Any church interested in helping in this work, please contact me at 1911 Glenn, Lawton, Oklahoma 73501. Additional information may be obtained by writing Joe Watson or the elders of the church in Palmetto, Fla. 33561.

**Elvis Bozarth**, 3679 W. Grand Ave., Chicago, Ill. 60651 — I have notified the Grand Avenue church that I will move during the summer at the end of my fourth year. Preachers interested in moving here may write to the above address. The church is at peace and the members are congenial and easy to get along with. My plans are incomplete.

**Donald R. Givens**, Novato, Calif. — If you have relatives or friends stationed at Hamilton A.F.B., please send us their name and mailing address and we will be happy to contact them. The church meets at 807 Grant Avenue in Novato. We are a small congregation with some 30 members. We have recently purchased an acre of land on which we hope to build a new building sometime in the future, the Lord willing. Property is very expensive here (we had to pay \$15,000. plus interest for one acre). Our contributions are good for the small membership. We average \$230. to \$240. per week. Worship with us when you are in the San Francisco bay area.

**Ernest A. Finley**, 718 Lambuth Lane, Deer Park, Texas (located in Southeast Houston metropolitan area) — In March, 1967, a new congregation began meeting in Deer Park, Texas at Carpenter Elementary School, the greater part of the congregation being made up of former members of the Red Bluff congregation in Pasadena. The beginning of the new work was necessitated by the fact that the Red Bluff church had outgrown its facilities.

I began working with the new congregation, known as College Park church of Christ, last June, after three years pleasant association with the church at West Columbia. Property is being bought in a central location in what will be the residential section of Deer Park as it continues to grow. We hope to have the property paid for by the end of this year if not before, after which we shall begin construction of our much needed building. Membership presently numbers slightly under a hundred and is made up largely of middle-age or younger couples and their children. There is a great deal of potential in the membership of this congregation. When you are in the Houston area, worship with us. Sunday worship is at 10:00 a.m. and 6:30 p.m. and Wednesday Bible study at 7:00 p.m.

**Leo Rogol**, 2410 S.W. 14th St., Miami, Fla.— Brother **Stanley J. Lovett**, gospel preacher and editor of **The Preceptor Magazine**, held a gospel meeting for the Southwest church of Christ from December 12th through the 17th. The lessons were excellent and well received by those who attended. We were especially encouraged by the presence of a good number of visitors from the various congregations of Miami. They were most faithful in attendance and lent us much encouragement in this effort of proclaiming the gospel of Christ. We wish to express

our sincere appreciation to all those who came to our meeting.

**Fred A. Shewmaker**, Wilmington, Ohio — Back in August I began work with the church in Wilmington, Ohio. With our coming the membership became 29. One has been baptized and we now are 30 in number. Brother Vic McCormick was with us for a gospel meeting November 27 through December 3, 1967. Attendance was good and the preaching excellent.

If anyone knows of military men who are stationed in our area or who are being transferred to this area we would be glad to contact them if you will send us as much information as you can to help us locate them. Wilmington is located about 50 miles northeast of Cincinnati and about 35 miles southeast of Dayton. Invite all who are traveling in our area to stop and tucky Avenue at "B" Street.

**W. A. Smith**, Route 3, Box 4, Plant City, Fla 33566 — The church in Plant City, Florida would like to contact some gospel preacher who would be interested in moving here to labor with us. Contact me at the above address or call: 752-4668.

**Larry A. Bunch**, Lawton, Okla. (recently from Palmetto, Florida) — The church in Palmetto, Florida would like to contact some gospel preacher to move there and work with them. Contact any one of the elders: **Verl Fielding**, 1315 4th St., Palmetto, Fla.; **Arlin Wilsher**, Route 1, Box 78, Palmetto, Fla.; **C. D. Cannon, Sr.**, Route 1, Box 139, Palmetto, Fla. This is a faithful church.

**Harold Stang, Jr.**, Lutz, Fla. — Brother **Tom Hicke** has been engaged as the preacher for the Lutz Church of Christ after the first of the year and as soon as his responsibility has been fulfilled in St. Petersburg, Fla. I am moving to Jacksonville, Florida the first of January to work with the church in Marietta.

#### LOST NOTES WANTED

Some time ago I loaned my copy of Franklin T. Puckett's debate notes on Instrumental Music to some preacher. I do not remember now who got them but I really need them back. If anyone reading this has these notes, please return them to me right away and I will try and not hold it against him and promise not to tell on him too widely.

Connie W. Adams 303  
Selden Ave., Akron,  
Ohio 44301

**Albert M. Mitchell**, Tucumcari, New Mexico — The church of Christ in Tucumcari, New Mexico will need the services of a full time preacher to begin work soon after June 1. At that time brother **A. O. Raney** will be moving to Arkansas to commence a work long envisioned by him whereby he will support his family by secular work and yet be available to preach for small congregations not able to support a full time preacher.

The church in Tucumcari consists of about 60 active members with average attendance of about 100. Our building is modern and will seat 250 to 300 persons. A modern three bedroom house is provided to the preacher. Tucumcari is a city of approximately 9,000 population. Correspondence may be addressed to: Elders, church of Christ, P. O. Box 43, Tucumcari, New Mexico 88401.

**Irven Lee**, Hartselle, Alabama — After almost five years at Jasper, Alabama, I am moving to Hartselle, Alabama to work with the Westview church. My new address will be P. O. Box 866, Hartselle, Alabama 35640.

There are a few little firmly established churches in the Jasper area that are dedicated to the safe way. Good men preach in these communities. I do not know how Gus Nichols could have done more with the tongue against these churches than he has done, but he has not been able to prevent their starting and growing. The future will be brighter.

**James L. Denison**, Box 481, High Springs, Fla. 32643 — On January 24 and 25 brother **Luther Blackmon** of Bedford, Ohio, preached on "Evolution and the Bible" at the Santa Fe Hills congregation. I conducted three meetings in 1967 as follows: Santa Fe Hills, Alachua, Fla.; congregation at Marietta, Fla.; Center Hill near High Springs, Fla. My next meeting is scheduled for April 21-28 at Mayo, Fla.

**W. C. Hinton, Sr.**, Tampa, Fla — If interested in full-time ministry, please contact the Elders, Henderson Blvd. church of Christ, 3402 Henderson Blvd., Tampa, Florida 33609.

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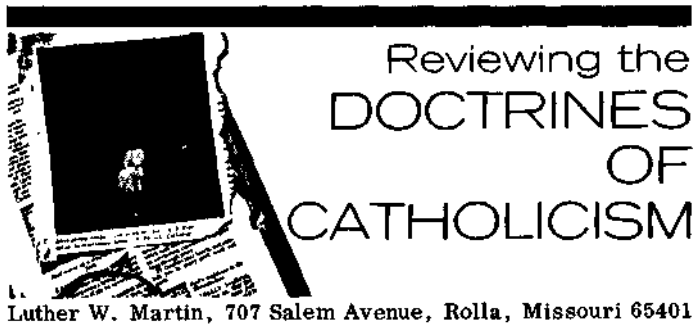
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### "BUTTON, BUTTON, WHO'S GOT THE BUTTON?"

The quotation from an old parlor game, that serves as the title for this article, describes rather well the state of the Roman papacy, in the early 15th century.

On March 25, 1409, the Council of Pisa was convened for the specific purpose of trying to settle a great schism or division which had prevailed in the Roman Catholic Church for some three decades. At the beginning of the Council of Pisa, the Catholic Church was faced with trying to determine which of two prelates should be considered the real "Pope"! In other words, "Pope, Pope, who's got the Pope?"

As early as 1378, there were rival claimants to the Papal throne. Urban the 6th at Rome, and Clement the 7th at Avignon, France. Both Rome and Avignon had a succession of opposing pontiffs until well into the 1400's, and the Council of Pisa was designed to end the competition. The scheme was, that both the existing popes would be deposed by the Council, and then a new pope would be elected. The new one elected took the name of Alexander the 5th, being elected on June 16, 1409. However, the two previous popes refused to submit to being deposed, thus resulting in a total of THREE popes being in office simultaneously. They were: Alexander V, Benedict XIII, and Gregory XII. This was the papal situation when Alexander's reign of slightly more than ten months, was ended by poison purportedly administered by his physician, Daniel of Saint Sophia.

#### ENTER, JOHN XXIII (THE FIRST ONE)

Only recently, the Roman Church had a Pope who took the name of John XXIII. However there was a John XXIII, who succeeded Alexander the 5th. The first John the 23rd was allegedly the 212th Roman Pope, but he was opposed by Benedict and Gregory, listed above. John the 23rd ascended the Papal throne on May 7th, 1410. John opened the Council of Constance on November 5, 1414. This is one of the councils of the Catholic Church that is recognized as an ecumenical council. John presided over the first two sessions of the Council of Constance. It had a total of 45 sessions. During the second session over which he presided, John XXIII swore to renounce his pontificate if Gregory XII (Angelo Corario), and Benedict XIII (Peter de Luna), would do the same. In fact, John in the presence of the Council went through the motions of renouncing his throne, but he later refused to sign the documents which would legally divest him of his high office. Finally, on May 25, 1415, the Council of Constance deprived Pope John the 23rd of his office. Note please, that John the 23rd had con-

vened the Council of Constance, yet later, that very Council deprived him of his papal office. Question: Which is supreme? The Pope or the Council?

John was later imprisoned and died on Dec. 22, 1417. It was during the Council of Constance which was convened by John XXIII, that John Huss was declared a heretic, and was executed.

#### CONCLUSION

Modern Roman Catholics today, state that the recent John XXIII was allowed that name, inasmuch as the first John XXIII was not truly a Pope. If such a claim is valid, then why was he permitted to reign as Pope for some five years? Why was he permitted to convene an Ecumenical Council, said Council of Constance still being recognized by the Roman Catholic Church? A Council at which a reformer, scholar, former priest, was put to death?

How can the modern Roman Catholic be sure that a present Pope, be he called Paul, John or Pius . . . will not someday be declared an "anti-pope" and "heretic"? Yes, at the moment that he is in office, he is to be obeyed as if his was the voice of God on Earth!!



#### THE POWER OF APOSTOLIC EXAMPLES No. 3

This is the third in a series of articles on this important subject. The first laid the foundation, pointing out that authority is established by approved examples. The second article was a review of an article written by Jim Bob Jarrell in the North American Christian. I want it made clear that this review is not a personal attack on brother Jarrell. I do not know him. It is a refutation of the doctrine he has espoused. I feel that this doctrine is not only dangerous to brother Jarrell but to anyone who might believe it. He denies that approved examples establish Bible authority (see last issue of Searching The Scriptures). He feels that many things now omitted would have to be used if apostolic examples are binding. In my last article I pointed out that brother Jarrell is confused about what an "approved example" really is. He has difficulty discerning between an "example" and an "approved example." I have insisted that many of the things he calls "approved examples" are merely "examples." In the last issue we completed five of his arguments, so we are now ready for number six.

In number six he tells us that the Lord's Supper will have to be observed at night if approved exam-

pies are binding. He gives as his scriptures — Matt. 26; Mk.: Lk. 22; I Cor. 11 and Acts 20 (see his complete article in last issue).

ANSWER: I want you to notice that no argument is made on the scriptures he gives. He states his position and then gives scriptures which he assumes backs up his affirmation. I deny that these scriptures teach what he claims. When Jesus instituted the Lord's Supper in Matthew twenty six, it was not in the church. It was not placed in the kingdom until after Pentecost in Acts two. The Lord instituted his supper on THURSDAY. If brother Jarrell feels we should observe the Lord's supper at NIGHT because it was NIGHT; I wonder why he doesn't feel we should eat it on THURSDAY because it was THURSDAY? His theory proves too much! The truth of the matter is that it was placed in the church later and observed on the first day of the week (Acts 20:7). Brother Jarrell, is evidently mixed up on Acts twenty. He thinks they observed the Lord's Supper in verse eleven instead of verse seven. I suppose he desires to regulate matters by Jewish time which would make the day end at sunset. He assumes that they did not meet until after the sun went down but the Bible does not say this! They came together on the first day of the week, but what hour of the day, we do not know. If they met before sunset, then brother Jarrell has them eating the Lord's Supper on Monday instead of Sunday. If he uses our method of calculating time, even if they had met after sunset, he has them eating the Lord's supper on Monday instead of Sunday, since the day would end at midnight. In verse eleven the Bible says, "When he therefore was come up again, and had broken bread." Notice only PAUL "HE" had broken bread. In verse seven the Bible says, "The disciples came together to break bread" which shows that these verses have NO connection in regard to the Lord's supper. Why not take the Bible for what it says? I believe the disciples did what they came together to do — eat the Lord's supper. In verse eleven we have a common meal and only PAUL is mentioned as eating. Brother Jarrell could not prove, to save his life that it was NIGHT when they ate the Lord's supper in Acts twenty. It is all assumption.

His next argument has to do with eating the Lord's supper in an upper room. He gives Luke 22 and Acts 20 as his proof text.

ANSWER: Since he gives Acts twenty again I wonder if brother Jarrell thinks we would have to meet on the third floor, since this is where the man was sitting when he fell out the window. Some houses only have two floors; I wonder if they would be scriptural. One might as well argue that all screens would have to be removed from the windows, so that someone could "fall out" as to argue for an upper room. Here again, brother Jarrell failed to read what was "written again" in regard to Bible worship. Jesus said, "Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Then he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father, seeketh such to worship him" (Jno. 4:21&23). Thus, Jesus insisted that the "place" had nothing to do with scriptural worship. It must be in spirit and truth.

His next argument has to do with eating the Lord's supper with a common meal. He gives Matt. 26; Mk. 14; Lk. 22; Acts 20 and I Cor. 11.

ANSWER: Since all the scriptures in the four gospels refer to the same incident I always refer to only one. Evidently brother Jarrell, failed to read all of first Corinthians eleven. Paul condemns eating a meal "WITH" the Lord's supper. He said, "Have ye not houses to eat and drink in?" To eat the Lord's supper with a common meal is to fail to "discern" the Lord's Body. To mix the Lord's supper with a common meal is sinful. Again brother Jarrell tries to find something which is not in the text. It is true, that both Jesus and the apostles sometimes ate meals either BEFORE or AFTER the Lord's supper. I do this every Sunday. I eat breakfast BEFORE the Lord's supper and LUNCH after the Lord's supper. There is no law which says how SOON either before or after the Lord's supper we may eat a common meal. Brother Jarrell needs to know the difference in eating a meal WITH the Lord's supper and in eating one before or after the Supper!

Number nine has to do with eating a meal before the Lord's Supper. This has already been answered in number eight.

His next argument has to do with the same person offering thanks for both the loaf and cup. He gives Matt. 26 Mk. 14; Lk. 22 and I Cor. 11. as his proof texts.

ANSWER: I answered this in number six. All of these scriptures refer to the same incident. When Jesus offered thanks for the cup and bread he was not only "offering thanks" but actually "Instituting" the Supper. It has not come into existence up to this time. After he instituted the Lord's supper and placed it in the church he did not give a law about WHO was to offer thanks. In first Corinthians eleven Paul does not say who is to offer thanks but tells how the Lord himself instituted the Supper. I wonder if brother Jarrell feels we should observe it on THURSDAY because this was the time he offered the thanks? Argument number eleven has to do with fasting. He gives Acts 13 and 14 as his proof text on this subject.

ANSWER: It is true that fasting was practiced by some of the early Christians. I still believe it! However, there is no law which tells us how often, when, where and other circumstances about this subject. It seems that some fasted when in great sorrow; others under promises and vows to God. I have known of many Christians today who fast. Some fast for several days when they lose a loved one. Others fast to loose weight or for the "stomach sake." Yes, I believe in fasting but brother Jarrell cannot show from the Bible how often, when, where or whether it was a complete or partial fast. This is a personal matter and not an act of public worship.

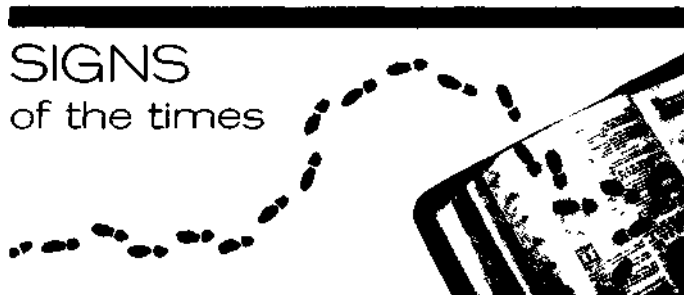
Argument number twelve has to do with solo-singing. He gives I Cor. 14:26 as a proof text.

ANSWER: Since I have answered this argument once in Searching The Scriptures I will quote from that article. (For a complete article on this subject see Feb. 1965 issue of Searching The Scriptures.) In this article I showed it was impossible to have solo singing in apostolic times. Here is the summation of the article: "Now our points established are as follows: 1. All Christians MUST sing. 2. This is to

be done at ALL worship services. 3. If a Christian may sing when he gets ready, he could sing one time in his life and fulfill the requirements. 4. If one argues that a solo is scriptural, then ALL would have to sing one. 5. I plan to show this was an impossibility.

In Acts two the membership of the Jerusalem church was at least three thousand. In Acts 4:4 it had increased to five thousand. According to my arithmetic, if it took two minutes per song (which is about average) it would take 10,000 minutes to complete the song service. This figures out about seven days to let everyone sing their solo. Pshaw. You can't get brethren to sit still for an hour much less seven days ! And I am afraid when they heard my 'solo' they would walk out anyway. No, brethren, I can't go along with the solo theory. If it be argued they had both congregation singing and solos, they have already conceded that congregational singing is scriptural !"

In the next issue we will take up the latter part of his article. This will deal with things we practice, which brother Jarrell feels we do not have scripture to uphold. Such things as weddings and funerals in church buildings; sending flowers to the sick; paying janitors and calling people doctor! Watch for the next issue.



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

For several years we have seen within the church evidence of brethren marching into denominationalism and modernism. Many gospel preachers in different parts of the country have preached hundreds of sermons in which they have pointed out the error of brethren. Every few days another indication would be seen that showed departures from the faith.

On September 27, 1966, brother Jimmy Allen made a speech at Harding College, which indicated his modernism. Brother Allen is not only a professor of Bible at Harding but he is being used by liberal brethren all over the country in 'campaigns for Christ.' He seems to really know how to conduct such campaigns. It would do brethren good to take a real close look into his beliefs. It might shake some of them up a bit.

Brother Allen made some statements in the above-mentioned speech that we want to notice with our readers. Consider well these statements.

#### STATEMENT NUMBER 1

"I do not believe the people with whom I worship have the truth, the whole truth,

Note this statement implies that (1) we do not have the truth. It implies (2) that we have error. If we do not have the truth, what truth do we not have? If we have error, what error do we have? Let brother Allen tell us.

#### STATEMENT NUMBER 2

"I do not believe the Holy Spirit operates only through the word of God in the life of a Christian."

This is, in part, a rebirth of the old direct operation of the Holy Spirit theory. If the Holy Spirit operates upon any body, saint or sinner, apart from the word of God, let brother Allen tell us **how** it takes place. The Bible teaches in I Cor.'2:10-14 that the Holy Spirit operates through the word revealed.

#### STATEMENT NUMBER 3

"I do not believe that one must be right on every point to go to heaven. I do not believe that one unrepented sin will send one to hell. But one must be right concerning the way of salvation."

Just what point can one be in error on and still go to heaven? Could he believe in and practice instrumental music in worship? How many points could one be guilty of and still be saved? Could one be guilty of just one sin of adultery, murder, stealing, or lying and go to heaven? If Allen says "no" let him tell us why. By what rule does Allen determine that one must be correct on the plan of salvation but riot on something else ?

#### STATEMENT NUMBER 4

"I do not believe in salvation by works. I do believe that one must obey the gospel to be saved. This includes faith, repentance, and baptism by immersion."

Men must do the works of God (John 6:29-30). We are told to work out our salvation, Phil. 2:12. Faith, repentance and baptism are works of God. If they are not, let Allen tell us what they are.

#### STATEMENT NUMBER 5

"I do believe the people with whom I have church membership to be closer to the doctrine of the New Testament than any other religious group. If I felt differently I would get with the group I considered closer."

Wherein are we away from the "doctrine of Christ" ? What would be necessary for us to get right with the doctrine of Christ according to Allen? Does Allen believe that we can be pleasing to God and be away from the New Testament ?

Brethren, it is time that some awake to the condition within the church. Brother Allen is being used by brethren all over the country; he is a representative man among the liberal brethren. This is the kind of teaching the liberal brethren are doing. Such teaching will carry the church further into denominationalism and destroy its identify with the New Testament.

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