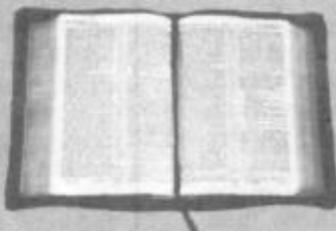


SEARCHING *the* SCRIPTURES

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 X

JANUARY, 1969

NUMBER 1

GOD IS!

H. E. Phillips

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psa. 19:1-3).

In every language and tongue, day after day and night after night, the voice of the creation of the heavens and earth declare the glory and power of God. Little wonder David said by the Spirit of God: "The fool hath said in his heart, There is no God" (Psa. 14:1). After looking into the heavens and observing the world in which we live, only a fool would deny the existence of God.

The amazing fact of life about us, the majestic wonders of the earth, the awesome depth of space, and the perfect symmetry of the whole works of the universe cry aloud that God is! The foolish and unfounded statements of pseudo-scientists, and the incredible and contradictory explanations of the origin of the universe and man by atheists and evolutionists are overwhelmed and swallowed up by indisputable facts uncovered by true science. The more man learns about himself and the universe in which he lives, the more proof he has of the fact that God is!

Two possible sources of information may be given to man upon which he must base his belief in the origin and nature of himself and the universe: human wisdom and divine revelation. Divine revelation has been ridiculed, rejected and replaced by the self-acclaimed intellectuals of our times. These scoffers assure us that "There is no God," or "God is dead!" Divine revelation says, "The fool hath said in his heart, There is no God" (Psa. 14:1).

The wisdom of the world may teach a man how to build and operate a battleship or make a fruit cake — the word of God does not deal with these matters. But the origin, nature, duty and destiny of man can only be known by the revelation of God. The will of God can not be known by the wisdom of the world (I Cor. 1:21).

There are several unimpeachable proofs of the existence of God, but one speaks out with such force to every man that the most radical skeptic must admit his ignorance in attempting to explain it without

admitting the existence of God and His creative power. This proof is the very existence and precise function of the universe. It declares the glory and power of a real God.

Two self evident facts are admitted by all: 1. Every effect has a cause — something cannot come from nothing. 2. Something or someone must be eternal. As we trace the cause and effect back we must finally come to the original cause and this cause must be eternal or we have not traced the effects back to the original cause. The materialist must argue that matter is eternal and some force acted upon matter at some time in the past to produce the universe as it now is. To admit intelligence in creation is to admit God, hence, the atheist must deny any part of intelligence in the origin of the universe. Let the materialist logically explain the following three facts about the universe without supreme intelligence, whom we know to be God.

1. The greatness of the universe. This earth upon which we live is large to us, but it is a tiny planet in relation to the solar system. To man years, life time, and centuries are long periods of time. A distance of thousands of miles is great. But we are staggered by the fact that planets within the solar system are billions of miles away. We are told that our galaxy is so large that it would take light, traveling at the rate of 186,000 miles per second, approximately 100,000 years to go from one side to the other. I cannot comprehend a distance so great. One day has 86,400 seconds, which means that light would travel 16,070,400,000 miles in one day. Now try to figure the distance light would travel in 100,000 years and you would have the distance across our galaxy. We are also told that there are hundreds of millions more galaxies as large or larger than this one. There has to be some supreme and powerful intelligence to bring all this into being and hold the order of it.

2. The minuteness of the universe. The tiny elements and creatures in the universe that man cannot detect with the natural eye show intelligence. It is as impossible for man to understand extremely small components of the elements about us as to understand the immense space of the heavens. Atoms and molecules are terms to define the smallest units known of anything, but who understands all about them? Every time man discovers something new about the elements of the universe, it is always in

harmony with everything known. The harmony and balance of these units of chemical composition tell of supreme intelligence.

3. The design of the universe. How anyone who calls himself a scientist can deny supreme intelligence in the universe is a mystery within itself. Just one phase of this design is enough to establish beyond doubt the supreme intelligence and power governing the universe.

During the past few days history has been made in space flight. As this is being written three men in a space craft are heading toward earth after ten times circling the moon. If they should safely enter the atmosphere and land on the earth again, they will have accomplished a feat long dreamed of by men of science. But there is a limit to man's exploration in space because he cannot live long enough to go to most of the planets in this galaxy, even if he could travel at the speed of light.

The hundreds of billions of dollars spent, the thousands of scientists, technicians, engineers and craftsmen, and the hundreds of thousands of intricate machines and computers have all worked upon the science of mathematical calculation. Split second timing was used in firing the rockets to achieve the desired speed and direction to reach the moon as it travels at great speed around the earth and then return to earth. Whether some admit it or not, they based everything upon the knowledge of some intelligence in the movements of the earth and moon and other planets and stars. The use of mathematical timing must admit design in the universe, and design must admit God, because neither man nor chance can produce such accuracy in the movements of these planets.

It is no wonder that the three experts in the space flight sent the following message to those upon earth on the evening of December 24 as they circled the moon for the ninth time: "In the beginning God created the heaven and the earth ..." And so on they read some ten verses from Genesis 1. These men had been where no other man had ever been, and as trained observers they knew God's hand was in it all. They recognized him as the Creator of the heaven and the earth. God is real and this universe is the product of His infinite intelligence and creative power. The greatest wonder of all is how a so-called scientist can look at all this and say, "There is no God."

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EDITORIAL

James P. Miller, 2523 W. Diana Street, Tampa, Florida 33614

ONE HUNDRED YEARS OF RELIGIOUS PAPERS

In the April issue of his now famous Quarterly, Moses E. Lard made an appeal to the brotherhood. In spite of all of his efforts to publish the finest journal possible he still had less than fifteen hundred subscribers. The year was 1866 and the Civil War was just drawing to a close. The Quarterly was in its third year of publication. Read what he had to say carefully and see how little the needs of religious papers has changed.

IN BEHALF OF THE QUARTERLY — We know how unavailing, as a general rule, appeals are when made in behalf of a religious paper. They are too often thought to be made as a matter of course, and hence to have no serious import. We beg that the present one may not be viewed in this light.

We are now approaching the end of the third volume, with a subscription list not yet number-

ing fifteen hundred. I believe few persons will affirm that this small number is a just measure of the merits of the Quarterly. Surely it will not be deemed immodest to think that it might have twice this number. How easy it would be to increase our list up to this point, a moment's thought will satisfy any one. Even the most partial effort on the part of our subscribers would accomplish the end. Can not, then, rather will not, each brother who takes the work determine for himself that he will add another name to the list? This done, the Quarterly can be sustained, and its usefulness much increased. We are most anxious to sustain it, and have wrought hard to this end. Surely our brotherhood need the work. It is in the way of no other paper; and, then, surely its elaborate discussions must do good. To each subscriber, then, I once more appeal in its behalf.

Brother Lard makes three points that were true then and are just as fitting today. (1). The reading public takes appeals for an increase in subscriptions as a matter of course. (2). That the quality of the Quarterly justifies a larger list of readers. (3). If every subscriber to the paper would take just a minute of his time to call attention to the paper, the number could easily be doubled.

SEARCHING THE SCRIPTURES with this issue is beginning not the third year of publication, but the tenth. Nine years ago when the journal was begun, the fight over the liberal tendencies in the brotherhood was beginning to burn with fires that will last until the judgment. Many unkind things were said by its enemies. Some said it would not last, and other sources in high places called it another "here today and gone tomorrow paper." It must be clear now, even to the bitterest enemies, the paper is here to stay and that it can be published as long as we desire to give it to the reading public. Thousands of readers are, and have been, enjoying the paper over almost a decade. It has a subscription list many times the near fifteen hundred Lard lamented in 1866. Yet, everything that he said about circulation then is true now.

First, the reading public takes appeals for increased circulation as a matter of course. I know how busy our brethren are. It is difficult sometimes to find time to even return a book borrowed in a time of need. Calls come to us from every side every day. It is not possible for us to answer them all. I wish, however, there were some way for our readers to know the great effort brother Phillips has put, and is still expending, on SEARCHING THE SCRIPTURES. In the fullest sense, he is doing our work for us. It is true that he conducts a business in connection with the paper, but I know for a truth, all he has made has been put back into the publication along with private funds. For two preachers to carry a load like this is at times difficult at best. I am asking you as a friend to the journal not to take this appeal as a matter of course.

Second. Moses E. Lard in a very humble way suggested that the quality of the Quarterly deserved a greater notice on the part of the brethren. Unless our readers are leading us astray, the same can be

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said for SEARCHING THE SCRIPTURES. I am not seeking to put it on the same plane as Lard's Quarterly. Certainly the papers are different in many ways, but we do feel that the quality and diversity of the publication deserves the greatest possible reading public. From all over the world there comes letters of commendation for the material and makeup of the paper from our readers. We do not believe that these brethren are hypocrites when they write to tell us that the articles are among the best to be found any where. We have too many readers who commend the journal for all of them to be wrong. Brother Phillips has consistently published a paper that contains a variety of sound articles by the best writers in a great brotherhood.

Third, our brother thought in 1866 that if the friends of the Quarterly would just help a little, the circulation could be doubled. Here is what brother Lard had to say over one hundred years ago: "Surely it would not be deemed immodest to think that it (Quarterly) might have twice that number. How easy it would be to increase our list up to this point. Even the most partial effort on the part of our subscribers would accomplish the end." How right he was, but how slow it was in coming. All students of the restoration know that the history of the Quarterly was short lived and it soon failed because of lack of support by the brethren. It may be foolish on my part, but "I am persuaded better things" of our readers. I believe they will make what Lard calls a "partial effort." If every friend, true friend of SEARCHING THE SCRIPTURES would just take the few minutes required to recommend the paper and show his copy to a friend, thousands could be added to the list of subscribers. The benefit to brother Phillips would be great enough to justify the small amount of time and effort required on the part of the reader. A larger list would make it possible for him to have more needed help, better quarters, and greater latitude in improving the publication. He needs all of these desperately. Our readers can help us if they will. Good resolutions are not enough. They have to be put into action. Dear Reader, we need to prove what we have learned in one hundred years.

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EUGENE BRITNELL

Eugene Britnell began his regular work of writing for **Searching The Scriptures** last January. His effective teaching by way of the printed page, however, goes back some 14 years in a monthly paper he edits called "The Sower." His many fine lessons and exposing of error through this medium are well known all across the nation. I was happy when he agreed to write a regular column for **Searching The Scriptures**.

Eugene Britnell was born September 28, 1924 near Russellville, Alabama. He attended schools in Alabama and lived in Franklin County until 1950. He was baptized by M. C. Love in August, 1942 and began preaching six years later in Russellville, Alabama. He married Madelene Vandiver and to this union two sons were born. Olen, who married Jane Ward of Lakeland, Florida, is now living in Huntsville, Alabama where he is working as an engineer with IBM. Keith is now 14 and attending school in Little Rock, Arkansas.

Brother Britnell's first regular work was with the church in Manila, Arkansas in 1950. Since that time he has labored with churches in Newark, Tuckerman, and Little Rock, Arkansas. He has been with the Arch Street church in Little Rock for more than seven years. He has preached regularly on radio programs for the past sixteen years and is now on one of the most powerful radio stations in the U.S. He has had seven public debates and one written debate with John Simpson on the current issue in the church. He preaches in all parts of the nation in meetings each year. He has written a number of tracts, among which are: "Why Be Just A Christian?", "The First Converts Under The New Testament," "Gems of Truth," "Shocking Quotes," "Missionary And Benevolent Societies," and "The

Sponsoring Church."

Brother Britnell has sent a large number of subscriptions for the paper during the past three years. He is a loyal friend and brother to me and is a great encouragement in the publishing of this paper. I commend to you his articles each month under the heading: **Sword of the Spirit**.

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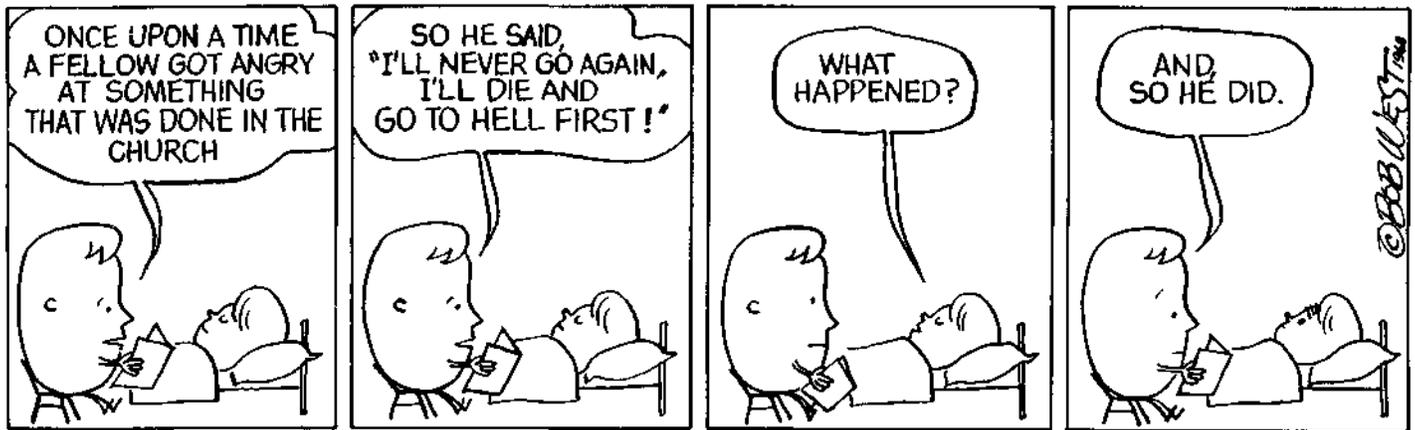
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Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

"WHO SAID THAT?"

A few years ago there was a program on television by the above name. It was a panel show where the moderator would read excerpts from the news stories of the previous week and the panel members would try to identify the author, or tell who said that.

We have a situation in the church today which reminds me of that program. I speak of those who are more interested in WHO said a thing than in WHAT is said. Like some in Corinth, we have members of the body of Christ who are more loyal to some man than to the Lord. Whether they accept a thing or not depends entirely upon who says it.

A few months ago, a friend of mine was visiting in Abilene, Texas and had occasion to be in the building of the Highland church of Christ. As you perhaps know, Highland sponsors the Herald of Truth and endorses all of the brotherhood organizations and projects. Among the tracts on display in the Highland building was one written by brother Jack Meyer, Sr., entitled "The Original Pattern Of the New Testament Church." It is an excellent tract, and we have used them where I preach.

On pages 14 and 15 of the tract, we find this teaching:

"The Church's Two-Fold Work Was Evangelism and Benevolence. Since Jesus' mission was to 'seek and to save that which was lost,' that is the church's mission. In doing so, it was obligated to 'teach all nations' (Matt. 28:19,20); to be 'the pillar and ground of the truth' (I Tim. 3:14,15); to 'sound out the word of the Lord' (I Thess. 1:8). The record shows that all work was done either through individ-

ual enterprise (Acts 8:4) or group, congregational effort, without any organization within or without the congregations. In supporting the weak (Rom. 15:1) and relieving the distress (Acts 11:30) it was the same plan followed. Under this system within about 35 years from its establishment Paul could say of the gospel that 'it is in all the world and bringeth forth fruit' (Col. 1:6)."

I believe and preach every principle of truth in the above statement. Please note that the tract says that all works of evangelism and benevolences were done either by the individual Christian or the congregation **WITHOUT ANY ORGANIZATION WITHIN OR WITHOUT THE CONGREGATIONS.** That is exactly what I believe! That statement, if it means what it says, eliminates such organizations as the American Christian Missionary Society, Boles Home, and Southern Christian Home. They are organizations "without" the congregations.

On the back of the above-mentioned tract, I find the stamp of the Highland Church of Christ, South 5th and Highland, Abilene, Texas. Now the point which I wish to emphasize is this: You can give that tract to any Christian in Little Rock (or anywhere else I suppose) and he would accept its contents as truth. But I can take the same tract and stamp it with the stamp reading "Church of Christ, 1506 Arch Street, Little Rock, Ark." and many of the same people would reject it. Some of them would not even read it! See what I mean? Brethren, have we reached the point that truth is determined by whose two dollar rubber stamp is used on the tract containing the message?

I charge that the Highland church is inconsistent. They don't act according to the message in the tracts which they distribute, and they wouldn't allow many of us to preach the same message in their pulpit free of charge. Perhaps this only proves again that you can't trust brethren to make the correct application of the principles of truth which they profess to believe.

I recently observed another example of this same thing. Several churches in this area use brother Reuel Lemmons in meetings, and I noticed that one of the large churches recently promoted the **FIRM FOUNDATION** in its bulletin and urged the members to subscribe. Just a few days before that bulle-

tin was printed, brother Lemmons wrote an article entitled "Elders And Homes Again" wherein he disagreed with Gayle Oler, Foster Ramsey and the GOSPEL ADVOCATE position. Let us notice a few statements from his article:

"You do not put homes under elders — if they are ordinary homes, managed by the parents who created them — but if they are built by the church, maintained by the church, and supported from the church treasury, they are not 'homes' in the ordinary sense of the word, but are child care arrangements, created, built and supported by the church. Then, they are works of the church, and all work of the church is done under the direction of the elders of the church."

"If the work of the church is to provide **care** for the fatherless, as the New Testament church in Acts **cared** for the widows, and that **care** included a place to eat and sleep — a 'home' — which it could well have done since they were a long way from their homes, then that care is to be under the direction of the elders.

"Furthermore, the church in Jerusalem made arrangements **itself** for the **administration** of the care which the church provided. We repeat that under the board arrangement the church neither provides the care nor the administration of the care. All the church provides is money. The board provides the care, and the superintendent and staff administer the care. We want to ask again for someone to tell us what the church provides under the board arrangement in the care of orphans?"

"We repeat our syllogism: (1) all the WORK of the church is directed by the elders of the church. (2) Caring for orphans is a WORK of the church. (3) Therefore this WORK of the church should be done under the elders of the church."

There you have brother Lemmons' reasons for opposing a board — and he is right! As I said before, many churches in this area will accept that kind of teaching when done by brother Lemmons. They may not act accordingly, but at least they don't complain about it and try to brand him in some way. But when the SAME KIND OF TEACHING is done in our paper, over our radio programs, or in our pulpit, it is rejected by many and we are called by some derisive name.

Brethren and friends, when we come to consider "Who said that," the only distinction we need to make is between inspired and uninspired men! Our respect for a man does not mean that he is always right, nor does our prejudice against a man mean that he is wrong. Our real concern should always be, "what saith the Scripture?"

QUEST FOR A CHRISTIAN AMERICA

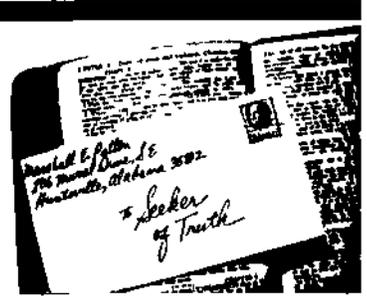
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QUESTION—(The following is a series of questions received from the same individual. These I propose to answer in order and according to number.) (1) Is Matt., Mark, Luke and John binding on Christians today? (2) If the lessons Jesus taught in these 4 books are not mentioned again after Acts 2, by one of the other writers are these teachings binding? (3) Is the Great Commission, Matt. 28:18-20, binding on us today? (4) Explain Mark 16:15-16. (5) In Mark 16:17 of whom is the writer speaking? Is he talking about the same people in verses 15 & 16? —J.H.

ANSWER—(1) This question must be entered with a "yes" and "no." Some things in these books are binding today and some are not. These books provide, primarily, a record of the life of Christ, which life was lived under the law of Moses. During His personal ministry He taught that not one "jot" or "tittle" would pass from the law till all was fulfilled (Matt. 5:18). Again, during His personal ministry Jesus taught that what was written in the law of Moses should be observed (Matt., 23:1-3). In the light of these verses we must conclude that anything Jesus taught that differed from the law of Moses was not binding until after the law was abrogated at the cross (Col. 2:14). During this time Jesus taught many things in anticipation of His kingdom which was soon to be established. Thus, He worked to prepare a people for His kingdom. A careful consideration of the context, the law of Moses, things that differ from it, all determine whether or not what was taught was binding then (under Moses) or would be (under Christ) in His kingdom.

(2) While Acts 2 marks the beginning of things under the authority of Jesus Christ, it is not necessary to find things taught in the first four books of the New Testament written again after Acts 2 in order for such to be binding today. Things in these books which were taught by Jesus in anticipation of His kingdom could not and did not become effective while the law of Moses was in force, (See Notes on Number One.). Acts 2 marks the beginning date for such matters so far as being in force is concerned. Remember, such things have been "confirmed unto us by them that heard him" (Heb. 2:3). Matthew, Mark, Luke, and John wrote these things after the occasion of Acts 2. What they wrote has been confirmed by the miraculous power they manifested while writing these things (Heb. 2:4). They, therefore, provide a true record of the life of Christ.

(3) The Great Commission of Matt. 28:18-20 is binding on us today. In harmony with the above

obligations Luke's record of the Great Commission shows that Jesus commanded them to "tarry in Jerusalem until they were endued with power from on high" (Lk. 24:49). Thus, they were to wait till Pentecost (Acts 2) before preaching "repentance and remission of sins in His name among all nations" (Lk. 24:47).

While the Great Commission was given directly to the apostles, it applies indirectly to all Christians. The apostles were commanded to teach those baptized "all things" that Christ had commanded them. Unless someone can show that the forepart of the Great Commission is a work peculiar to the apostolic office, it follows that it is a part of the "all things" made binding upon all disciples.

(4) In the absence of any particular question about Mk. 16:15-15, I'm at a loss to know what to explain. The passage is largely self explanatory. It is Mark's account of the Great Commission. It briefly states the conditions of salvation and damnation. The conditions of salvation from alien sins are simple and clear — belief and baptism: "He that believeth and is baptized shall be saved." The condition of damnation is equally clear — unbelief: "but he that believeth not shall be damned."

(5) The writer is speaking of the same people in both instances, namely, "believers." However, it should be noted that verse seventeen does not say that the "signs" would follow **all** believers. Spiritual gifts (See I Cor. 12:1-11) were distributed among believers throughout apostolic days. From the apostles such power was received (Acts 8:18). These "signs" served to "confirm the word (Mk. 16:20; Heb. 2:4), strengthen and sustain churches (Rom. 1:11) until the full revelation of the will of Christ.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

GENESIS 1 AND 2—LITERAL OR FIGURATIVE? (No. 2)

Home says (INTRODUCTION, Bk. ii, chap. 1, sec. 1, pages 371-378, 281-284, "The **literal** meaning of a word is to be given up if it is either improper, or involves an impossibility, or contains anything contrary to the doctrinal or moral precept delivered in other parts of scripture." Lamar affirms (p. 103) there is no instance of **FIGURATIVE** language that does not come under **SOME CLAUSE** of the following **RULE** and hence we can determine readily by it whether any given text is figurative or literal. "All scriptures are to be regarded as **FIGURATIVE** which are either declared to be such, or which the various attending circumstances show to be such, or which, when taken literally, contravene any general precept, or are contrary to evident reason and the nature of things." Taylor Lewis in **THE SIX DAYS OF CREATION** (p. 19) says, "We have no difficulty in detecting these styles — the mythical and the parabolical — in the scriptures **WHEREVER THEY MAY OCCUR**. When we meet such a passage as this, 'The trees said to the bramble, Rule thou over us' — or — 'Thou has brought a vine out of Egypt and planted it' — or 'My beloved had a vineyard in a very fruitful hill' — we have no trouble in determining its character." Zimmerman (Darwin, Evolution and Creation), after citing the quote of Lewis, adds, "The intelligent reader, whether he can read the original languages or not can recognize a myth and a parable and distinguish between prose and poetry, literal and figurative language." (p. 45). Your present scribe maintains the Bible contains matters that are **HISTORICAL, POETICAL AND PROPHETICAL** and it isn't very difficult for any **sincere** and **careful** student to ascertain **which** is **which**. Anyone can see the difference between the prose and historical record of Gen. 1 and 2 and the **Poetic** account of creation set forth in Psa. 104:5-9; 8; 19; and Job 38:8-11.

Zimmerman also says (p. 45), "**NONE** of the characteristics usually associated with **parables** can be found in the narratives in Genesis. W. W. Otey in his **Origin and Destiny of Man** discusses the "allegory" argument for Gen. 1 and 2 by stating, "the evolutionists (Theistic or Christian) says, 'The Bible is not a book on science'. No, but it is largely a book of **history**. And if the history is false, how can its moral teachings, that grow out of its history, be relied on?" (p. 127). Earlier Otey says, "It is sometimes said that the "history" in Genesis is an 'allegory'. We do not believe allegory; We believe historical facts. **Allegory is a figure to illustrate a historical**

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fact. If the supposed fact does **not** exist the allegory is meaningless — it has no basis. If the "history" in Genesis is taken as an 'allegory', simply an illustration to reach a reality, then **what** is the reality that it teaches? **BY NO POSSIBLE TURN OF THE IMAGINATION CAN IT BE MADE TO FIT THE THEORY OF EVOLUTION!!** It has to do with the origin of man on the earth. It is impossible to twist it so as to describe the theory of evolution. Creation if the only theory advanced to explain the origin of man. The history of Genesis either records and explains the creation of man or it is entirely meaningless." (p. 122).

In the classic work of Joseph Angus (THE BIBLE HANDBOOK), written almost 100 years ago, we read, "The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with the argument or context, or with other parts of Scripture — the meaning of a word will often be modified by the connection in which it is used. Interpret according to the context. **This rule is often of great THEOLOGICAL importance**, (pages 180, 186-187)." Further on Angus says (p. 406), "The word Genesis is from the LXX, in Greek, 'Origination.' The book is one of ORIGINS, and may be divided into two parts: I. OUTLINE OF PRIMAЕVAL HISTORY until the designation, in the call of Abraham of the Chosen Race, chapters 1-11." Dungan (mentioned earlier) gives the RULES by which the meaning of words shall be ascertained, "Rule 1" ALL WORDS ARE TO BE UNDERSTOOD IN THEIR LITERAL SENSE, UNLESS THE EVIDENT MEANING OF THE CONTEXT FORBIDS.— Figures are the EXCEPTION, **literal** language the RULE ; hence we are not to regard anything as figurative until we feel **compelled** to do so by the evident import of the passage." (thirteen other Rules are given, pages 184-194.) On the next page (195) he begins a discussion of FIGURATIVE LANGUAGE and how we can know and recognize such as figurative? The sense of the **context** will indicate it — when the literal meaning involves an impossibility — if a literal interpretation will cause one passage to contradict another — when it is SAID to be figurative — when the literal meaning demands actions that are wrong or forbids those that are good — etc. Dungan then gives the RULES for the interpretation of figurative language, (for more detailed study read pages 195 to 225).

In Lamar's ORGANON OF SCRIPTURE we find a lot of the same type of material and arguments. "Thus the whole apparatus of verbal communication, however arbitrarily it may have been formed, is regulated by a principle as fixed and certain as anything else, viz: WORDS ARE TO BE UNDERSTOOD IN THEIR USUAL AND MOST OBVIOUS SIGNIFICATION — THAT WHICH MEN HAVE AGREED TO GIVE THEM —AND WHICH AGREEMENT IS INDICATED BY CUSTOM — EXCEPT WHERE CIRCUMSTANCES NECESSITATE A CHANGE, IN WHICH CASE THE AMOUNT AND KIND OF CHANGE IS TO BE MEASURED AND DETERMINED BY THE CIRCUMSTANCES, (p. 87-88)." Beginning on page 276, under THE SIGNIFICANCE OF WORDS, the writer lays down two axioms and then he says (p. 283), "upon these two foundations

we now place two general principles or laws for the interpretation of words, which, it is believed, WILL COVER THE WHOLE SUBJECT AND SCIENCE OF HERMENEUTICS, SO FAR AS THE PRIMARY INQUIRY INTO THE MEANING OF WORDS IS CONCERNED." Lamar has two rules under his FIRST GENERAL PRINCIPLE and five rules under his SECOND GENERAL PRINCIPLES. Without going into detail we suggest he gives, with great thoroughness, the rules or points we have mentioned and others to which I did not refer. He says, "IN DETERMINING THE MEANING OF A WORD IN ANY GIVEN CASE, THE PRESUMPTION IS ALWAYS IN FAVOR OF ITS PRIMARY OR GENERAL USE. This is to be taken for granted UNLESS THERE EXISTS POSITIVE PROOF TO THE CONTRARY". (Lamar makes this good point for us to keep in mind, "throw the burden of proof upon the opposite side — make "them show why *the* normal, ordinary, meaning **COULD NOT AND SHOULD NOT BE USED**"). He continues, "No change or modification should be made in the primary sense, in any given case, except what is proved to be necessary by the circumstances of the case. — The general meaning of a word must be modified to the extent obviously REQUIRED by the context — the primary meaning of a word must yield to the NATURAL DEMANDS of the subject matter (context) — The general meaning of a word must be modified to the extent required by the scope or design of the passage in which it occurs." (see pages 85, 87-90; 102-104, 276 to 312, —Lamar's ORGANON OF SCRIPTURE). A brief but good work on this important theme, is HOW TO STUDY THE BIBLE, by Waymon Miller, Pages 27 to 34.

(To be concluded)

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"EXAMINE YOURSELVES"

Olen Holderby, San Pablo, Calif.

In referring to the apostolic association with Jesus, John said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:3). John wanted the Christians to be properly informed, sharing the apostolic knowledge. Paul expressed the same desire: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3:4). Christians, thus informed, would be prepared to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). It is my purpose, in this article, to pass on that which I have seen and heard the past few years; that which I believe to be doing severe damage to the cause of Christ. I came to California in 1953, having spent the previous four years in Arizona. Therefore, what I have to say applies, basically, to this area; though I see no reason why it should be limited to this area alone. Paul advised the Corinthians to "Examine yourselves" (II Cor. 13:5). This is a challenge for every member of the church, especially to preachers and elders, to "examine yourselves;" and to do so in view of the things contained in this article.

First, I want to take note of the fact that the

church has made wonderful progress in California the past fifteen or twenty years. Many battles for truth have been fought and won. "Sound" congregations of God's people meet throughout the state. One cannot share in this without being proud of such progress; yet, one is humbled to think of all that yet remains to be done. "Liberalism" continues, in its own way, to flourish, drifting more and more toward the camp of denominationalism. Occasionally a few will forsake this floundering ship and return to their "first love." In most instances preachers and elders have led the fight for truth; many of these, quite naturally, become very well known. In the midst of the fight, their influence for good was strongly felt. Preachers, perhaps because of their mobility, have been more prominent. Yet, out of the successes of this battle has come serious and dangerous practices which threaten the purity of the Lord's church. I shall address myself to these things for the balance of this article.

First, I offer a list of some of those practices which I have observed the past few years:

1. Preachers virtually ruling whole congregations. I flatly charge that in practice it is no less than the "Pastor System."
2. Elders being mere "figure-heads" and "yes men" for preachers.
3. Where no elders exist, the preacher is often granted the authority to use whomever he chooses in the pulpit.
4. Scriptural discipline of one congregation is completely disregarded by other congregations. This may be brought about, in part, by the fact that many preachers get the mail, and the congregation remains uninformed.
5. A preachers' clique exists, and is being permitted to just about control the thinking of many congregations. Such clique has, it seems, just about become a "clearing-house" for incoming preachers. It appears evident to some that as long as one does not cross any member of the clique, it doesn't matter much what else he does.
6. Preachers who are in out-right rebellion against God's Word, living in sin, being upheld by at least some of the clique and used in public services of the church.
7. Preachers not practicing what they preach, and what they condemn in others they often do themselves. This is especially true with reference to "hob-nobing" with liberals or apostates.
8. The disposition of church members to permit TIME instead of REPENTANCE to abolish (?) sin.
9. General disrespect shown for the elders of the congregation, and the apparent unwillingness of many to work under elders.
10. General looseness in Christian living in many places.
11. Elders or congregations hiring preachers with little or no investigation as to their soundness or character. Many investigations appear to be limited to the "clearing-house" mentioned in number 5, above.
12. The tendency toward a "professional clergy," limiting their obligations to appearing before the public two or three times per week, plus

keeping his "social house" in order. I do not charge that these conditions exist in all congregations, but the fact that they exist can hardly be denied. Through the past few years I have heard both elders and preachers, in various places, express concern over the existence of these things. Perhaps all of these could be thrown together under one heading: Lack of respect for God's Word. However, such enumeration as I have given should enable us to get a better view of what is actually happening. With the exception of number 11, all of them can be seen as a violation of the scripture. It may be that these things are products of the circumstances — so much time being spent opposing such innovations as the Herald of Truth and orphan homes that these matters have been overlooked. Regardless of how they may have come about, the fact remains that they are wrongs which must be corrected.

(to be continued)

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September 19 - 23, 1966

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THE NEWS LETTER REPORTS

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

Robert Harkrider, P. O. Box 52, Caringbah, N.S.W. 2229, Australia—Brother and Sister **Sam Binkley, Jr.**, their son Don, and daughter Sarah Barnes, arrived August 30th to begin four years of work in Australia. It is a great joy to us and a boost to the Lord's work in this country for them to be here. They had tentatively planned to move to Armidale, but after the gospel meeting in Melbourne the need seemed to be more urgent there, so they have moved to work with the Keon Park congregation. Their address is: 32 Myrtle Grove; Preston, Victoria 3072, Australia. I wish about ten more faithful preachers could be persuaded to come immediately (even this would leave us sparsely scattered). How often each of us who are here have felt the need to be in several places at once—"the harvest truly is great but the laborers few."

Garreth L. Clair, 6144 W. Frier Dr., Glendale, Ariz. 85301—The work here has been very rewarding this last twelve months. There are signs of continued growth in all areas. This period has seen 41 additions to the church here. Of this number we have lost 19. The contribution has doubled, the attendance at all services has also doubled. The property is free and clear of debt. I have conducted meetings at Glendale (local) and a lecture series in Phoenix (Monte Vista). Meetings scheduled for Wichita, Kansas, Mesa, Arizona, and assistance in V.B.S. at Tucson, Arizona.

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Robert J. LaCoste, 6545 S. E. 66th Ave., Portland, Oregon 97206—We have received **Searching The Scriptures** for many years and at this time would like to tell you how much we enjoy the wonderful work that you are doing with the printed page. We have concluded seven and a half wonderful years with the church at Glendale, Arizona which meets at 6801 N. 60th Avenue and have now moved to Portland, Oregon to work with the South East congregation which meets at 7404 S. E. 57th Avenue. Since our arrival here in August, two have been baptized and two identified. When in Portland, worship with us.

Kenneth Hirshey, 5007 Wyaconda, Hannibal, Mo. —**John Pitman** of Mountain View, Arkansas has just closed an eight day meeting, October 13-20, with the church at Bowling Green, Mo. Brother Pitman's preaching was plain and pointed with the meeting well attended. The church at Mountain View is young and small in number. Because of limited finances they found it necessary to discontinue support of brother Pitman. He is without funds now and is trying to acquire meeting appointments until the school year is over. This man is a good sound preacher. Churches in need of meetings would do well to contact him.

Fred A. Shewmaker, 230 S. Wall St., Wilmington, Ohio—Brother **C. D. Plum** preached in a meeting at Wilmington, Ohio November 10-17. The preaching

was excellent. Six of our young people were baptized into Christ.

This was to be brother Plum's last meeting in 1968. He is to enter the hospital in December. I know that he would appreciate the prayers of faithful brethren everywhere during his confinement. Brother Plum is in his seventy-first year of life. He has a wealth of experience and uses blackboard lessons which he makes plain enough for the children to understand. If you are planning a gospel meeting for 1969 and have not called a preacher to do the preaching, may I suggest that you call C. D. Plum, 2503 Liberty St., Parkersburg, W. Va. At this time he has 13 meetings booked but is not confined by local commitments. He would do you good.

Elvis Bozarth, 536 N. Poplar, Montebello, Calif. 90640 — My meeting work for 1968 has now ended with meetings as follows: 74th Street, Chicago, Ill., Clairemont Mesa, San Diego, Calif., Montebello, Calif., Northside, Ft. Wayne, Ind., Beatrice, Neb., Englewood, Chicago, Ill., Sioux City, Iowa, Macon, Mo.

Due to the health of my wife, my meeting work away from home will be curtailed in 1969 and subsequent years. This step is taken with reluctance because there is more need for preachers to get out into the fields than ever before. Of the eight churches named above, only three had full time preachers when I was with them. With experienced preachers increasingly going into secular work, fewer young men giving their time to full time work for the Lord, and the additional churches being established and salvaged from liberalism, the preacher shortage is likely to get worse before it gets better. It is hoped that those now supported full time will circulate more and work harder to save souls and build up the brethren.

Herbert Knight, 1616 Clay St., Paducah, Ky. 42001 —I closed my work with the Linwood church in Shreveport, La., on July 28th, and moved the next day to Paducah, Ky. to begin work with the Clay Street church (formerly Northside church). This is the only conservative church in the Paducah area. The church building is located at 1520 Clay Street. In the last three months one has been baptized, three restored, and one identified. S. Leonard Tyler conducted our first gospel meeting November 11-17. He did his usual good job and the lessons were well received by all who attended the services. Anyone having friends in this area that I might contact can notify me at the above address.

If any one in this section of the county has an old mimeograph machine that they are not using, I would appreciate hearing from them. I need one so that I can publish a bulletin to mail to members of the 11 liberal churches in the Paducah area.

Alan E. Martin, 115 Patricia Drive, Tonawanda, N. Y. 14150—I and my family recently moved to the Buffalo, New York area. We are presently worshipping with the brethren at Jordon, Ontario, but we are interested in locating conservative minded brethren in our area. I have done considerable inquiring and as yet have not had any success. If we could locate a family or two, we might be able to start meeting in the Buffalo area. Please give me any information you have of brethren in this area. Phone (716) 692-6772.

Donald R. Givens, Novato, Calif.—After 3 1/2 years in Novato, Calif., I will be moving to Port Arthur, Texas to preach for the Thomas Blvd. congregation of that city. An enjoyable and spiritually beneficial 3 1/2 years have been spent in Novato. Our new address (church building) will be 2948 Thomas Blvd., Port Arthur, Texas 77640. I request that brethren in that area send me their bulletins.

Walton Weaver, 4211 Vann Avenue, Memphis, Tenn. — I am now working with a new work here in Memphis, presently meeting at 3896 Jackson Avenue. We have been averaging around 30 in attendance each service since we started in mid-October. I need about \$200.00 per month in support. The \$350.00 I now have promised is from the local work here, Winchester Road in Memphis, Franklin Road in Nashville, and Northside in Conway, Arkansas. Any information about the work, or references with respect to the work or me, will be supplied upon request. I may be reached by phone at: (901) 327-9683.

A new work has been started recently in South Memphis with about six or seven families meeting on State Line Road in Whitehaven. This makes six good sound churches in Memphis, plus the work that was started back in April of this year in West Memphis, Ark.

George C. Garrison, 1200 E. Kettleman Lane, Lodi, Calif. 95240 — The new congregation meeting in the Stockton Inn, Room B, Highway 99 and Waterloo Road, Stockton, Calif., will continue to hold services at the same address while trying to secure a building. A county ordinance will not allow our meeting in a commercial building.

Anyone traveling our way will be a welcome guest. We meet at 11 a.m. and 6:30 p.m. for worship and at 10 a.m. for Bible study. Mid-week services are announced on Sunday. If you know of anyone living in or around Stockton that you would like contacted, or in Tracy, Manteca or Lodi, we would be happy to do so. We have baptized six since July and have several studies.

In the month of November I was with the church in Red Bluff, Calif., for a meeting directed to the church. There were six responses and the attendance was good. Also, the church in Saratoga had me over for a personal workers training class. Three weeks later they have 19 classes and 50 people in them. In March of 69 I will be with the church in Rosebury, Oregon for a meeting.

Kenneth A. Frazier, 1450 S.W. 24th Ave., Miami,

Fla. — I began work with the Southwest church the first week in November and anticipate a good work.

Dearl Hooten, 1720 N. 22, Pasco, Washington 99301 — The Lord's body meeting at 3221 W. Court St., Pasco, Washington will be in need of a preacher to work with them as of June, 1969. The church here is a result of a conservative stand against modern innovations and consists of 30 members.

Pasco is located in an area with a population of 100,000 and growing rapidly. Financially the church is able only to pay \$300. per month toward the support of a preacher so secular or outside support would be necessary. Those interested please contact: church of Christ, 3221 W. Court St., Pasco, Washington 99301.

THE ST. LOUIS DEBATE

A. C. Grider

On December 9, 10 and 12, 13 Brother Floyd D. Chappellear and Brother Arthur G. Blackwell debated the Orphan Home and Sponsoring Church arrangement in evangelism. I moderated for Brother Chappellear and W. L. Totty served in that capacity for Brother Blackwell.

The debate was conducted on a high plane and I believe much good will surely come from the discussion. Brother Blackwell apparently thought he had an advantage, being approximately twice as old as Chappellear. In fact he had "warned" that he was going to handle Chappellear rather roughly. He started out by declaring publicly that he would debate Chappellear 365 days out of the year. But the debate ended with Totty wanting to debate me in Indianapolis, another preacher wanting to debate Chappellear in Muncie, and with Blackwell NOT wanting to debate anybody anywhere anytime.

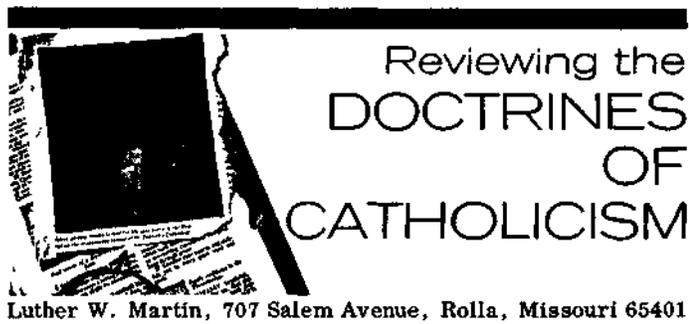
Brother Chappellear, who was himself converted to the truth during my debate with Guy N. Woods, conducted himself like a veteran debater. He presented argument after argument and chart after chart that were never touched by Brother Blackwell. In fact there were near forty of Chappellear's charts which were completely ignored by Blackwell. On the other hand, Chappellear examined the scriptures used by Blackwell and showed that they were being perverted and twisted to fit a false doctrine.

The brethren who supported Brother Chappellear were more than satisfied with his efforts. Many of them expressed to me their complete satisfaction with the work he did. It certainly was a pleasure for me to serve as his moderator. I did very little except to keep time as Chappellear had the situation well in hand from start to finish of the debate.

It is to be hoped that other such discussions can be arranged all over the country as there are still honest people who will accept the truth when they have a chance to hear it.

Brother Totty agreed to let me come to Garfield Heights for a four night debate on Limited Benevolence. We shall announce the time as soon as it can be agreed upon.

720 Shelborn Dr., Owensboro, Ky.



MARY'S OTHER CHILDREN — CHRIST'S BRETHREN

Due to the great amount of mythology which has been circulated concerning Mary, the mother of Jesus, we have determined to study what the New Testament has to say about her other offspring, and the language originally used in connection therewith.

At the outset let it be clearly established that we sincerely believe in the virgin birth of Christ, because the Bible so teaches. We do NOT, however, believe that she perpetually remained a virgin subsequent to the birth of Christ, Roman Catholicism to the contrary notwithstanding, inasmuch as such a doctrine violates much New Testament scripture.

ROMAN CATHOLIC MARIOLOGY OR MARIOLATRY

In a footnote concerning Matt. 13:55, the Douay-Rheims Version of the Bible states concerning the expression 'His brethren': "These were the children of Mary the wife of Clophas, sister to our Blessed Lady, (St. Matt. 27:56; St. John 19:25,) and therefore, according to the usual style of the Scripture, they were called **brethren**, that is, **near relations** to our Saviour."

Another Roman Catholic Version (Spencer's) asserts: In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith which follows from Luke 1:34, and is supposed in John 19:26-27, it would be heresy to say that the persons mentioned in the text were the natural brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphaeus (or Clopas), and cousin, or possibly sister, or sister-in-law of the Blessed Virgin."

From the above copied footnotes, we think we have given the accurate Catholic position on the subject. We shall proceed to show its fallacy.

NEW TESTAMENT INSPIRATION ON THE SUBJECT

In the next few paragraphs, we shall present an English translation of the original Greek, with the actual Greek word for cousin, sister, brother or brethren inserted in parentheses beside the English word used. We ask that you particularly note the DIFFERENT Greek words used for BROTHER, KINSMAN, COUSIN, etc.

Matt. 12:46-50. "He was still speaking to the crowds when who should be waiting outside but his mother and his brothers (**adelphoi**), desiring to speak to him. 'Please,' someone said to him, 'your

mother and your brothers (**adelphoi**) are waiting outside, wishing to speak to you.' But he protested and said to the messenger: 'Who is my mother? And who are my brothers (**adelphoi**)?' Then, with a wave of his hand toward his disciples (**mathetas**), he said: 'Look! Here are my mother and my brothers (**adelphoi**). Yes, anyone that does the will of my Father in heaven is brother (**adelphos**) or sister (**adelphe**) or mother to me.' (Kleist-Lilly Version.) Please notice the similarity between, the word for **brother** and **sister**.

Matt. 13:55-56. "Is not this the carpenter's son, whose mother is called Mary, and his brethren (**adelphoi**) James and Joseph and Simon and Judas? And do not his sisters (**adelphai**), all of them, live near us?" (Knox's Version.) Again, please note the similarity of the Greek words for BROTHER and SISTER.

Mark 6:3-4. "Is not this the carpenter, the son of Mary, the brother (**adelphos**) of James, Joseph, Jude, and Simon? And are not also his sisters (**adelphai**) here with us? And they took offense at him. And Jesus said to them, 'A prophet is not without honor except in his own country, and among his own kindred (suggenesin), . . ." (Confraternity Translation). Notice the difference in the words for KINDRED and BROTHER! Not the same root-word at all. There'll be more of this as we progress in our investigation.

Luke 8:19-21. "Once his mother and his brothers (**adelphoi**) came to visit him, but owing to the crowd could not get an interview with him. So this message was brought to him: 'Your mother and your brothers (**adelphoi**) are waiting outside, wishing to see you.' He protested: 'My mother and my brothers (**adelphoi**)', he said to them, 'are those who hear God's word and live up to it.'" (Kleist-Lilly Version.)

Luke 1:36. "And behold thy cousin (suggenes) Elizabeth, she also hath conceived a son in her old age; . . ." (Douay-Rheims Version.) Here we have a word for COUSIN, but it is by no means the same as the one for BROTHER or SISTER. It IS related to the translation of KINDRED, shown above. Certainly Elizabeth was Mary's COUSIN, but NOT her SISTER. You see, there IS a Greek word for COUSIN, as well as for BROTHER.

John 2:12. "After this He went down to Capernaum, Himself, His mother, His brethren (**adelphoi**) and His disciples (**mathetai**); and they stayed there not many days." (Spencer's Version.) In this verse, please note the difference between his BRETHREN (literally 'from the same womb', says Thayer) and DISCIPLES.

John 7:3 & 5. "But when the Jewish feast of Tabernacles was near, his brothers (**adelphoi**) said to him: 'Quit this part of the country and go to Judea. Your disciples (**mathetai**), too, should see what you are doing . . . Even his brothers (**adelphoi**), by the way, did not believe in him.' (Kleist-Lilly Version.) Again, the difference between BRETHREN and DISCIPLES is manifest.

Acts 1:14. "All these (the eleven Apostles, mentioned by name) with one mind continued steadfastly in prayer with some women and Mary, the mother of Jesus, and with his brothers (**adelphois**). (Kleist-Lilly Version.) Thus, the BROTHERS of Jesus who accompanied his mother, Mary, were listed separately from the Apostles.

Gal. 1:19. "But I saw none of the other apostles, except James, the Lord's brother (adelphos).

I Cor. 9:5. "Have we not the right to travel about with a woman who is a sister, as the other apostles do, as the Lord's brethren (adelphoi) do, and Cephas?" (Knox's Version.) He adds a foot-note: "Woman may also be translated 'wife'; and -that may be the sense intended. We know that St. Peter was married, and his wife, if she was still alive, may have travelled with him on his missionary journeys ..."

The several Greek texts in my library give two words "adelphos gunaika" meaning as the King James renders it, "a sister, a wife". In any event, the Catholic translator Knox, admits that possible meaning. However, the actual reason for using the reference of I Cor. 9:5, was to show that the BROTHERS of the Lord were again listed separately from the apostles.

Luke 4:12. "... Whenever you give a lunch or supper, do not invite your friends (philous) or brothers (adelphous) or relatives (suggeneis) or well-to-do neighbors (geitonas)." (Kleist-Lilly Version.) In this verse are listed four different Greek words with their respective English meanings. Please take note of the difference between BROTHERS and RELATIVES (many times rendered kinsfolk or kinsmen).

Luke 21:16. "You will be betrayed even by parents (goneon) and brothers (adelphos), by relatives (suggenon) and friends (philon); and they will have some of you put to death." (Kleist-Lilly Version.) Once again notice the two different words used to designate RELATIVES and BROTHERS.

When Jesus was walking by the sea, he saw two brothers (adelphous), Simon and Andrew. After going further, Jesus saw 'other two brothers' (adelphous), James and John, the sons of Zebedee. (See Matt. 4:18 & 21.)

In every case, to my knowledge, of blood-brother relationship being expressed, the word adelphos in one of its forms is ALWAYS used. Where a general kinship is expressed, the word suggenes in one of its forms is used. Check some of these following examples:

When Elizabeth announced that her infant son would be called John, her neighbors and kinsfolks (suggeneis) stated: "There is none of thy kindred suggeneis that is called by this name (John)." (See Luke 1:58 & 61.)

When Jesus was twelve years old, he became separated from Mary and Joseph while on a journey to Jerusalem ... "And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks (suggenesin) and acquaintance." (Luke 2:44.)

When Cornelius made preparations to hear the gospel preached, he called together his kinsmen (suggeneis) and intimate friends (philous). (See Acts 10:24.)

In verses 7, 11, and 21 of the last Chapter of Romans, Paul sends greetings to several of his kinsmen (suggeneis), naming Andronicus, Junias, Herodian, Lucius, Jason and Sosipator.

Paul wrote in Romans 9:3... "For I wished myself to be an anathema from Christ, for my brethren (adelphos), who are my kinsmen (suggenon) according to the flesh.

SUMMARY AND CONCLUSION

The word adelphos is translated BROTHER, 346 times according to Young's Analytical Concordance to the Bible. Adelphotes is translated BROTHERS one time, and BROTHERHOOD one time.

The word suggeneia, is given as KINDRED three times: suggenes is given ten times for KIN, KINSFOLK, KINSFOLKS, OR KINSMAN; and twice it is rendered COUSIN.

Roman Catholicism claims that the Hebrew language had no equivalent word to distinguish between 'brethren' and 'cousin'. With that claim we take no issue. But we wish to point out that the New Testament was NOT written originally in Hebrew. Greek was the language of the New Testament writers, and the language in which it was originally written.

The constantly increasing importance which Catholicism accords to Mary can best be recognized by the statements, decrees and definitions that have been made by the Church Councils down through the ages.

In 553 A.D. at the Council of Constantinople, the doctrine of the Virgin Birth was denied. It is this teaching which goes beyond the teaching of the Scripture and asserts that Mary remained virginal AFTER the birth of Christ. In commenting upon this subject, B. L. Conway, a Catholic priest admits: "We will never know to a certainty the exact relationship of the four brothers, James, Joseph, Simon and Jude."

In 431 A.D. the Council of Ephesus defined the dogma that Mary is the mother of God. However, another Catholic writer, F. J. Sheed, on page 93 of his book entitled, "Theology and Sanity", says: "... for He alone (the Son. L.W.M.) assumed a human nature and in that nature suffered and died for us." Therefore, if Christ the Son ALONE, took upon himself the HUMAN NATURE, then MARY is NOT the mother of God!

In 1545 A.D. the Council of Trent first met. Among its definitions was one to the effect that Mary lived a sinless life, as had her Son, Jesus Christ. This idea first took hold as a tradition and was finally confirmed by this 16th Century Council. The Bible, however says: "If we say that we have no sin we deceive ourselves, and the truth is not in us." (I John 1:8.)

In 1854 A.D. the doctrine of the 'Immaculate Conception' which claims that from the very moment of her conception in the womb of Anne, she was exempt from the stain of what Catholics call 'original sin'. In any event, it was a further attempt to deify the mother of Jesus. It is also interesting to note that B. L. Conway also admits: "The Scriptures nowhere expressly teach this doctrine ..."

In 1950 A.D. the dogma and article of faith, the 'Assumption of Mary' was defined by Pius XII, as being 'divinely revealed'. This dogma teaches that the BODY and SOUL of Mary went into heaven after her death, and were 'shortly afterwards' reunited. In any event, they claim, her body was preserved from corruption. Of course, it is unfortunate, that they do not even know where her death took place. Again, we quote the priest, B. L. Conway on this subject: "It cannot be proved from the Bible, or from contemporary historical witnesses ...". If the witnesses of that time do not establish it, and the Bible does not prove it, then upon what 'divine evidence' does Pope Pius XII base his new dogma?

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In 1921 A.D., Pope Benedict XV granted permission for any dioceses requesting to do so, the right to celebrate a Mass under the title "MEDIATRIX OF ALL GRACES" in honour of Mary. More recently, some theologians have indicated that the next step in the deification of Mary will be to proclaim her "CO-REDEMPTRIX" with Christ in the salvation of souls.

Some of the philosophers of the world have also pointed out, that most of the heathen religions incorporate a male deity and a female deity into their beliefs. These same philosophers have predicted that Roman Catholicism is merely progressing to the same point in its evolution or metamorphosis.

As these different dogmas and doctrines are developed, they require certain glossing over of Scriptural teachings and quotations. This has been the case with the various New Testament references to the blood-brothers of Christ.

Catholicism will never get the Greek words ADELPHOS and SUGGENEIS to mean the same thing. ADELPHOS meant **brother** when the New Testament writers used it, and it STILL DOES. SUGGENEIS meant KINSMAN or COUSIN or RELATIVES when it was included in the New Testament, and it STILL DOES. Catholicism cannot change it!

sions with those who do not accept the inspiration and authority of the Bible.

ASIARCHS

In Acts 19:31, Luke uses the term "asiarchs" to denote the "chief men" of Asia. This term is rare in literature, but frequently met with in inscriptions.

GALLIO'S JUDGMENT SEAT

In Acts 18:12, there is a reference to Gallio's judgment seat (**bema**). This "judgment seat" has been identified in the ruins of the ancient city of Corinth.

ROMAN INFLUENCE

Not long ago the Lord Chief Justice of England, Lord Hewart, made this statement to his fellow classicists: "It is not often stated, yet perhaps it is the fact, that the best short general picture of the **pax Romana** and all that it meant — *good roads and posting, good police, freedom from brigandage and piracy, freedom of movement, toleration and justice* is to be found in the experiences written in Greek, of a Jew who happened to be a Roman citizen — that is, in the Acts of the Apostles."

The basis of the foregoing statement is evident to anyone familiar with the book of Acts. The explicit references to things Roman and the allusions, are abundant. The author names the emperors Augustus and Tiberius in his Gospel and in Acts names Claudius (11:28) and refers without name to Nero. Of Nero, Luke uses three titles: Augustus, Caesar, and Lord (Acts 25:21, 26).

CIVIL OFFICERS

Local civil officers of Rome are mentioned correctly : proconsuls in senatorial provinces, like Gallio in Achaia (18:12) and Sergius Paulus in Cyprus (13:7).

PROCURATORS

Roman governors or procurators in procuratorial districts like Felix (24:3) and Festus (25:1) in Judea are mentioned correctly by Luke.

SPEARMEN

Roman soldiers of various ranks are mentioned including, besides infantry and cavalry, a kind of personnel not elsewhere named or otherwise identified, the **dexiolaboi** ("spearmen").

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in the Greek
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ARE LUKE AND ACTS HISTORICALLY RELIABLE? —No. 2

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