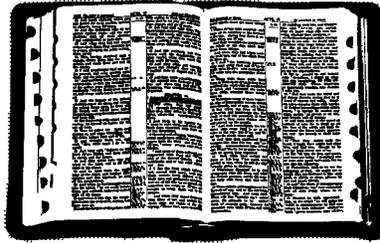


# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

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NUMBER 1

## Using the SWORD OF THE SPIRIT

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Little Rock, Ark. 72205

### "RIGHTEOUSNESS EXALTETH A NATION"

On the evening of the day that the Vice President of the United States resigned, I taught my regular midweek class at the Arch Street church in Little Rock. It so happened that we were studying Proverbs 14, and it was appropriate to give special attention to verse 34 which says, "Righteousness exalteth a nation: but sin is a reproach to any people."

In discussing this verse, I read the following statements from THE PULPIT COMMENTARY which present a valuable and needed lesson for all America:

**"I. RIGHTEOUSNESS IS REQUIRED IN A NATION.** Morality has not yet been sufficiently applied to politics. It is forgotten that the ten commandments relate to communities as well as to individuals, because they are based on the eternal and all-embracing principles of righteousness. Men have yet to learn that that which is wrong in the individual is wrong in the society. Nations make war on one another for reasons which would never justify individual men in fighting a duel. Yet if it is wrong for a man to steal a field, it must be wrong for a nation to steal a province; and if an individual man may not cut his neighbor's throat out of revenge without being punished as a criminal, there is nothing to justify a whole community in shooting down thousands of people for no better motive. If selfishness even is sinful in one man, selfishness cannot be virtuous in thirty millions of people. The reign of righteousness must govern public and national movements if the will of God is to be respected.

**"II. RIGHTEOUSNESS IS A BLESSING TO A NATION.** To the cynical politician such 'counsels of perfection' as command conscience in government, and especially in international action, appear to be simply quixotic. He holds the application of it to be wholly impracticable; he imagines that it must involve nothing but national ruin. Hence, it is maintained, there is no right but might, because there is no international tribunal and no general authority over the nations. The two points must be kept distinct — the internal life of the nation and its foreign policy. 1. *Internal life.* There are national sins in the sense of sins committed by a great part of a nation — sins that shamefully characterize it. Thus drunkenness is to a large extent an English national sin. The oppression of one class by another, a general prevalence of business dishonesty, a frivolous pleasure-seeking fashion, all affect the nation's life when they are largely extended among the people. These things eat out the very heart of a nation. For a nation's sin the punishment is on earth, because the nation goes on while individuals die, and so there is time for the deadly fruit of sin to ripen. So was it with Israel, Babylon, Rome, etc. 2. *Foreign policy.* Wars of aggression may aggrandize the victorious people for a time. But they rouse the hatred of their victims. A high-handed policy thus multiplies a nation's enemies. It is dangerous to be an outlaw among the nations. Above all, there is a just Ruler, who will put down the tyrant and punish the guilty nation.

**"III. RIGHTEOUSNESS MAY BE OBTAINED BY FOLLOWING THE RULE OF CHRIST.** It is difficult to make an unchristian nation behave in a Christian manner. The sermon on the mount was addressed to disciples of Christ (Matt. v. 1). National righteousness will follow national submission to the will of Christ. The reason why the nations snarl at one another like wild beasts is just that the inhabitants of the nations do not yet follow Christ. He came to set up the kingdom of heaven on earth, and when this kingdom is established in the hearts of the citizens, the nations, which are but the aggregates of citizens, will learn to follow righteousness." (Pulpit Commentary, Vol. 9, pp. 281, 282.)

On page 290, a different writer made the following additional observations:

**"I. SIN THE NATION'S SHAME.** 1. A sinful nation in the sight of God. This is a nation of which the people have gone astray from him; do not approach him in worship; do not consult his will as revealed in his Word; have no ear to lend to those that speak in his Name; lose all sense of sacred duty in the pursuit of gain and pleasure. 2. The flagrant guilt to which such godlessness leads down. (1) It is probable, in a high degree, that impiety will lead to iniquity, that the absence of all religious restraint will end in abandonment to evil in all its forms. (2) History assures us that it does so. The denial, or the defiance, or the entire disregard of God and of his will, conducts to and ends in vice, in crime, in violence, in despotism, in the dissolution of old and honourable bonds, in the prevalence of despair and suicide, in utter demoralization. (3) This is the reproach to a people. A country may lose its population, or its wealth, or its pre-eminent influence, without being the object of reproach; but to fall into general impiety, and to live in the practice of wrong-doing — this is a disgrace; it brings a nation down in the estimate of all the wise; its name is clothed with shame; its fame has become infamy.

**"II. RIGHTEOUSNESS A NATION'S STRENGTH.** National righteousness does not consist in any public professions of piety, nor in the existence of great religious organizations, nor in the presence of a multitude of ecclesiastical edifices and officers; nations have had all these before now, and they have been destitute of real righteousness. That consists in the possession of a reverent spirit of an estimable character, and the practice of purity, justice, and kindness on the part of the people themselves (see Micah vi, 6-8). In this is a nation's strength and exaltation, for it will surely issue in: 1. Physical well-being. Virtue is the secret of health and strength, of the multiplication and continuance of life and power. 2. Material prosperity; for righteousness is the foundation of educated intellectual energy and vigour, of commercial and agricultural enterprise, of maritime intrepidity and success. 3. Moral and spiritual advancement. 4. Estimation and influence among surrounding nations. 5. The abiding favour of God (Ps. lxxxi, 13-16). We may learn from the text (1) that no measure of brilliancy in statesmanship will compensate for debauching the minds of the people, for introducing ideas or sanctioning habits which are morally unsound and corrupting; (2) that the humblest citizen whose life tends to establish righteousness amongst his neighbors is a true patriot, however narrow his sphere may be."

We are being reminded that in all history no democracy or republic has survived more than 200 years. We may be the exception, but if so, we must turn from corruption in government, hedonism and immorality in society, error and hypocrisy in religion, and return to the righteousness of God which alone can exalt a nation or a person.

# Searching The Scriptures

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# Editorial

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## A NEW YEAR

This issue of the paper ushers in a new year and a new volume. It also begins the first full year of editorial responsibility for me. Perhaps this is a good time to pause long enough to thank those who have assisted in so many ways during the first seven months of trying to edit and publish this paper. Writers have continued to send an abundance of material much of which we hope to publish. The regular writers for the paper have cooperated wonderfully both in writing and in gathering subscriptions for the paper. Thus far, we have mailed more every month than we did the preceding month. The paper now goes to every state and to about twenty-five foreign lands. Subscriptions have come in from many quarters. Many words of encouragement have been received along with a few brickbats. We shall continue to do the best we know how to produce a paper of quality in make-up and content and which is balanced in subject matter. That does not mean that there will not be times when heavy attention must be turned to some specific subject. Circumstances of the times largely determine such decisions.

Also, a word is in order to those who have submitted manuscripts other than those who write regular columns for the paper. When all of these writers submit material in a given month, that is more than enough usually to fill one issue. Ordinarily, they do not all send material every single month and as space is available we select from other manuscripts we think suitable. We have a backlog of excellent material, perhaps enough to fill the paper for a year. Some articles duplicate subject matter recently covered by others. Some are not in proper manuscript form. A manuscript must be double spaced with an inch margin all around the page. About 3 and 1/2 pages of manuscript will fill one whole page in the paper.

A word is in order about our policy in advertising. We devote three pages to church ads. At present we do not plan on more than that and are happy that these pages are now full. As some discontinue we hope others will replace them. We have contracted with RELIGIOUS SUPPLY CENTER, INC. for two pages to advertise books and supplies. We do **not** sell **any other** advertising space to **anyone** for **any** purpose. It is our opinion that this is enough space in one issue for

advertising. Anyone wanting to advertise a book will have to make arrangements for RELIGIOUS SUPPLY CENTER to handle the book and if they decide to run an ad for it, we will carry it. Also, book or supply orders which are sent to the editor will only be delayed. These should always be sent to RELIGIOUS SUPPLY CENTER, P. O. Box 13164, Louisville, Kentucky 40213. This information is carried monthly on page two. Changes of address, subscriptions or manuscripts should be mailed to the editor at P.O. Box 68, Brooks, Kentucky 40109. Our arrangement with the book store does not involve any organic tie between the paper and the store. I do not own a dime's worth of stock in the company. They do not own or in any way have any control over the policy of this paper. That is all under the control of the editor who alone decides who writes for it, what goes in it and business judgments concerning its operations. Readers and friends will determine whether or not the effort is worthwhile and should live or die. The coming months will contain much interesting and profitable material on a variety of subjects. Stay with us.

## ANENT THE GOSPEL GUARDIAN AND EDWARD FUDGE

For the past several years there has been a growing concern as to the future course the GOSPEL GUARDIAN might take. This writer has been asked the question in many places in the last few years: "What has happened to the GOSPEL GUARDIAN?" This unrest has surfaced in recent months in controversy carried in the GUARDIAN and TRUTH MAGAZINE. Pointed questions have been raised in TRUTH MAGAZINE concerning what is felt to be a compromising stance in relation to the new unity movement and the fellowship controversy both of which have been linked in the minds of brethren with the name and views of W. Carl Ketcherside. Penetrating questions have been raised particularly concerning published statements of Edward Fudge, an associate editor, as well as his private influence on these questions. I have refrained from writing anything directly about these matters in Searching The Scriptures until I could see the bulk of what was going to be said and could thus be in a position to evaluate them more fully before offering comment.

During the last year of my work as an associate editor of TRUTH MAGAZINE I wrote some articles which were aimed at some of the views which had been expressed both editorially and by Edward Fudge in the GUARDIAN. In the last few years some very serious problems have developed with some young men who have attempted to remain among conservative-minded brethren but whose minds have become saturated with the views of Carl Ketcherside. Some of these young men, to my knowledge, have regarded Edward Fudge either as their mentor, or at least a voice in conservative circles advocating what they believe. I have personally encountered this problem in several locations over the country. This is not a figment of someone's imagination. Brother Fudge has espoused views since his college days which

have raised question as to his general soundness. He has written some things on fellowship, unity, grace and the imputed righteousness of Christ which have raised many eyebrows among brethren who want to walk in the old paths. Many brethren, of whom I am one, hold that some of these views are Calvinistic in tendency. The notion that at the judgment our imperfections will be covered by the imputed perfect righteousness of Christ is a cardinal tenet of Calvinism.

The exchanges between the two papers named above have become rather intense. Some have erroneously concluded that it is all a power struggle to see which editor or paper could control the loyalty of brethren. I do not believe either editor or paper has such aspirations, though William Wallace, editor of the GOSPEL GUARDIAN does not share this view. My comments here are surely not inspired by such motives. The conflict reached a low plane and the principal issue was obscured when editor Wallace wrote an article on November 22, 1973 entitled "The Political Mr. Willis" in which he charged that Cecil Willis aspires to be the "titular head of his own church of Christ." For shame! It is one thing to ask pointed questions as to where people stand and another to impute sinister motives. Editor Wallace has had much to say about fairness, kindness and brotherly love and how the absence of these "turn off younger preachers. Do such allegations as he has made reflect the virtues he has so ardently recommended in others? Even if he believes fully in his heart that they are true, does it contribute to fellowship, unity and love to say these things out loud? Either his recommendation is wrong or else his practice is.

On December 3, 1973 William Wallace spoke to a fair sized audience in Louisville, Kentucky on "The Past, Present and Future of the Gospel Guardian." A lengthy question and answer period followed his speech. The many questions raised reflected a great apprehension as to the future of that paper and its influence and especially the views of Edward Fudge. Time and again editor Wallace found himself trying to defend Brother Fudge. Surely it would be much better if Brother Fudge would defend himself and his views in such gatherings. It would be a lot less embarrassing to William Wallace. If nothing else has before, he should now see clearly that the attempts by Edward Fudge to answer in writing the charges made against his views, have failed to get across to at least a goodly number of brethren and that editorial protests that Edward Fudge is not guilty of these charges have not settled the minds of many brethren. At best, there is yet room for considerable doubt as to where all of this will lead. For what it is worth, I would not hesitate to ask any writer for this paper to terminate his services if as much question existed as to his soundness as does exist with Brother Fudge.

I urged Brother Wallace during the question period to offer his apology for the severe impugning of motives which he has done. He refused to do so. I told him after the session that I was going to appeal to him

in this paper to do so. He owes it to Brother Willis and to a brotherhood embarrassed to see such a spirit injected into what should be a controversy over Bible teaching, and especially from one who has deplored "ugly journalism." Personal reflections would best be left out by all parties concerned. A book business is not the issue. The size of the circulation of a paper is not the issue. The aspirations, or lack of them, of editors is not the issue. There are real, spiritual issues at stake which may only be settled by an appeal to what the Bible says. While there is room for discussion as to the best judgment with which to pursue these problems, it is one thing to deal with doctrine and its tendencies and another to malign the motives of those who ask questions about where one stands and about what one has written.

While I bear no malice toward Brother Fudge (I counted his late father a good friend and benefactor) or Brother Wallace, it is this editor's settled persuasion that Edward Fudge is a bruised reed which will pierce the editor's hand and the very heart of his paper unless he comes forth with much greater clarity than he has thus far touching the serious doctrinal import of what he has written. I would love to see the GUARDIAN live to do good. At present its influence for good is seriously in doubt. This writer came away from the December 3 gathering in Louisville with a very heavy heart. It is not my intention to turn this paper over to a running battle on this or any other one subject, but conscience required that something be said at this juncture. We have some articles in hand touching these and related subjects which will be forthcoming in the next few issues. Consider them carefully. Meanwhile, I sincerely hope that editor Wallace has the necessary credentials to read the "pulse of the brethren" which he is once again taking.

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## EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

1021 Welford Drive  
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### SOME DIVINE EXPECTATIONS

"Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries. . . ." (Phil. 1:27-28, A.S.V.). There are four particular things in this passage to which I direct your attention that Paul tells the Christian to do. Let us observe:

#### MANNER OF LIFE — WORTHY

**The Christian's conduct is to be worthy of the gospel.** Whatever we do, whether it be our speech, manners, dress, style of living, business transactions, entertainments, etc., let it reflect the principles of the gospel. Erdman stated in his commentary in reference to this scripture, "For a Christian the rule or law of his life is that it should be 'worthy of the gospel of Christ.'" This must be the "rule of thumb" in all of our activities.

Too many in the church permit the fads and fashions of this world to set their standards. Girls who wear scanty attire, such as mini-skirts and short-shorts, are examples of this. Boys who take on the hippie-style of living, such as hair that gives them a feminine appearance, and clothes that are dirty and sloven, are not letting the gospel rule their lives.

A person might be a slob when he obeys the gospel, but there is no excuse for him to remain one. Paul wrote, "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety . . ." (1 Tim. 2:9). Modest apparel, shamefacedness and sobriety apply to men, too. Regardless what others do, or what is popular, or what is approved by society, let the Christian be governed by the will of Christ.

#### GOSPEL — STEADFASTNESS

**The Christian is to stand fast in the gospel.** There is no place in our life for retreat, surrender or compromise. The child of God is to be firm and steadfast in the truth. This is accomplished by being rooted and grounded in Christ (Col. 2:7), or becoming spiritually mature so as not to be tossed to and fro by every wind of doctrine (Eph. 4:13-14).

William Barclay said, "The world is full of Christians on the retreat, Christians who, when Christianity is

difficult, conceal, or at least play down, their Christianity. The true Christian stands fast, unashamed in any company" (Com. on Phil., p. 37). Though I disagree with Barclay in his broad use of "Christian," he fitly depicts a problem among us in the church. Scores of brethren, including preachers, abandoned the truth on which they had stood and cast their lot with the enemy. They could not take the heat of battle and exerted pressures. They were scared of boycott, isolation, loss of income, etc., so they committed spiritual treason for convenience and self-aggrandizement. Holding on tenaciously to the gospel will mean great sacrifices, but it pays in the long run with eternal dividends.

#### BRETHREN — HARMONY

##### **The Christian is to maintain unity with his brethren.**

The apostle declared that the Philippians were to "stand fast in one spirit, with one soul striving for the faith of the gospel." To have unity brethren must work at it. Paul wrote, "Giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Some are ready to divide the church at the slightest provocation. Certain places have done almost irrevocable damage in the community to the Cause of Christ by contentious, cantankerous brethren. Of course, when unscriptural practices enter the church and these cannot be removed, there is no alternative but to divide. However, many times the problem is because of incorrigible brethren. They are not willing to give and take in matters of opinion. The good of the church is not at heart, but only having their stubborn way is the main thing. They seem to thrive on nitpicking and having a racket going all the time.

Instead of striving together for the gospel, many spend a great deal of their time fighting one another. They bicker among themselves as to what color to paint the auditorium, whether to carpet the floor, pave the parking lot, etc. Paul stated, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). Several churches have fussed and splintered themselves right out of existence. "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2:2).

#### ENEMIES — FEARLESSNESS

**The Christian is not to fear his foe.** The adversaries of the Philippians were both Jews and Gentiles. Although, evidently, there was no Jewish synagogue when Paul established the church at Philippi (Acts 16), since that time, ten years later, the Judaizers were at work (Cf. Phil. 3:2). Among the Gentiles the pagan idolatry with its immoral environment constituted a real adversary to the Christians at Philippi. Too, the pagans at Philippi, judging from 1:30, could incite the city officials against the Christians.

Today, our adversaries are seen in many forms, both in and out of the church. There are atheists, evolutionists, liberals, modernists and denominationalists, all enemies of the truth. Toward none

of these are we to be affrightened for God "hath not given us the spirit of fear; but of power, and of love and of a sound mind" (2 Tim. 1:7). Through Christ we can be victorious. God "always causes us to triumph in Christ" (2 Cor. 2:14). "If God is for us, who can be against us" (Rom. 8:31)? Hence, let us proceed with confidence and courage in the face of all opposition.

COMMENT ON "WORSHIP IN SPIRIT AND IN TRUTH" BY T. G. O'NEAL

Dwaine E. Dunning

I am grateful to Brother Adams for the opportunity to show that these arguments are in error, and do not justify the conclusion that those not in agreement 'have not the Father and the Son'. II John 9 speaks of 'going beyond the doctrine'. Scripture catalogs of sin never list praising God with instruments. 'Where there is no law, there is no transgression' (Romans 4:15). God never said 'Thou shalt not use "mechanical" instruments'; this conclusion has been reached through human reasoning. By noting errors in the argument, it may be seen that the conclusion is invalid and the position not be forced on others as the price of unity. Anti-instrumentalism was incautiously borrowed from Calvinism by the early Restoration, but has been preserved as zealously as though Christ had specifically asked for it: Now to some of the errors.

1. Brother O'Neal says 'God has told us to "sing"'. This is a dangerous half-truth. God used **three** music words; not one of them can be defined in **First Century usage** as 'human voice ALONE'. Luther built a whole system of error by adding 'alone' to Romans 5:1; Calvinist errors on music were similarly built on adding 'alone' to the three music words, after restricting them all to 'sing', when in fact it does not belong with any of them. I offer three areas of evidence, in keeping with II Cor. 13:1b, to show that this 'human voice ALONE' limitation is contrary to fact. The reader is strongly urged to **do his own study!**

a. The Greek people, the vast majority of Greek lexicons, Bible dictionaries, and other sources of definition ridicule this limitation. Copies on request of comment by a Greek Orthodox Presbyter, who states flatly that **there is no word in Greek which means 'sing alone'**. Contrary to what you may have heard, many Greek churches use instrumental music; only monastic communities consistently do not. Copies on request of several dozen sources of definition which specifically **require** instruments with the word 'psalm'; my own Hebrew and Greek lexicons and unabridged dictionary all require instruments, **or at least permit, WHICH IS EQUALLY DAMAGING TO THE ANTI-INSTRUMENTAL POSITION.**

b. Better yet is a source of definitions we know Paul used and loved, the Septuagint Greek version of Old Testament Scripture. This is NOT an appeal to 'Old Testament authority', but pointing out an obvious if overlooked fact, that both Paul and James quoted the

, Septuagint, Paul extensively, and even when it differed from the Hebrew. No serious student entertains doubt that 'New Testament Greek' is the same as the Septuagint:

'(The Septuagint) was the Bible of most writers of the N. T. Not only are the majority of their express citations borrowed from it, but their writings contain numerous reminiscences of its language. Its words are household words to them. **It laid for them the foundation of a new religious terminology.**' (my emphasis) I.S.B.E.

Brother O'Neal assumes a distinction between 'classical' and 'New Testament' Greek which is not all that sweeping (I have studied both), and, **even if entirely true, is pointless.** The important thing is not 'How does Paul's Greek relate to Homer or Xenophon', but 'How does Bible Greek relate to the ordinary person of the First Century?' Again, the I. S. B. E.:

'Uncouth and unclassical as much of it appears, we now know that this is not wholly due to the hampering effects of translation. "Biblical Greek", once considered a distinct species, is now a rather discredited term . . . Much of the vocabulary and grammar . . . show that many so-called "Hebraisms" were in truth integral parts of the **koine**, or "common language", i.e. the international form of Greek **of which the spoken Greek of today is the lineal descendant.** The version was made for the populace and written in large measure in the language of their everyday life.' (my emphasis)

Thus: Paul knew, and was influenced by, the language of the Septuagint, and it provided him with his vocabulary; therefore, definitions of words as used in the Septuagint are those he would use; it can only be concluded that the Christian can do his own defining of psalm, hymn and song exactly as Paul did, by looking at **all** its usages in Old Testament Scripture.

Where, now, is the 'silence' claimed by anti-instrumentalism?

Gregory of Nyssa, a scholar who wrote some time after Paul, said 'If a man in broad daylight of his own free will closes his eyes, the sun is not responsible for his failure to see.' Gregory also left a definition of our three music words:

"Psalmos is the melody through the musical instrument. **Ode'** (song) is the cry of melody or music with words which takes place by means of the mouth. **Humnos** is the praise offered to God for the good things we possess.' With material like this available, those who argue against instruments have closed their eyes! For example, Brother O'Neal quotes Vine and Thayer, but does not give us everything either man said which is applicable to this study. Vine said on 'psalm' (**Expository Dictionary**, p. 229): 'PSALMOS primarily denoted a striking or twitching with the fingers (on musical strings); then, a sacred song, sung to musical

accompaniment, a psalm.' What does 'to musical accompaniment' mean? **An accompaniment on musical strings** — and only those desperate for an argument would think of this as 'heart strings'! Similarly, what Brother O'Neal thinks Thayer left out of 'psalm' is included in his definition of 'hymn', page 637, which relates the three words to one another in just the same way Gregory did long ago.

c. As a cross-check, I have extensively studied the Greek of Josephus, written in the same **koine** as the Septuagint and New Testament. His contexts show that psalm, hymn and song do not mean 'human voice alone'. **Jewish War**, II, xv, 4, speaking of an event of 66 A.D. in Jerusalem, during or just after Paul's lifetime, 'the harp-players and praise-singers' (compound word, Paul's **humnos** and **ode**) 'came forth **with their instruments**,' a third witness to confirm that 'hymn-singing' was done **with instruments!**

Since God did not re-define these words, the only possible conclusion is that Paul understood them as Greek authorities, the Septuagint, and Josephus define them. Space is limited; I close with an observation by Huxley, who may have stolen it from Gregory of Nyssa: 'Truth does not cease to exist because it has been ignored.' The claimed 'silence' is because some have failed to seek, or have ignored, the evidence. What qualifies those who have ignored truth to say those who do not agree with them 'have not the Father or the Son?'

## WORSHIP IN SPIRIT AND IN TRUTH

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Recently in **SEARCHING THE SCRIPTURES** I wrote a series of articles on the general subject of "Instrumental Music." At least one of these articles came into the hands of a Christian Church preacher, Dwaine Dunning. He has sent both Connie W. Adams and me much material privately and elsewhere in this paper is an article by him in which he attempts to review what I said. We are glad for him to have space to reply, but his attempt is not really an answer to what I said.

(1) He quotes Rom. 4:15 "Where there is no law, there is no transgression" with the implication there is no New Testament law against the instrument. However, the New Testament law is stated in one word — "sing" (Eph. 5:19; Col. 3:16). It is transgression to go beyond that law which is the doctrine of Christ and those who do "have not the Father or the Son" (2 John 9-11).

(2) He says "God never said 'Thou shalt not use

"mechanical" instruments'," and thus he would have us think it is invalid to oppose the use of the instrument. Mr. Dunning, God has never said, "Thou shalt not sprinkle babies." Does this mean infant sprinkling is justified? It would if your statement is true. With your argument you could not oppose a Methodist for sprinkling babies.

This puts a premium on the silence of God. When God says nothing, Mr. Dunning would speak for God and say ". . . and play on the instrument." One should be silent when God is silent. Paul makes an argument on the superiority of Christ over angels on the basis of what God never said to an angel (Heb. 1:5). Mr. Dunning would make an angel the Son of God because God did not say to one "Thou shalt not be my Son." Moses spoke nothing about priests being made out of the tribe of Judah (Heb. 7:14). Mr. Dunning would have made priests of the tribe of Levi and also any other tribe had he lived under the law and followed his own argument.

(3) Mr. Dunning is concerned about the "price of unity" and that somebody will be "forced" into unity. Sir, it was you people who just over a hundred years ago *forced* the instrument into the worship of God over the objections of brethren. You had no regard for their conscience; you had rather have the instrument than have unity. The Christian Church is the result of your having forced the instrument into the Church of Christ.

(4) Mr. Dunning believes it is just "half-truth" to say "sing." Let him give us the passage where God ever said anything in addition to "sing" and we will admit it. "Sing" is not "half" of what God said on this question, it is "all" God said. Let Mr. Dunning find more.

(5) Friend Dunning tries to justify the instrument from the Greek language and by doing so gets himself into trouble. He says I assume there is a difference in (1) Classical Greek and in (2) New Testament Greek. This is not an assumption; it is fact, (see Thayer, preface, pages v-ix and prefatory remarks, pages 687-689; and Kurfees, **Instrumental Music In Worship**, pages 18-25). Yet, Dunning says, "I have studied both." How could he study "both" if there were no difference.

He appeals to how uninspired writers use the word **psallo**. How some infidel Jew used the word is not in question. We are looking at **words in the New Testament**.

He used the Septuagint Version (the Greek translation of the Old Testament from Hebrew) as a background upon which to draw the terminology for the New Testament. While maybe true, this does not mean that every word used in the New Testament which appears in the Old has the same meaning in the New as it does in the Old, as Dunning would have us believe. **Psallo** is used in the New and Dunning thinks it means what he says it did in the Septuagint. What about the word translated "circumcision", Mr. Dunning, does it mean the same in the New Testament that it did in the Septuagint?

Vine defines **ado** (sing in Eph. 5:19 and Col. 3:16)

"praise to God" (vol. 4, page 35) and Thayer says "to sing, chant." (page 13)

Vine says of psallo (sing in Rom. 15:99 I Cor. 14:15; Jas. 5:13) "in the N.T., to sing a hymn, sing praise." (vol. 3, page 58) and Thayer says, "in the N.T. to sing a hymn, to celebrate the praise of God in song." (page 675)

Vine says of **humneo** (sing in Mat. 26:30; Acts 16:25; Heb. 2:12) "denotes a song of praise addressed to God" (vol. 2, page 241) and Thayer says, "a song in praise of gods, heroes, conquerors ... in the Scriptures of God; sacred song, hymn." (page 637)

We do not, and never have denied, that in Classical reek the use of the instrument is inherent. Thayer and others say this. However, they say **in the New Testament** it is "sing."

Dunning contends that the word "psalm" "specifically **requires** instruments" and that Hebrew and Greek lexicons ... all require instruments." Thus, the instrument is not permitted, Dunning believes it is **required** and one does not obey God unless the instrument is played. He sins to omit it. He does not think we obey God when we "sing." Dunning makes the instrument **required** but it is not inherent in psallo in the New Testament.

SOWING the  
SEED of the  
KINGDOM



J. T. Smith

1433 N.E. 16th Avenue  
Gainesville, Florida 30621

**CALVINISM EXAMINED NO. 3**

According to the doctrine of Calvin, since some men are so depraved they cannot choose salvation for themselves, it follows that God must do the choosing and that without reference to conditions or character. In fact, Electionists tell us that God before the foundation of the world chose a fixed number of people to be saved and the rest will be lost — that the number is so fixed that it cannot be changed by one soul. This doctrine denies two basic Biblical facts: (1) That man is a free moral agent; (2) That God is not a respecter of persons. Yet the Bible clearly teaches both of these facts. An "agent" means an actor. A "moral agent" means an actor whose actions relate to a rule of right or wrong. A "free moral agent" means an actor whose actions relate to a rule of right and wrong and who is possessed of liberty, or freedom in the performance of his actions.

There are a number of passages in the Bible that teach the two basic principles set forth above. Jesus said, "And ye will not come to me, that ye might have life" (John 5:40). Note that Jesus did not say they **COULD NOT** come, but he said they **WOULD NOT** come. Thus, it was their choice to make. Also, Paul said, "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). In Rev. 22:7 Jesus said, "And the Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Does this last expression "whosoever" sound like God has limited the matter? I believe you can see that.

If God does all the choosing and man does not have any part in his salvation, how do we harmonize that with the following biblical facts. "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). "But unto them that are contentious, and do not obey the truth, but obey unrighteousness indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentiles; for there is no respect of persons with God" (Rom. 2:8-11). If God is no respecter of persons (and the Bible teaches that He is not) why or rather **HOW** could he save you and not save me when we were not yet born?

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Involved directly in the second step (election) is the doctrine of limited atonement. The doctrine of limited atonement simply means that Christ died for those whom God elected before the foundation of the world — AND FOR THEM ONLY. This is so stated in many of the works of Calvin and others who believe in Calvin's brand of election. Thus, we have two categories of people — the elect and the non-elect. The non-elect, of course, are those who failed to receive God's election. Christ DID NOT even die for the non-elect, according to Calvin's doctrine. Let us notice, however, a passage concerning the death of Christ. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Men have a choice in the matter of salvation. In our next article, we will give our attention to Limited Atonement.

## THE BAPTISM OF JESUS: A REVIEW

Keith Sharp

In the July, 1972 issue of SEARCHING THE SCRIPTURES, my friend and brother, Edward Fudge wrote an article entitled "The Baptism of Jesus," in which he posed these two questions:

"(1) Why was Jesus baptized, or, what was the significance of His baptism as far as He was concerned? (2) What is the significance of His baptism so far as we are concerned, or, how does His baptism relate to ours?" Brother Fudge answered his own first question thus: "Jesus was baptized by John to publicly identify Him as the one in whom the Old Testament lines of prophecy concerning a Suffering Servant and a Triumphant Son would both be fulfilled, and to consecrate and commit Him to the tasks that those terms implied." (emphasis his)

Brother Fudge has done a remarkable job of research into the scriptures to substantiate his proposition, but I believe his arguments fail to sustain that thesis. While I commend his scholarship, I cannot agree with his conclusions. The remainder of this article will be devoted to substantiating this disagreement.

Brother Fudge's conclusion is almost remarkable in the light of a recent statement he made in the GOSPEL GUARDIAN. In defense of his failure to make "specific application" of what he taught concerning fellowship, brother Fudge commented: "If I can state something in scriptural terms, fairly used according to their context, I KNOW it is the word of God and not my human opinion or (perhaps faulty) conclusion and inference. There is a time and place for human opinions and conclusions; they are necessary in living one's own life and are sometimes called for in teaching others. Yet I believe extreme caution needs to be used here. It is so easy to say 'thus saith the Lord' when stating not only what the LORD has thus said, but also when giving one's own inferences,

deductions, conclusions and reasonings based on it." (July, 1973, page 11)

Yet, in July, 1972, brother Fudge readily states, as the premise of an article, an inference, deduction, conclusion and reasoning rather than a plain statement "in scriptural terms, fairly used according to their context." he even belittles those who, "when asked 'why' " Jesus was baptized, simply "respond with the phrase found in Matthew, that Jesus was baptized 'to fulfill all righteousness.'" Quite a change of attitude in one year!

Brother Fudge appeals to six arguments to sustain his position. First, he argues on the word "righteousness." He contends that Matthew "does not use the word which refers to a specific commandment or righteous deed [*dikaionoma*], but the more general word which describes the state or condition of acceptability to God in the broadest sense [*dikaioisyne*]. We are not to think, then, that Jesus' baptism was simply one more commandment to be obeyed. It was to 'fill up' or 'complete' the over-all purpose of God for Christ. . . ."

I certainly recognize that I am at a severe disadvantage in discussing word meanings with brother Fudge, since he has a Master's degree in Biblical languages, and I barely managed to struggle through one course in beginner's Greek. However, there are recognized lexicographers to whom brother Fudge and I both must appeal in defining New Testament words. One of the truly outstanding scholars in this field is W. E. Vine. He says of the word "righteousness":

"the character or quality of being right or just; it was formerly spelled 'rightwiseness,' which clearly expresses the meaning. . . . whatever has been appointed by God to be acknowledged and obeyed by man, Matt. 3:15" (AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, Volume III, page 289).

According to Mr. Vine, "righteousness" is used in Matthew 3:15 in exactly the way brother Fudge says it is not. Dr. Joseph Henry Thayer's A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT is universally recognized as a classic work. He defines "righteousness" thus:

"1. in the broad sense, *the state of him who is such as he ought to be, righteousness . . . the condition acceptable to God . . . b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: Mt. iii.15*" (page 149).

Is "correctness . . . in acting" not obedience to "simply one more commandment to be obeyed"? According to Dr. Thayer, "righteousness" is used in Matthew 3:15 in precisely the way brother Fudge says it is not.

Yes, we are to think "that Jesus' baptism was simply one more commandment to be obeyed." Jesus

would have "rejected . . . the counsel of God" had He not been baptized of John (Luke 7:30). And, after all, what is so insignificant about "one more commandment to be obeyed," when God is the author of the command? Furthermore, Jesus did not say this one act of obedience would by itself "fulfill all righteousness." It was a part of an entire life of humble submission to His Father's Will (cf. Philippians 2:5-8).

Brother Fudge then appeals to prophecy to sustain his premise. He examines Isaiah 63:7-64: 12; 42:1; 11:2ff; 61:1ff; and Psalm 2:2,6,7,8,9,12. Yet, not one of these passages speaks of Jesus' baptism. As the prophets foretold and as brother Fudge partially intimates, it was the descent of the Holy Spirit upon Jesus and the voice of the Father from Heaven which fulfilled prophecy and publicly identified Jesus as the Suffering Servant. Certainly it is significant that God chose the very time of Jesus' baptism to thus identify Him. Jesus' baptism by John in Jordan is His first recorded act of public obedience to His Father. God chose this very time to identify Christ as His Son. Indeed, obedience must be important in God's sight! Next, brother Fudge appeals to the testimony of John, but again to no avail. He inquires, "And how did John know that Jesus was both (Son and Lamb — K.S.)? 'I did not recognize Him,' he tells us, "but He who sent me to baptize in water said to me, He upon whom you see the Spirit descending and remaining upon Him, this is the one ..." (vs. 33). Did John say that Jesus' baptism identified Him as both Son and Lamb? NO! John specifically stated that the descent of the Holy Spirit was the sign (John 1:33). If Jesus' baptism identified Him as the Son of God, why were not "all the country of Judea, and all they of Jerusalem" also identified as Sons of God, in the same sense Jesus is the Son of God, since they were baptized by John also (Mark 1:5)?

The fourth, fifth and sixth arguments used by brother Fudge to sustain his proposition pertain to the fact that Jesus' baptism by John was the beginning of His ministry as the Suffering Servant. Our brother appeals to Jesus' reference to the baptism of suffering and deduces, "What began there in His baptism of water is ended in His baptism of death." Brother Fudge then indicates that in Jesus' temptation in the wilderness, which immediately followed His baptism, Jesus took upon Himself the role of Suffering Servant. Finally, brother Fudge demonstrates from 1 John 5:6 that Jesus' ministry began when He "came by water." I grant all the arguments. Certainly Jesus' baptism was the occasion for the beginning of His personal ministry. Certainly this has great significance. But the act that initiated His ministry was the descent by the Holy Spirit, which empowered Christ for His work, and the voice of the Father, which publicly recognized Jesus for His task. Without these occurrences, Jesus' ministry could not have begun.

Why, then, was Jesus baptized? When John the Baptist asked the Lord virtually the same question,

Christ replied, "thus it becometh us to fulfill all righteousness." (Matthew 3:15) Brother Fudge states: "If I can state something in scriptural terms, fairly used according to their context, I KNOW it is the Word of God and not my human opinion or (perhaps faulty) conclusion and inference."

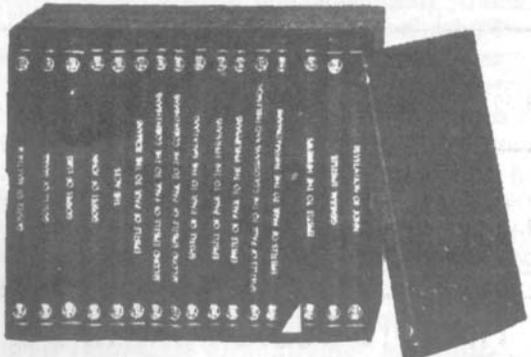
Let us follow his rule. A. B. Bruce, in THE EXPOSITOR'S GREEK TESTAMENT, says "becometh" means "fitting, becoming, congruous" (Volume I, page 86). The term "fulfill" is defined as "to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute ... Mt. iii. 15" (Thayer, page 518). Therefore, I conclude: JESUS WAS BAPTIZED BECAUSE IT WAS "FITTING" "TO PERFORM" "WHATEVER HAS BEEN APPOINTED BY GOD TO BE ACKNOWLEDGED AND OBEYED BY MAN." Are those not "scriptural terms, fairly used according to their context"?

But what does Jesus' baptism mean to us? I commend to you the words of inspiration:

"Though he were a Son, yet learned he obedience by the things which he suffered; "And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Hebrews 5:8-9).

By His perfect obedience, Jesus was made complete as our Savior. By our obedience, we become one of those whom He will save. Jesus' submissive obedience to the command of God to be baptized is an example to us that we too should submissively obey the command of God to be baptized.

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## THE NEWS LETTER REPORTS

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

**DONALD R. GIVENS**, 2710 21st Ave. South, Lethbridge, Alberta, Canada. The Lord's work in Lethbridge continues to be very encouraging. In the month of October, it was our privilege to preach to and have Bible discussions with ten different non-Christians, including a Catholic, Mennonites, United Church member, two Pentecostals, the daughter of the preacher of a "Free Evangelical Church," a preacher for an inter-denominational church and his wife, and a young man saturated with modernism. Many opportunities abound to teach denominational people, but baptisms are infrequent because most have their minds cluttered with several thick layers of error. Most know absolutely nothing about pure New Testament Christianity.

The church in Lethbridge is seeking another gospel preacher to move up and work WITH me in the Lord's work here. I plan to stay on here, Lord willing, for many more years. We are simply seeking an ADDITIONAL evangelist. There is plenty of work to keep two (or more) men very busy. If you are interested or know of a young preacher who might be, contact us at the above address or call area code 403, 328-0972. This would be a good opportunity for some young preacher to work where he is really needed, and to obtain training with a more experienced preacher. One's support would have to be raised elsewhere. The church here is about 22 members and supplies a residence while the rest of my support comes from the states. If you, young man, want to be put to work with plenty of Bible classes, preaching and teaching outsiders, contact us, and we will give you the information you need about moving to western Canada.

**MARIO BALSAMO**, 115 Park St., Grinnell, Iowa 50112. In October I began laboring with the church at 1402 3rd Avenue in Grinnell. The church is sound and well grounded in the truth. They stand against institutionalism, centralization, the social gospel, fellowship without endorsement (also termed unity in diversity), etc. There are twelve faithful adults with only three men. Attendance is in the 30's on Sundays. While we need \$800 a month support, at present we receive \$700. In January we will be receiving \$350 a month. If there are churches or individuals concerned about the support of the gospel in this area please write or call. References and additional information will be supplied.

**THE LOUISVILLE SCENE.** For the information of interested parties, faithful congregations of God's people in the Louisville area are alive and well. In the greater Louisville area there are 20 churches standing for the truth. Several of these are fairly large

congregations engaged in much good work. All are growing. Much gospel work is being supported on the local scene and in fields scattered around the world. Without intending to slight any of them, the following information is for the encouragement of others. EXPRESSWAY has one of the finest teaching programs to train and develop teachers, preachers and all Christians known to the editor. Attendance runs between 250 and 275 with contributions near \$1000 weekly. SOUTH END has 300 or better in attendance. This congregation conducts a daily 30 minute call-in radio program which is one of the most listened-to programs in Louisville. Over 50 people have obeyed the gospel as a known result of this program. VALLEY STATION is growing with about 300 and plans a new building soon due to highway right-of-way forcing them to move. WENDELL AVENUE has an aggressive door-to-door teaching effort going which is bearing good fruit. DOUGLAS HILLS is doing well on the east side of the city in a booming area. MANSLICK ROAD has better than 200 after giving up 25 families to start the Hebron Lane work. They fully support two men and provide partial support to four others. Most all of these churches have some kind of group visitation program which activates members and reaches the weak and the outsider. Corrective discipline is faithfully practiced throughout the area. Visitors to congregations here often remark about the small difference between the morning and evening attendance. While there are exceptions, this is generally the rule in area congregations. Across the Ohio River in southern Indiana there are some very healthy congregations hard at work for the Lord.

**WHAT ABOUT YOUR AREA?** Readers of a paper such as this are edified to learn of good work in various corners of the vineyard. This is not a "brag" column. But others would like to know how the work goes in your area. Tell us briefly. This will quicken the zeal of many and stir them up to greater things.

**ABOUT H. E. PHILLIPS.** Our readers are interested in the health of the former editor of this paper, the beloved H. E. Phillips. He has been restricted by his physician in recent weeks from preaching. He has just been permitted to resume his full-time preaching activities with certain limitations. This accounts for the absence of material from his pen in the paper during the last few months. He hopes to resume his column "Think On These Things" shortly. We are thankful for his improvement and pray that he may be spared many years to instruct the people of God. If you have not already, why not send him a note of appreciation and encouragement. Write him at P.O. Box 17244, Tampa, Florida 33612.

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

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## REVERSE IS THE NEEDED GEAR

Orven Lee

P. O. Box 866  
Hartselle, Ala. 35640



Our cars are made to move forward with speed and comfort, but they all come with a gear that we call reverse. We do not use this gear as much, but it is very, very important on a car. We sometimes get into situations where the only way out is to back out of such places. Preachers and other church members may be deceived and blown about by some wind of doctrine so that they are found in digression. Reverse action is the only way out of that type of error. Repentance is a good word. It describes a process of correction we all need to use on different occasions. It is bad to make such a mistake. It is especially bad to make it and never find the courage and wisdom to use that gear called reverse.

In the middle of the last century some very capable men who had been very effective in the back to the Bible movement had an urge to improve on the Lord's simple plan of government for His church. Their feeling was that if they could have a national or central agency (Missionary Society) they could do big things for the Lord. The society brought division, turned tens of thousands of people back toward denominationalism, led to less evangelistic work instead of more, and the society became a center of classic modernism. The founders of this society were able men who did not dream of creating such a monster, but they did. Man's wisdom is foolishness before God. The society was established so we could be like the (denomi-)nations about us. The society became as modernistic as a Methodist Conference or a Presbyterian Synod. There was no more scripture for the one than for the other, and the pedestals created positions of pride in human wisdom.

The **Christian Standard** was a paper started to promote the American Christian Missionary Society. Decades passed and the society finally got wealth and power. It then went modernistic. The **Christian Standard** then put forth special effort to control and restrain the monster it had promoted. It failed in this effort. It would have been wonderful if they could have stopped the society while all used the reverse gear.

The **Herald of Truth** moved from a northern state to Abilene, Texas more than two decades ago. It was then very successful in getting money (millions of dollars) and power over churches. It brought division to more churches than anything since the apostasy associated with the Missionary Society. Some of the men who promoted it and defended it in its early years are disillusioned and broken hearted.

The **Herald of Truth** has been "sponsored" by Fifth and Highland church at Abilene, Texas. This church now has confusion, heresy, division, and modernism on the inside. It evidently is one of the most digressive of the churches in the present apostasy. Many churches that supported **Herald of Truth** so enthusiastically — and may we say arrogantly — will no longer support it with their money. Many dropped the program a few years ago. The exodus from among the fold of its supporters continues.

Will the **Herald of Truth** cease to exist? Will it die? I say not. The number of wild, digressive churches increases, and, in many cases, these are groups with wealth. The H.O.T. can be their mouth piece. A few millionaires can pay much of the cost, while these wealthy apostate churches pay the rest. The Missionary Society did not die when it went modernistic, did it? It would be wonderful if churches would back out of this whole institutional framework but they will not.

The **Herald of Truth** is a separate entity. It can and may move from Abilene, or Fifth and Highland may expel its more conservative members and continue its support for the more modernistic organization. We may be confident that H.O.T. will not reform itself. It has full steam ahead in its down hill drive. It has no reverse gear. It does not even have good brakes.

One of the sad facts is that human beings are slow to learn. The debaters who have defended Fifth and Highland church and Herald of Truth are now

heart broken over finding that their idol was made of clay, but they say they are still willing to defend the principle on which it was founded. They seem to wish for Herald of Truth Number Two. Would it not go the same route? The American Christian Missionary Society did, did it not? The Lord rejected any and all systems of centralization in favor of local autonomy for His church. He authorized the church to move in its local capacity alone. Such is the clear record of the New Testament.

We should not have tried the establishment of central agencies in our generation because we have the example of centralization in the last century. Now that we have gone through the same rut again it is sad to hear the disappointed promoters saying they would still support the principle under which it was started. Will they never learn? The answer to this question is "No!" If one hundred similar efforts to activate the church universal are made in the next thousand years, they will all go in the direction of human wisdom, pride, and complete apostasy. World Radio of this generation, mission compounds, and powerful sponsoring churches in general will furnish other examples of the damning effect of power, money, and human wisdom in religious affairs. How long will it be until another generation arises that will see sound churches again divided by efforts on the part of some to help the Lord by coming up with some plan of centralization?

## Searching The Scriptures

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# Editorial

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## LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

The word "world" here does not mean the physical globe on which we live, but stands for the forces of evil in the world which are arrayed against the Lord and his will. Satan is referred to as "the prince of this world" (John 16:11). As he desired to "sift" Simon Peter as wheat (Luke 22:31), even so, he desires to "sift" us all by exposing us to the three avenues of temptation by which all have entered into sin. John said that to abide for ever we must do the will of God. This is placed in contrast to the world and its seductive voice. We cannot do the will of God and the will of the devil at the same time.

Worldliness is an improper attitude toward the world. It sets higher store by the praises and standards of those under Satan's power than it does the approval of God. Paul said those who are "risen with Christ" should set their affections "on things above, not on things on the earth" (Col. 3:1-2). "But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). This is placed in contrast to that wisdom which is "earthly, sensual, devilish" and which ends in envying, strife, confusion and every evil work (verses 15-16).

It does not take a Solomon to see that among the professed children of God there seems to be a growing affection for the world and its will and a diminishing respect for the will of God to govern the conduct of his people. Every preacher who travels about among various congregations of our day knows what I am talking about. Not only have congregational activities been patterned after the "nations round about" in so far as the more liberal churches are concerned, but in those same congregations and among those who claim to be conservative respecting Bible authority, there is observable a growing infatuation with the world.

Many of our men, young and old, have become so concerned with pleasing those about them in the world that they have adapted the grotesque dress, hair

styles and speech of the rebels of society who seem bent upon depriving humanity of every vestige of dignity and self-respect. The language of our young is contaminated with the bizarre expressions of the hippie musicians to whom they listen by the hour.

Our women, young and old, have adorned themselves, not with modesty, shamefastness and sobriety, but with the alluring attire of the mini-skirt and tights (misnamed "slacks"). Nobody asks or expects our women to dress in the style of the eighteenth or nineteenth centuries. But it is shameful when so much flesh is exposed to the public eye as is true in places of worship and elsewhere. What are mothers using for sense when they allow their daughters to go to school, to say nothing of a place of worship, looking like a sex symbol? Why are fathers not exercising their headship in their families to put a stop to it? And, by the way, where are the preachers? Where are the elders? Are they all blind? Certainly such problems must be resolved with wisdom, but they MUST be resolved if the will of God is done.

Worldly attitudes toward error have devastating effects. The world peace movement in politics and the ecumenical movement in religion have had their effect upon some among us who want to back away from the fight with sin and error, find a convenient spot on the plains of Ono to negotiate with the devil, and raise a terrible outcry against anyone with the effrontery to ask them to clarify their ambiguity, if not outright compromise.

What, other than the spirit of the world, is behind the woeful lack of corrective discipline throughout the land? Have numbers become such an important barometer that we have overlooked the fact that pruning is necessary to growth? What did Paul mean when he said "mark them which cause divisions and offenses contrary to the doctrine and avoid them" (Romans 16:17-18)? What did he mean when he said to "deliver such an one to Satan", "purge out the old leaven" and "put away from among yourselves that wicked person" in 1 Corinthians 5? What does "withdraw from every brother that walketh disorderly" mean in 2 Thessalonians 3:6? The spirit of the world calls for blindly covering these aberrations with what it mistakenly calls "love" while God and his will are dishonored all the while.

The church is in the world to radiate the light of divine truth. Its members must be salt, light and leaven to permeate every corner of the globe. But when the world gets in the church the salt loses its savor, the light is hidden under a bushel and the leaven spreads evil and not good. Moses regarded the pleasures of sin as only "for a season" (Heb. 11:25). So must we consider them. Paul said "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Hearing and doing the will of God builds our house upon the rock and endures through eternity. Hearing the siren call of the world and submitting to its temptations builds upon the sand and eventuates in everlasting destruction from the presence of the Lord and from the glory of his power. Make up your mind.

## A REVIEW OF "THE CHURCH TREASURY"

Roger Jackson

I appreciate this opportunity to respond to the editorial written by Brother Adams' in *SEARCHING THE SCRIPTURES*, VOL. 14, NUMBER 11. While I have never felt the obligation to defend everything my brethren have said on the subject of the church treasury I think that it is necessary to make some candid observations about the subject.

It is quite easy for these brethren to fill these pages with material in opposition to good works and cause their readers to believe that they have a good case. Fighting "straw men" is no challenge. Presenting arguments among themselves without an opposing view gets to be rather one sided.

I Cor. 16:1-4 does give some information about a church treasury but far beyond that it gives the only instruction for the **FIRST DAY OF THE WEEK** collection. The only thing that passage specifies for its use is "poor saints". In all probability the only collection the church where Brother Adams preaches takes up is the first day of the week collection. That means that if our "anti" brethren are to remain consistent in their insistence upon a pattern in the use of the treasury they must cease to take their salaries out of the first day of the week treasury and get it out of some other. Friend, not one passage in the New Testament ever once says anything about a preacher getting a dime out of the first day of the week contribution, not one! If you do get your salary out of that collection, brother Adams, that means the first day of the week treasury, contributed for benevolence and specified for benevolence, can be used in the field of evangelism. A. C. Grider said in his debate with Alan Highers that under no circumstances could a passage on benevolence be used in the field of evangelism. You fellows seem to be at odds with each other. Now I believe you can get your salary out of that collection but your doctrine as it stands won't allow you to for you have no specific example. Since by your actions and practice you obviously believe a passage on benevolence can be used in the field of evangelism lets make some observations on Acts 11:27-30. Here one church sent to another in benevolence. Since you are constrained to believe a passage on benevolence can be used in the field of evangelism it is obvious that the Antioch brethren could have sent to the Jerusalem brethren if the need had been evangelistic hence authority for one church sending to another in evangelism.

Brother Adams uses the case of Judas' being the treasurer of the Apostles as authority for churches having treasuries today. Then by the same token if Jesus taught his disciples to use that treasury for persons considered to be unbelievers, why won't you follow your lesson on through and admit that the treasury it typified can be used for unbelievers? (Matt.

5:43-48). When you used that example you argued yourself right out of the "saints only" doctrine. We may assume that the same "bag" was present when the Apostles became the first members of the church. What took place in the nature of that "bag" so that even though it had been used for unbelievers now it could not be?

Yes, Acts 2:44, 45 and 4:34, 35 as well as other passages mention a church treasury and I believe all of them. But only I Cor. 16:1-4 mentions the first day of the week collection. That's the only one you brethren have and my question is for what can you use **that one**?

The gathering of the funds mentioned in Phil. 4:15, 16 does to my knowledge constitute a treasury. II Cor. 11:8 in like manner constitutes a treasury. What I want to know is, did they collect these funds on the authority of I Cor. 16:1-4? If they did, and a passage on benevolence (I Cor. 16:1-4) can never be applied to evangelism, what do you call it?

Brother Adams is very close to the truth. The fact is that I Cor. 16:1-4 is a record of the first century church meeting a need in benevolence. Because of other passages, the only thing restricted is the day upon which the collection may be taken. Brother Adams admits that the same collection was used by the church to send wages to Paul. The treasury then can be used for either benevolence or evangelism. Since that is true and the first century church contributed out of their treasuries to each other in the field of benevolence, it stands to reason that they might have done it in the field of evangelism if they wished.

If the above is not true, then the following is a result: (1) The Antioch and Jerusalem churches were in error in sending to each other in Acts 15. Verse 23 says Apostles, elders, and brethren sent the writing, hence the church. (2) One church could not send the other a New Testament. (3) One church could not loan chairs to another to relieve an over crowded condition in a gospel meeting. (4) Two congregations could not cooperate in a tent meeting. (5) One congregation could not aid another in a building program.

We must not make the church the treasury and the treasury the church. The local congregation acts in other ways than through its treasury. If it is wrong for two congregations to cooperate in the field of evangelism through sending and receiving money, why, in the name of reason, isn't it wrong to cooperate in sending and receiving anything, such as messengers, writings, chairs, etc.? In Col. 4:16 New Testament congregations cooperated in the field of evangelism by passing around an inspired writing. Looking retrospectively then, if it is right to cooperate in sending and receiving such valuable things as an inspired writing, which is cooperation in the field of evangelism, why isn't it right to cooperate in sending and receiving what Jesus called, "That which is least" i.e., money? (Lk. 16:10). What is it that makes sending inspired writings all right but wrong to send money? What is it that makes dollars more holy than scripture? Why is it that our anti brethren allow one and reject the other? Maybe they don't allow either; I'll let them say.

I am sorry Brother Adams and I disagree but as long as he and his writers of **SEARCHING THE SCRIPTURES** persist in the course of this paper and allow me space to reply, I will do so. I have no desire to merely be difficult or an instigator of strife. I have a position that has been tried in times past and I don't mind anyone trying it again. I enjoy good discussions on a high plane as I believe Brother Adams does. My address is below and I hope you will not hesitate to write as a Christian since I am not interested in any correspondence of a different nature.

Rt.2

Brundidge, Alabama 36010

(EDITOR'S NOTE: We are glad to give this space to Brother Jackson to express his disagreement with my editorial. When his article is closely examined you will find that he is in agreement on the point that the only **TIME** mentioned in connection with a collection of a treasury is 1 Corinthians 16:1-4. He also agrees that passages such as Phil. 4:15-16 and 2 Cor. 11:8-9 also involve a treasury, though they do not specify a time to gather it. Then my main point still stands. Other passages show that a common treasury was used in evangelism and in benevolence. While the occasion of the collection in 1 Cor. 16 was benevolent, the time of it is still significant. Does our brother believe it would be scriptural to take a collection on Wednesday night? I know some who say it makes no difference.

I did not mention the "bag" carried by Judas among the disciples as "authority" for a church treasury. I simply gave a brief survey of the idea of a treasury or common fund and said that "even" among the apostles one important point in trying to expose "limited benevolence" from this reference. The whole mission of the apostles was directed to the "lost sheep of the house of Israel." They were not to go into any way of the Gentiles. They were to work among those who by divine covenant were the people of God, even though they had fallen away from him.

The reason it is scriptural for one church to send to another in benevolence and not in evangelism is very simple. One is in the New Testament and the other is not. That makes a lot of difference with me. We are not talking about a problem over sending divine revelation as was the case in Acts 15. All divine revelation to be sent has already been sent. We are talking about one church sending funds to another church for a work which is the mutual responsibility of every church to the limit of its ability. When all the "maybes", "ifs", "perhapses" and related ideas are removed, the fact remains that in the New Testament, one church sent to another to help it meet a need which was peculiarly its own in benevolence, but in evangelism, to which every congregation sustains the same relationship, there was no interchange of funds to be found. Churches sent forth preachers and sent wages to preachers, but not funds to other churches in evangelism. Brother Jackson has not found an exception to this.

Brethren, it sounds like Brother Jackson is asking

for a debate, does it not? I have already offered to meet him in discussion on an exchange basis in Louisville and in Brundidge where he preaches. He declined. But he insists that he is ready and willing to defend his practice. You have his address, brethren, see what you can do with him.)

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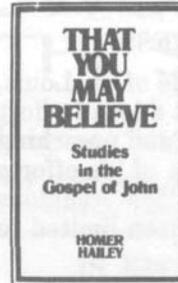
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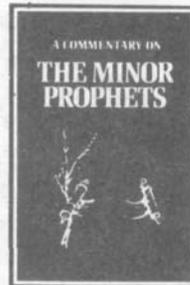


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**KETCHERSIDE'S NEW DRESS**

Several years ago W. Carl Ketcherside of St. Louis, Mo., editor of Mission Messenger, spent a lot of effort opposing gospel preachers locating with and preaching for a congregation fully organized. Some of his efforts included writing in his paper and a few religious debates. His fellowship seems to have been limited to those who agreed with him then.

**OLD KETCHERSIDEISM**

The basis upon which he opposed a located preacher was that he believed there was a difference between preaching and teaching, and in the gospel of Christ and the doctrine of Christ. In the **Wallace — Ketcherside Debate** at Paragould, Ark., in 1952, he said, "Now, the idea of preaching the gospel to the church, is one that is not held forth in the New Testament scriptures" (page 21). He declared, "My friends, there is a great difference between preaching and teaching. Our brother has repeatedly spoken about preaching to the church. I want you to know that you cannot preach the gospel to the church and here is a good place for us to center this discussion" (page 22). We are told, "There is a difference between teaching and preaching" (page 53). He quotes Leroy Garrett as saying, "One **preaches** when he tells sinners about Christ and he **teaches** when he edifies the church" (page 23). To summarize Ketcherside's old position, note chart 1.

OLD KETCHERSIDE DOCTRINE	1
1. Preaching is different from teaching.	
2. Preaching is to alien sinners.	
3. Teaching is to the church.	
4. One cannot preach the gospel to the church.	

Ketcherside made a radical change in the **application** of the above position. He decided to find a way that those who were divided over the use of uninspired literature, Bible classes, women teachers, instrumental music, church supported missionary, benevolent and educational institutions, individual communion cups, the "sponsoring church" type of congregational cooperation, Premillennialism, and a number of other questions could all be united. This included both those of churches of Christ and those of the Christian Church.

**NEW KETCHERSIDE DOCTRINE**

Really there is nothing of a basic difference in what he taught several years ago and what he is teaching now, that I am able to determine. The difference is in the application he now makes.

Consider some statements all found in the February, 1973, copy of Mission Messenger. On page 19 he says, "Preaching in the church, or to the church, is not mentioned in the Christian scriptures." Again, "We preach the gospel to unbelievers, to aliens, but never to Christians, or those who have received it" (page 19). Again, a third quote from page 19, "The gospel is the seed, the sperm, by which we are begotten. The doctrine is the bread upon which the children feed, and by which they grow." On page 20 he said, "Not one apostolic letter is a part of the gospel of Christ. . . . The Roman letter was not a part of the gospel.... The letter to the Galatians was not part of the gospel." "The gospel is designed to enlist soldiers in a single army in which those who were formerly enemies became a unit in Christ" (page 22). With chart 2 we summarize the New Ketcherside Doctrine.

New Ketcherside Doctrine	2
1. Preaching is not to the church.	
2. Gospel is preached to unbelievers.	
3. Doctrine is for Christians.	
4. Gospel is for aliens.	
5. Epistles are not the gospel.	

**IS THERE A DIFFERENCE IN  
THE OLD AND NEW?**

If one will compare closely charts 1 and 2, it will be seen that there is not any basic difference in the two. He has just changed into a new dress, but it is still the same old woman of error. (1) Both make a difference between teaching and preaching. (2) Both make a difference in the gospel of Christ and the doctrine of Christ. (3) Both say preaching is to aliens, never to the church. (4) Both says teaching is to the church, and not to aliens. (5) **BOTH ARE WRONG AND UNSCRIPTURAL.**

In Ketcherside's old position these differences were made in order to oppose a gospel preacher working with and / or for a church in gospel preaching. In his new position these differences are made in order to unite all he claims are in the Restoration Movement, and at last will also include the denominations.

**ARE GOSPEL AND DOCTRINE DIFFERENT?**

In order to see there is no distinction between the gospel of Christ and the doctrine of Christ as

People Obeyed	3
1. The faith. Rom. 1:5; 16:26	
2. The truth. Rom. 2:8	
3. The form of doctrine. Rom. 6:17-18	
4. The gospel. Rom. 10:16	

What did the Romans obey? Paul said all nations were to have "obedience to the faith" (Rom. 1:5). He Ketcherside seeks to make, consider chart 3.

said the scriptures were revealed "for the obedience of faith" (Rom. 16:26). Those who "do not obey the Truth" will be punished (Rom. 2:8). The Romans had "obeyed from the heart that form of **doctrine** which was delivered" (Rom. 6:17). Some had "obeyed the gospel" (Rom. 10:16). They had obeyed the faith, the truth, the gospel and the form of doctrine which suggested they obeyed the same thing. In the Roman epistle four terms (faith, truth, doctrine and gospel) are used synonymously with that which was obeyed. The gospel is doctrine. Ketcherside says the gospel and doctrine are different. Consider chart 4.

Gospel Is Doctrine		4
1.	Rom. 1:15—preached gospel to Rome.	
2.	Rom. 6:17—obeyed form of doctrine.	
3.	Rom. 10:16—obeyed the gospel.	
4.	Rom. 10:17—faith comes from hearing the word of God.	
5.	Rom. 15:16—ministered the gospel.	

To the Romans, Paul was ready to "preach the gospel" (Rom. 1:15). They had "obeyed the form of doctrine" (Rom. 6:17). They had "obeyed the gospel" (Rom. 10:16). Faith came by hearing "the word of God" (Rom. 10:17). Paul ministered the gospel (Rom. 15:16). The gospel that was preached was obeyed, was ministered unto them, was the word of God and was doctrine.

ROMAN SAINTS AND THE GOSPEL	
Gospel	5
1.	Rom. 16:25—established according to the gospel.
2.	Rom. 10:15—preached the gospel.
3.	Rom. 10:16—some obeyed the gospel.
4.	Rom. 2:16—judged by the gospel.

From chart 5 one learns that the Romans were established according to the gospel (Rom. 16:25). They were established because the gospel had been preached unto them (Rom. 10:15), and they had obeyed the gospel (Rom. 10:16). At the judgment by the "gospel" the Romans would be judged (Rom. 2:16).

(1) **Romans.** Paul wrote to "saints" (Rom. 1:7). To these saints, he said, "I am ready to preach the gospel" (Rom. 1:15). He wrote these saints to conform their lives unto "the law of the Spirit of life in Christ Jesus" (Rom. 8:2). To these Romans and other Gentiles, Paul said he was "ministering the gospel of God" (Rom. 15:15-16).

(2) 2 Cor. 9:12-13. Paul said saints thanked God for the subjection of saints at Corinth "unto the gospel of Christ." These saints were subject to the gospel.

(3) Gal. 2:14. Paul said Peter, Barnabas and certain Jews did not walk "according to the truth of the gospel."

(4) Matt. 28:18-20; Mk. 16:15-16. Jesus said the gospel was to be preached to every creature (Mk. 16:15). He said the apostles were to "teach all nations" and when they were baptized the commands of Christ were to be taught to them (Mt. 28:19-20). The com-

monly called "Great Commission" shows there is no difference between preaching and teaching; and between the gospel of Christ and the commands of Christ.

(5) I Tim. **1:10-11.** Paul said that which was "contrary to sound doctrine" was that which was not "according to the glorious gospel of the blessed God, which was committed to my trust." (More to come.)

## Using the SWORD OF THE SPIRIT

Eugene Britnell

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### IS KISSINGER THE ANTI-CHRIST?

A local Baptist preacher announced recently that he was going to preach on the subject, "Is Kissinger the Antichrist?" I don't know what proof he used nor what conclusion he reached, but knowing him, I wouldn't be surprised at anything.

Believe it or not, some sectarians have come up with the following "proof that Mr. Kissinger is the fulfillment of Revelation 13:18. Here is the way they go about it: Place the letters of the alphabet across a piece of paper. Place the number 6 under the A. Add 6 each time and place the total under the letters all the way to Z which will have 156 under it. Now take the letters K-I-S-S-I-N-G-E-R and place them vertically. Go back to the letters and numbers, and place the proper number by the letters in the name. For example, 66 by K and 84 by N. Now add your nine figures and the total will be 666.

Now you understand why some people think that you can prove anything by the Bible!

### WE PAINT ON DIFFERENT DAYS

A few days ago I was doing some painting on my house when I noticed my neighbor and his wife come home from worship. It was Saturday. The next day, as my wife and I left for worship, he was painting on his house. You see, we paint on different days because we worship on different days. He follows the law of Moses and I follow the law of Christ.

Since I am not a Jew and have never been in bondage in Egypt, the sabbath has no meaning to me. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). Notice the reason for giving the sabbath. In verse 3 he said, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

The law of Moses, including the sabbath, has been abolished (Col. 2:14-17). I worship on the Lord's day — the first day of the week — the day upon which Christ was raised, the church was established, and the disciples came together to break bread (Acts 20:7).

### CREEDS AND SCRIPTURES

I read an article recently concerning the controversy in the Presbyterian Church over the writing of a new creed. Mr. F. W. Hobbie, a local preacher, was quoted as saying, "Many are not willing to accept any change in the language of the Westminster Confession, which dates back to 1647, and which has come to be revered by many on the same basis as the Scriptures."

The article said, "One of the things proposed by the committee — something not acceptable to the convictions of many in the church — is to make the point that confessionals are not in the same category of inspiration as the Scriptures; that they are the work of men and as such often include error."

There is no need to say that they "often include error" for the truth is, they always include error. There is no other way to write a human creed. If it has more than the Bible or less than the Bible it is sinful (Gal. 1:6-9; Rev. 22:18,19). If it contains exactly what the Bible does it is not a human creed but rather a reproduction of the Bible. The man who truly believes such scriptures as Second Timothy 3:16,17 would not give a dime for a thousand human creeds. All human creeds are born out of dissatisfaction with the word of God and the blasphemous idea that men can improve upon the Bible.

### "O GOD! NO!"

Back in June of '73 there was a destructive fire in a cocktail lounge in New Orleans known as "The Up Stairs Lounge." Twenty-nine people were killed. One survivor said, "Bill Larsen, a pastor at the Metropolitan Community Church, got caught in the window, and I just watched him burn. He had one arm out, and I heard him scream: 'O God! No!'" That's what he should have said as he was about to enter the door of that wicked place. I doubt if the cause of righteousness suffered a loss, and there will be more burning ahead for such ungodly hypocrites.

### LET THE ENEMY LOSE ONE

The Bible condemns divisions, factions and the spirit of denominationalism. It also describes the fruit thereof. I read of an example of the bitterness and jealousy which can exist between denominations which surely takes the prize.

A small Southern town was split down the middle between Baptists and Methodists. The two denominations competed in every aspect of town life.

One of the leaders of the Baptist forces who was up in years became ill and was told by his good Baptist doctor that he was soon to die. One of his last acts was to become a Methodist.

The Methodist minister was overjoyed. He asked the dying man if God had shown him the right road just in the nick of time. The dying man, pale and coughing, raised his head from the pillow and with a shaking voice said, "Oh, no! I just decided that if someone's got to die, I'd rather it be a Methodist."

"For where envying and strife is, there is confusion and every evil work" (James 3:16).

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### CALVINISM EXAMINED #4

That Christ died for the elect and for them **only** is the doctrine set forth by the Calvinists. The non-elect were EXCLUDED from the benefits of Christ's atonement. However, the Calvinists overlook a number of passages that set forth the fact that salvation is the gift of God.

In Eph. 2:8-9, for example, we see that Paul says that "salvation" is the "gift of God." On page 522 of Word Pictures in the New Testament, Mr. A. T. Robertson says of this passage, "Paul shows that salvation does not have its source in men, but from God. Besides, it is God's gift and not the result of our works." So, salvation is the gift of God. However, we would note just here that Paul does not exclude every work here. For, if he did that would exclude FAITH. Yet Jesus said "faith" is a work of God (John 5:28-29).

If Christ died for all, we may ask, why will ALL not be saved? The problem here is that both the Universalists (who believe that every person will be saved) and the electionists both fail to recognize the part that man has in salvation. In John 1:29 (as we noted in our last article) Christ paid the "sin debt" and made provisions for all who will take advantage of the debt being paid. Let me illustrate it like this. If someone owned a piece of property that my son-in-law wanted to purchase but did not have the money to purchase it, if I had the money I could purchase it and give it to him, either conditionally or unconditionally. But that is exactly what Christ did. He paid the sin debt (something that man could not do) and offers it to us as A CONDITIONAL GIFT.

There are a number of passages that refute the doctrine of limited atonement. In John 3:16 we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are two words in the above passage that I want to note in particular. They are "world" and "whosoever." If God so loved the "world" (and he did), then the "world"

should not perish. You will note that he did not say that the world CANNOT perish or WILL NOT perish, but that we SHOULD NOT perish, but have everlasting life. But, of course, this does not in any way indicate that the atonement is limited to any group or tribe of people.

There are a number of passages in the New Testament that refute the doctrine of limited atonement. In John 6:51, Jesus said, "The bread that I will give is my flesh, which I will give for the life of the world." Also, in Heb. 2:9 we read, "But we see Jesus . . . that he by the grace of God should taste death for every man. And John said, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." All these passages mean nothing IF the doctrine of limited atonement is true.

The fact of the matter is this; although God may have the power to give an UNCONDITIONAL GIFT to anyone he desires, sometimes in order to prove those to whom he is giving the gift, he places conditions on it.

In Numbers 14:8 we read, "If the Lord delight in us, then he will bring us into this land, and GIVE it us; ..." Thus there is no doubt about the fact that it was a GIFT. God said it was. However, there were a number of conditions that had to be met in order to receive the gift. God had them line up with the armed men in front, followed by the priests with ram's horns; followed by the Ark of God. Then the people were to follow this procession with the people being very quiet. They were to line up in this order and march around the walls of Jericho once a day for six days. Then on the seventh day they were to march around the wall seven times, making a total of thirteen times. The priests were then instructed to blow on the ram's horns and the people were to shout with a great shout and the walls would fall down. This was by the grace of God, it was a gift; and yet they **did** something to get it. It was a CONDITIONAL GIFT.

There are two verses of scripture that set forth the fact that everyone COULD be saved; and that salvation is a conditional gift. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus Christ is willing to save all, yet this salvation is conditioned on believing and being baptized. All will be saved that obey the words of Christ.

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### ABILENE AFTERMATH

Reams of paper have been used lately to review the trouble within the confines of the Highland Church in Abilene as related to Herald of Truth. As far as I can see not one person has changed his view about unscriptural cooperation. The fight seems to be over "control". It is the same old story of Jeroboam and Rehoboam about who would be head man.

The other day I received a 24 page brochure from the elders telling their side of the story. If the matter were not so serious, it would be amusing. On page four, they tell how they "fired" Brother Harper. I have known Brother Harper ever since he preached for the old Fourth and State Street Church in Little Rock. At one time, I had high respect for his ability and work. I suppose these elders like many others felt they could fire Brother Harper and then like Pilot wash their hands of the matter. Well, like the cat who returned, this matter was not over at all. The Abilene elders found out the hard way that Brother Harper had as much or more influence in the brotherhood than they. He began (as they admit) by telling his side of the story to the attentive ear of a confused brotherhood. Evidently churches began to cancel their financial support to the Herald of Truth like leaves falling man autumn wind. The elders immediately felt the "heat" and contacted Brother Harper with the intention of making peace. They put him on what they called "liberal retirement" for the rest of his life! They even made it retroactive to when they had fired him. Not only this, they apologized and asked his forgiveness. I need to talk with Brother Harper and find out how he achieved such a feat. I would be willing to take the liberal retirement and forget the apology!

Actually, I know how he brought this pressure on the elders. They evidently did not plan to be so nervous at the beginning, but when a Church has a "baby" being supported by a brotherhood the story is different. On page five the elders said, "We were so sickened and frustrated by what was going on that we were blinded. Now, we know we were wrong. There is just nothing else to say except, we made a mistake". They went on to say, "We temporarily lost sight of the fact that Brother Harper had labored with us for 28 long years, that he had worked long hours, stayed away from his family, married our youngsters, prayed with our sick, and buried our dead".

When I read this humble confession from the pen of the Abilene elders about a preacher they had fired, I thought wouldn't it be wonderful if all elders felt this way about faithful gospel preachers without being pressured into such an affirmation.

Brethren, we all have a tendency to forget too soon. In this 24 page brochure, they go on to tell of internal problems in the Highland Church. They tell of the resignation of three other elders. Evidently the "heat" put on these elders caused them to dissolve the Television Committee. They affirm, on page 15, that they are "running" the Herald of Truth and that it is not operated by a committee. They admitted at one time, they had a Radio and Television Committee.

They close with a humble plea for all churches to continue to support the Herald of Truth. The Herald of Truth is that spiritual monstrosity started by my former school mate, James Walter Nichols. This organization does not have one vestige of scripture for its existence or operation. Wouldn't it have been wonderful in all of this confusion if Brother Harper and the elders would have come back to the truth instead of fighting over "control"!

**"SO THAT YOU MAY NOT GROW WEARY  
AND LOSE HEART"**

Jerry F. Bassett

In the doing of any task which involves difficulties, and which must be performed despite obstacles and opposition, and which requires longsuffering and patience, there is always the danger of weariness.

Our work to serve God in the up-building of His cause is no exception.

We give to the point of sacrifice to provide funds to carry the gospel to the lost, who, for the most part, are oblivious to our concern for them. We study to equip ourselves to teach a generation that cares nothing for what we have to say. We baptize people who often are unwilling to shed their goatskins of worldly lust and selfishness, and who refuse to take their cross and bear it for the cause of Christ. Even brothers and sisters who could be expected to be mature and productive in the Lord are too willing to spend their time and energy selfishly serving themselves instead of Christ.

Is it any wonder that sometimes those who labor to build up the church are tempted with weariness as they labor to carry, not only their own load, but also the load dumped on them by slothful members who refuse to help in the work?

But let such feelings be shut out of our minds. Let us not indulge ourselves in feelings of self-pity for the endless task we perform with seemingly small results. Neither let us harbor feelings of bitterness against brethren who are unwilling to carry their share of the burden. Such feelings too easily become excuses for giving up and becoming unfaithful ourselves.

Let us instead listen to the faithful word of God which exhorts, and promises, "And let us not lose

heart in doing good, for in due time we shall reap if we do not grow weary" (Galatians 6:9).

Let us also look to the examples of godly men who toiled endlessly, enduring great temptation to become weary, but who in their faithfulness to God were richly blessed. Noah labored to build the ark while at the same time preaching to sinful men in an effort to save them; men who no doubt laughed him to scorn (II Peter 2:5). Abraham was called by God to go into a strange place, and was promised a seed through whom all nations would be blessed. For twenty-five years he waited for a son, and for all his life he wandered as a stranger in a land in which he had no inheritance, and among people who were not his own. Yet, in his faithfulness, Abraham became "the father of all who believe" through Jesus who came of the lineage of Isaac (Romans 4:11, 9:6-8). And think of Moses who spent forty years in the house of Pharaoh acquiring wisdom and knowledge and the bearing of a leader, but who was still not ready to lead God's people out of Egypt. Instead he spent another forty years in the wilderness of Midian in preparation for the exodus, a deliverance in which even the people he delivered murmured and rebelled time after time making Moses' work hard to bear. Even though Moses himself faltered along the way, his work nonetheless succeeded in the establishment of that nation of Israel through which God would bring His Son, the Christ.

And let us never fail to remember Jesus who gave up the form of deity to take upon Himself the form of man in order to die for us. Jesus went about doing good, yet he walked upon this earth poor, homeless, despised, and rejected. Even His own disciples fled from Him, and left Him to face the ordeal of a mock trial alone and friendless. But Jesus faithfully did what the Father sent Him to do, dying in agony to save those who through sin had made themselves the bondmen of wickedness, and the enemies of God.

Yes, let us remember Jesus, and "... consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart" (Hebrews 12:3).

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## THE EVIL OF COMPROMISE

Shelby C. Smith

The greatest evil that plagues the religious world of our day is that of compromise. There was a time when every religious organization held to certain doctrinal standards, never willing to give up their beliefs unless proven wrong from the word of God. Many millions of people have gone down religious roads which are paved with the opinions of men rather than, a "thus saith the Lord." But they, at one time were willing to stand up and defend the doctrine dear to their hearts. Even though all could not be right, they could be admired for the courage to stand for their convictions.

What has happened to the grit and firm conviction of those gone on before? Have we lost the backbone to stand up in the face of the world and teach the things we honestly believe? Preachers of old were once faced with disproving false doctrine, and they did it. Now, to a large extent people believe it makes no difference what a person believes or practices, regardless of what the Bible teaches; and so we find that most religious people have no conviction at all. We read reports of members of the church of Christ involved in "Unity Movements", and brethren taking up with the "Neo-Pentecostal Movement", "Divine Healing", "Speaking in Tongues", and we wonder why! Well, I will tell you why. It is because people no longer believe the Bible is the inspired word of God.

Can we not realize, that only through study of the New Testament, and through its strict teachings, can true Christianity thrive and be counted in the lives of

humanity. Compromise is a "jelly-fish" "no-backbone" attitude toward the teaching of the New Testament, and has no place in the religion of Christ. If we are interested in the growth of New Testament Christianity we would have the back-bone to teach and practice that which is revealed in the Bible by the Holy Spirit. A compromise is favorable in the eyes of the world, but it will mean destruction for the church that Jesus died for.

If you profess to be a Christian, then live in a way that will be pleasing to Him. If you know the truth, and fail to live as you should, then do not profess to be a Christian, for you are hindering the progress of the church, and the cause of Christ. Above all else, any group or individual, the cause of Christ must be preserved! It is by the word of God this old earth stands, if we leave the Word it will fall, as it did under the Old Testament. Peter said: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7).

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## THE NEWS LETTER REPORTS

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

**GULFPORT, MISSISSIPPI.** The congregation on the Mississippi Gulf Coast which formerly met at 393 Cowan Road, Gulfport, MS, has purchased some property a few miles north of Gulfport. We are now meeting at Morris Road. Our building is about 15 minutes from the old building. Follow Cowan Road from Highway 90, turn left at the flashing caution light, then right at the first traffic light. The building will be visible from this point. Our service schedule remains the same.

**BOB HERNDON**, 342 Mt. View Ct., SE, Concord, N.C. 28025. Rex Hadley, preacher for the Charlotte, N.C. church, will be with us in a meeting this spring. We plan to start using the Hurt Bible Correspondence Course soon. Let us know of friends or relatives who live in our area, including the northern side of Charlotte. Jack Byars (Rt. 1, Box 147) is the capable preacher here.

**L. EARL FLY**, P.O. Box 3295, Jackson, Tennessee

38301. I am now preaching for the Southside congregation, which was established a few months ago in the south Jackson area on Hwy. 18 at Malesus. This is the second conservative church in the Jackson area. The other one is Hollywood Drive, where I preached for four years. A house was purchased and converted into a temporary meeting place until a building can be built. We have about 35 in attendance and \$60 weekly contribution. I do not yet have full support.

**RICHARD BERG**, 109 Commonwealth Circle, Charlottesville, Va. 22901. Since you carried a news item in your paper about the work here, a family in Lynchburg, Va., about 60 miles away, contacted us and has been worshipping with us here. Occasionally we have visitors now from elsewhere in Virginia. We need other families who are sound in the faith to move here. We also sorely need a mature man who has done some preaching and is well versed on the issues to settle here. The Charlottesville — Waynesboro area is an absolutely beautiful portion of the country to live

in, has a good school system, medium industry (Dupont, Morton Foods, Sperry-Marine, etc.), low crime rate and is just a very nice place to raise a family. If you are passing through please stop and worship with us.

**HOYT H. HOUCHE**N, 12528 E. Alaska Place, Aurora, Colorado 80012. Three of our families at Boston Street in Aurora have moved recently to Grand Junction, Colorado and we are happy to report that they met together for worship for the first time on December 2. This marks the beginning of a conservative congregation in Grand Junction. We rejoice to see a new work begin on the western slope. For more information about the new work, or if anyone knows of those living in or near Grand Junction who should be contacted, please communicate with Louis Page, 757 Hill, Grand Junction, Colorado 81501. When in Colorado, visit us at 1297 Boston Street in Aurora.

**ARTHUR W. ADAMS**, P.O. Box 181, Oglethorpe, Georgia. For two years we have worked with the Glen Park congregation in Gary, Indiana. During that time we are pleased to report there were 35 restorations and baptisms. The church there publishes a bi-monthly bulletin, has a Sunday morning radio program and offers a correspondence course. While there we assisted in appointing three men as elders: John Gaddis, Evan Overturf, and Willie Williams, and two deacons: Bobby Cleek and James Conn. The new elders are re-evaluating the work program of the church. Parven DeBerry will soon move to work with Glen Park.

On November 1, we moved to Oglethorpe, Georgia to assist the work which had been torn apart over the institutional problems and resulting bitterness. Upon arrival we found the Sunday morning attendance was 16. After one month, 5 have been restored, several who left are now attending and outsiders are showing interest in the work. The local newspaper is giving us a weekly column which is bringing some results already. The brethren passed out over 600 tracts last month. Attendance and contribution have recently doubled. We hope soon to start a radio program and a local bulletin. We are fully convinced that the church here will grow rapidly. Please pray for us, and when you are in the area stop and worship with us. We are 20 miles west of 1-75 on Route 241.

**LARRY R. DeVORE**, Box 86, Roseville, Ohio 43777. Two were restored at Roseville on October 28. Bob Dickey of West Lafayette, Ohio was with us in a meeting Nov. 26-Dec. 2 with fairly good attendance but no additions.

**WELDON E. WARNOCK**, 1021 Welford Dr., Xenia, Ohio 45385. The Knollwood congregation has signed a one year contract with radio station WAVI, Dayton, to conduct a talk program for one hour each Sunday morning. We will be on from 9:00 to 10:00 o'clock. I believe this type program wherein the listeners may call in their questions or comments during the

broadcast is the most appealing to the radio audience. The attendance at Knollwood is up slightly and the contribution remains about \$900 per week. We recently had a gospel meeting with James Cooper preaching and we just concluded a ladies Bible Class and a men's training class. When in the Dayton area, worship with us. The building is located at Highway 35 and Fairfield between Dayton and Xenia.

**JAMES R. COPE**, Temple Terrace, Florida 33617. When 1973 ends, I shall have delivered my series, *Solving Family Problems*, 129 times in barely three years. I put over 100,000 miles behind me last year and am close to the same for this year. Many brethren have warned that I cannot indefinitely keep my present pace. I have reluctantly agreed that they are right. I am going to try to cut my week-end schedule to about one-half during 1974. Brethren who would like to schedule the Family Series or week-end meetings on other themes should contact me as soon as possible if they desire my services during 1974. I have tried to accept every call and have turned down no church regardless of size or location. I get to each one as time and circumstances permit.

#### OVERSEAS PREACHING REPORT

**WALLACE H. LITTLE**, P.O. Box 1306, Marshall, Texas 75670. Many places in the world today are white unto harvest. Unfortunately most US saints are just dimly aware of this. Only occasionally do we learn of conversions in Europe, Africa, the Philippines, Asia, Mexico and other places. It is not for the absence of such knowledge. A number of men have been to these places and can speak personally and authoritatively concerning both the work and the men doing it. But there is a lack of ready availability of this information because it is not packaged in convenient and accessible form.

In conjunction with others who also have a high degree of concern, I am trying to start a paper dealing with this work and those engaged in it. Tentatively, it will be named **OVERSEAS PREACHING REPORT**. Originally, we intend it as an eight page quarterly, with plans to convert it to a monthly later. It will be 8 1/2 by 14 inches, folded. The writing will be done by those who have been to these places and have intimate knowledge of the cause of Christ there. We will deal in all aspects of the good fight of faith against the forces of evil. We hope to include writing from native preachers.

Attempting to compile a mailing list, I find many of the addresses in the **1971 DIRECTORY OF CHURCHES** put out by Bill Wallace as well as those listed in brotherhood papers do not conform to Post Office regulations, thus material sent out with such addresses is undeliverable. So, we are asking all who want to receive our paper to send me their correct mailing list, **INCLUDING ZIP CODE**. We are especially anxious to send our publication to churches and preachers. We will send it without charge. Please let us hear from you on this.

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

MARCH, 1974

NUMBER 3

## THE "BUS MINISTRY" CRAZE

by Larry R. DeVore

The "Bus Ministry" appears to be sweeping the brotherhood like an outbreak of chicken pox. So far as I know, however, "conservative brethren" have not been infected as yet.

### WHAT IS A BUS MINISTRY?

So far as I can tell, you just buy an old bus, paint "CHURCH OF CHRIST" on the sides, and start a sectarian originated and motivated promotion campaign. It appears as another way to project a "good image" to the public. The use of the word "ministry" in connection with bus routes seems to be used in a denominational sense. The whole idea of calling every thing that we do a "ministry" is denominational in its concept. Paul told Timothy to ". . . make full proof of thy ministry" (2 Tim. 4:5b). What was the ministry he was to "prove"? Paul said, "Preach the word . . ." (v. 2). But today brethren have the "ministry of ushering", the "ministry of benevolence," and the "Bus Ministry." Where will it end? It would be far better to go back to calling "Bible things by Bible names." Brethren today have to have a whole new terminology just to keep "on the march."

### WHAT ARE BUSES USED FOR?

Supposedly, the buses are used to haul children, and / or aged persons to the meetinghouse for Bible classes and worship assemblies. But, the buses end up being used for many other things. Things that in no way expedite the work of the church. Usually, in fact, are not the work of the church. One church I know of, had a bus for quite a while and used it mainly to haul the teenagers to the roller-skating rink. Is this the work of the church? What passages authorize it? Recently this church purchased another bus, and is swept up in the "bus ministry" fever, and plans to buy two more. One close to me suggested, not altogether facetiously, that they needed two, one to go to the skating rink, and another to drive to the dances. That is not too far-fetched. The same church held an all-night prom-party for the teen-aged members who

were so "burdened" with Christianity they couldn't go to the Prom.

### ARE BUSES SCRIPTURAL?

I believe the Scriptures would authorize the use of a bus if the circumstances dictated the need for such. As the Scriptures authorize the paying of a preacher for his expenses in traveling to a place to preach the gospel (Mk. 16:15-16; 1 Cor. 9:14), then the possibility arises of a circumstance where it might be expedient to spend funds to bring the people to the preacher. In our modern society, it would seem that such circumstances would indeed be rare, but if so, then it would be scriptural. But often, if a bus is purchased because of a scriptural necessity, then the bus is also used for other purposes (i.e. trips to amusement parks, roller rinks, etc.) thereby destroying its scripturality.

### WHAT ABOUT COKES, CUPCAKES, & OTHER GIMMICKS?

Several brethren have written clearly and pointedly about physical reward motivations to get people to attend Bible classes, or worship services. Such practise is not authorized in God's word. In John 6:26 Jesus condemns those who were following Him, "because ye did eat of the loaves, and were filled." Bro. Clifton Inman, Editor of The Bible Herald, published at Parkersburg, W. Va., and who is certainly not known as being an "anti", wrote pointedly on this in the Aug. 15th, 1973 issue. He said, "If it is wrong to serve out of a desire for worldly rewards, it is wrong to entice one to serve from such a desire. To offer candy, cookies, toys, etc. to get children to attend Bible study is wrong. To offer the sensational is wrong." (pg. 4) "It is time that we learn righteous motives for our actions and follow them and not try to justify false and sinful motives. The one who makes his belly his god will use good words and fair speeches to deceive and divide. (Romans 16:17-18)." (pg. 5)

I certainly agree with these needed words from Bro. Inman. We need to return to the sanity of God's word that we might recover from this attack of the "Bus Ministry" craze. Think about it, brethren.

— Box 86  
Roseville, OH 43777

## A PROPER CONCEPT OF GOD

Donald R. Givens

A person's concept of his God will determine his behaviour. It is very important that we have a correct view of the character of Almighty God. Wrong concepts and false notions about God's attributes will certainly lead to sinful behaviour.

During the time of Zephaniah, the people had an evil concept of the Lord: "And at that time I will search Jerusalem with candles, and punish the men who are settled on their lees; who say in their heart, The Lord will not do good, nor will He do evil" (Zeph. 1:12). Feeling that God would not do good or evil, some Israelites did as they pleased.

Among pagan religions the gods were debased, always quarreling, adulterous, capricious, dishonest, and liars. The gods and goddesses were worse moral reprobates than the people who worshipped them, but more and more the heathen became like the object of his false worship.

How highly important it becomes, therefore, for man to obtain a genuine concept of the Supreme Being. We are not left in the dark. God **has** revealed Himself. The Bible is His self-revelation.

Scripture reveals God as spirit (John 4:24). He is light (I John 1:5) love (I John 4:8) and a jealous God who allows no other beings to be worshipped (Ex. 20:3,5). A divided loyalty shall not be accepted. The Lord God is merciful, gracious, long-suffering, abundant in goodness and truth, and He forgives iniquity and transgression (Ex. 34:6, 7).

The angel Gabriel reminds us that "no word from God shall be void of power" (Luke 1:37). Many scriptures affirm that nothing can withstand God's power (Mark 10:27; Luke 3:8; 2 Tim. 2:9).

Furthermore, our God judges righteously (Psalm 9:4,8; Isaiah 5:16; Jer. 11:20). He is upright and there is no unrighteousness in Him (Psalm 92:15). Sin receives His intense hatred, but the sinner can receive His abiding mercy and love (Jer. 31:34; 2 Peter 3:9).

God is a **personal** God. He is not some vague, abstract and purely philosophical phenomenon. While the Lord God has frequently been referred to as "The Ultimate Concern," "The Ultimate Cause," "The Prime Mover," or "The Wholly Other," these terms actually give erroneous concepts of the real personal nature of the Creator. How could you address your prayer to "my Dear Ultimate Cause?" Prayer is personal communication with the Heavenly Father and for it to be meaningful we must realize the intimate relationship which exists between the child and his Father.

Scripture reveals many, many other traits and characteristics of our God. These mentioned are only a few. Search the scriptures daily and draw closer to the Lord. To know God is to be in a correct relationship to Him. Whatever concept you have of God demands a response.

Take heed to Psalm 94:7-11, "Yet they say, The

## Searching The Scriptures

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Lord shall not see, neither shall the God of Jacob think on it. Understand, you beastly ones among the people; and you fools, when will you be wise? He who planted the ear, shall He not hear? He who formed the eye, shall He not see? He who chastises the heathen, shall He not correct? He who teaches man knowledge, shall He not know? The Lord knows the thoughts of man, that they are vanity."

Remember, the first and greatest commandment is to love the Lord thy God with all your heart, soul, strength, and mind (Matt. 22:37). 2710 21st Ave. So. Lethbridge, Alberta, Canada

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by D. R. Dungan

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# Editorial

Connie W. Adams

P.O. Box 68

Brooks, Kentucky 40109



## A TRIBUTE TO A FRIEND

With sadness I report the death on January 22 of Delson Seaton, formerly an elder in the Manslick Road congregation in Louisville, Kentucky and since September, 1973 a part of the new Hebron Lane congregation with which the editor labors. While Delson Seaton was not widely known over the country, yet he was known and respected by a number of gospel preachers and others. He was a vital part of an active, aggressive and loving eldership in one of the best congregations in the land. Not only did he make his mark on the lives of the members of that church in general, he also had a special part in the encouragement of a number of young men to preach the gospel, including his own two sons, Glenn and Doug.

There is no higher calling in life, nor any heavier responsibility, than the eldership of the Lord's church. He discharged his duty in that work about as well as any man I ever knew. He was an aggressive personal teacher and led a number to Christ through his home studies. He was tender, yet firm with wayward members and had a great part in leading a number of them back to the Lord. He was the friend of preachers and often drove many miles to hear the gospel in a meeting and offer quiet encouragement to the preacher and the congregation.

Brother Seaton fought bravely to overcome leukemia. Even after it became apparent that he was in a losing battle, he did not despair but faced the inevitable with resolute faith. He did much to help prepare his family for his death. Though hospitalized eight times in a year and a half, he taught everyone who would listen about the Lord and his word. Most of the nurses, aids and doctors who attended him regarded him as a preacher. He sent for various ones during his illness, to talk with them about their souls. Not many days before his death, he sent all others out of his room so the two of us could talk uninterrupted about his funeral and then about heaven.

Now, he is gone at the untimely age of 42. But it may truly be said that "he being dead yet speaketh." I am a better man because his life touched mine. Neither his wife, Oleta, sons, Glenn and Doug and six-year-old daughter Amy, nor any of us who mourn this loss, must sorrow as those who have no hope. If ever the precious promises of the gospel should comfort the hearts of those left behind, surely they do in this case.

Julian Snell and the writer conducted funeral services in the presence of a "standing-room-only" crowd. Then his body was laid to rest in lovely Hebron Cemetery just perhaps two hundred yards from the spot where the Hebron Lane building will be erected, hopefully this summer. His memory prompts the following editorial.

### ENCOURAGING YOUNG MEN TO PREACH

The books of 1 and 2 Timothy, Titus and 2 Corinthians have much to say about preachers and preaching. Timothy and Titus were both younger men than Paul who traveled with him and helped much in his work of reaching the lost and edifying the saved. Every man who preaches or aspires to do so should make it a point to read and re-read those books often.

Preachers, following the instruction to Timothy, should "put the brethren in remembrance" of what the word of God says (1 Tim. 4:6), be an "example of the believers" (1 Tim. 4:12), "give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13), "preach the word" "in season and out of season" (2 Tim. 4:2) and "commit to faithful men" who would be able to teach others what they have been taught (2 Tim. 2:2).

It is the exception when a young man determines to preach without encouragement in word and deed in his own home. Parents who are materialistic and place the kingdom in a secondary role are not apt to have much influence toward developing their sons to preach the gospel.

Congregations need to fulfill their responsibilities to train and develop their own members for more fruitful service to the Lord. Attention needs to be given to the training program and adequate teaching, both in classes and from the pulpit, needs to be done. Young men ought to be used in the services. Unusual interest and ability on the part of some should be noted and developed. Why is it that some congregations are regularly developing young men to preach the gospel while others are not? I know of some churches which have been meeting for years which have NEVER produced a single gospel preacher. Why is this?

I am not opposed to a young man who wants to preach getting a college education. Such can be very helpful when properly used. But going to a college operated by the brethren did not motivate me to preach the gospel. I was already doing that before ever going to college. It was in the home and the congregation where the desire began and flourished. Older preachers offered encouragement. Older brethren patiently endured inept attempts to preach. What is true of this preacher is also true of many others across the land in this respect.

But young men today who manifest a desire to preach do not always receive the encouragement they once did. A few years ago a young preacher could spend his summers in gospel meetings doing good for others and gaining valuable experience which would help him the rest of his life. Not so today. Congregations want only seasoned veterans to come and preach in meetings. Besides, summer meetings

have shifted to spring and fall. Further, it is getting hard for a young, inexperienced man to locate with a congregation anywhere. They "admire" his determination, think he will "make a preacher, someday" but they would rather let him "practice" on somebody else. Pray tell, how is a young, inexperienced preacher ever going to get "experienced" unless he preaches? Are we in danger of professionalism which regards church members as spectators and preachers as a part of the performing arts to spell-bind an audience?

Two things are being done in some places now which ought to help this problem. Some well established congregations are having a young preacher come to work with them for a year or two where he can serve under elders and work beside older and more experienced preachers. It was this writer's good fortune to work with two such younger men at Manslick Road in Louisville. Neither of these men was an "associate-minister" in the denominational sense of the term. They were simply gospel preachers supported to devote their time to studying, preaching and teaching. The brethren prepared a study room for them, equipped it, gave them a living wage and planned much work for them to do. They preached considerably in the local work and throughout the area, taught classes, knocked on doors, assumed part of the writing duties for a bulletin, and in both cases, did their first gospel meeting work elsewhere. Other young people saw preachers not much older than they treated with dignity and respect. They learned why these men wanted to preach. They were uplifted by the enthusiasm and idealism which inheres in youth. The congregation took delight in watching them grow. The program was a challenge to the elders to help bring out the best in these men. The older preacher in the situation was greatly blessed. It is refreshing to see this being done in more and more places.

Another practice which I hope catches on is that of congregations which do not have full time preachers having a young man to come and work with them through the summer months. Some who could not support a man all year, might be able to support one for three or four months. This would boost the work at such places and offer much encouragement to young men. Why do young preachers yet in school have to spend their summers working in a steel mill, a department store or on a construction job when there are many congregations without preachers and which badly need them? Certainly it is honorable to engage in secular work to support oneself. But would not far more good be done if that same amount of time and effort were diverted into the work of the Lord during those months?

Brethren ought to find out about the soundness of the convictions of any preacher, young or old. While there are some young men who give out an uncertain sound, I believe they are in the minority and those faithful to the Lord should not be penalized for the errors of others. Brethren, let us get behind young men who want to preach the gospel and give them a chance.

## THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE

By Dwaine E. Dunning

[EDITOR'S NOTE: Be sure to read the reply to this article by Marshall E. Patton carried elsewhere in this issue. CWA]

This writer has participated in a number and variety of "unity conferences," which have brought together people from the instrumental and non-instrumental churches of Christ. Most of these were conducted with evident good-will on both sides, and with joy at how much is held in common. Differences are always ascribed to "differing systems of interpretation," and it is lamented that the meetings are never long enough to review and reconcile all the differences.

These paragraphs are offered as an attempt to clear away some of the fuzzy thinking which has indeed allowed two systems of interpretation to grow up among people who claim to be devoted to the ideal of speaking where the Bible speaks, and being silent where the Bible is silent.

There is in fact little difference between those of instrumental and anti-instrumental views as to those things the Bible plainly *says*. The problem areas are almost always in the realm of Scripture *silence*. Some regard any "religious" act as forbidden unless a specific command for it may be shown. Others see a prohibition of this kind as itself an addition to Scripture. It may be noted that there are several dozen divisions among those of the anti-instrumental persuasion — a situation which in itself strongly suggests fallacy in the system of argument. The viewpoint that silence means "forbid," — originally appearing in Calvinistic Puritanism — if valid in condemning instrumental music is equally valid in condemning individual communion cups, *Herald of Truth* radio and television programs, colleges, church buildings, and any and every other tool of service which is not mentioned in Scripture.

Command, example, inference — Though the prohibition-by-silence principle was very much in use before it was incautiously borrowed by the restoration movement, there has arisen here a distinctive, almost proprietary, way of phrasing it. This has been the use of Thomas Campbell's terminology, "command, example, inference," drawn from his magnificent essay, *Declaration and Address*. Unfortunately, many people have used this terminology who have never read the document, and the result has been to accomplish a result which is flatly contrary to that which Mr. Campbell had in mind. His purpose was to de-em-phasize divisive problems by showing that there is a basis for unity in holding to those things the apostles taught and practiced. The effect of "command, example, and inference" has been, however, a belief that these words are of equal strength. This is not true, and Thomas Campbell was particularly anxious that this be recognized.

To achieve this, he built some safeguards into his system, found in Proposition Six of the document. Inferences or "deductions from Scriptural premises" may truly be regarded as the word of God when correctly inferred, but, he said, such conclusions as are reached by deduction are binding *only* on the individual who accepts the reasoning (and the conclusion), and such deductions may *not* be made terms of communion.

It is tragic that these limitations which Thomas Campbell built into his admirable system have been set aside. The unity which is possible by agreement on what the apostle taught and did has been lost because inferences and deductions have too often been made terms of communion, by being bound on those who not only did not see that they were so, but who perhaps were able to see that they were *not* so.

Principle — There is, however, an implicit recognition that "command, example, and inference" are insufficient to answer all the questions which may arise, in that neither side in the controversies which have plagued the restoration movement has been content to use only these three tools for learning truth. Both sides have frequently gone back of command, example, and inference to *principle*.

The instrumental party is challenged to show a "specification" of musical instruments in Romans 15:9; 1 Corinthians 14:15, 26; Ephesians 5:19; Colossians 3:16; and James 5:13. If this cannot be done, then it is considered that the practice of the first century church of making music without instruments has been established.

However, when those who argue for instruments challenge this *interpretation* of what is essentially an argument from silence, a whole series of arguments *drawn from Old Testament Scriptures* are advanced — such as the specification of gopher wood for the ark, the sin of Nadab and Abihu in using "strange" or uncommanded fire, and the command, "see that thou do all things according to the pattern," and others like them — to establish the principle that it is essential to keep all God's rules with scrupulous exactness. It is held that Amos 6:1-5 establishes the *principle* that God highly dislikes instrumental music because of the manner in which the idle and gluttonous people of Samaria were condemned. Thus, whether it be recognized or not, the anti-instrumental position, in the absence of a specific command, "Thou shalt not use instrumental music," is driven to finding and using principle.

The instrumental party also resorts to the use of principle to supply authority for which there is no specific command, example, or inference; like the anti-instrumental party, those who argue for instruments also go to Old Testament Scripture. God's evident approval, as particularly reflected in the Psalms, is held to establish principle, that God may condemn the wicked people of Samaria for making instruments "like David," but He actually approves and appreciates songs of praise on, or accompanied by, musical instruments.

Thus, a broad and comprehensive basis for a system of Biblical interpretation which would have rich promise of solving the instrumental-music issue, and others argued with the same kind of arguments, already exists, in formally recognizing the importance of a procedure both sides in each of the areas of controversy are already doing — and that is to recognize that *behind command, example, and inference lies principle*.

Since neither group can show the command the opposition requires, both parties go to Scriptural principle to find their strongest arguments! There has always been *de facto* recognition that command, example, and inference are not the only ways of learning the will, or the good pleasure, of God.

Principle is basic — Back of any command or law must rest a principle! The whole Mosaic system of laws or commands rests, not on an order or command to accept them, but on the evident existence of God. "I am the Lord, thy God" is principle! It is this principle upon which the whole Mosaic system rests!

Paul in Romans uses the principle of the evident existence of God as the very foundation of his argument which justifies the conclusion that "all have sinned, and are coming short of the glory of God."

Thus, in order of strength, principle is followed by command. As Paul's illustration puts it, the builder has more honor than the house. Definitely behind command is example. Its authority is less than that of command to the extent that the human mind is forced to operate in determining whether a claimed apostolic example is intended to be for the whole church and for every age in the history of the church. Inference or deduction is weaker than example to the extent that the mind of man enters into the equation in reaching the conclusion. And, though it is seldom mentioned as a basis upon which authority is claimed, there is a fifth area — that of judgment. This is where there is really not enough Scriptural material to put an inferential argument, or process of deduction, together, but people go ahead and make up their minds anyway! And, it may be said, this fifth procedure, definitely last in strength, has provided many arguments in religion! Is it important to God? — A second consideration needs to be kept always in mind. It is incredible that so little attention is paid to the question, "Is this really important *in the mind of God?*"

It would seem to be "elementary," as Sherlock Holmes put it, that a subject God does not even discuss (granting the anti-instrumental claim of "silence" in connection with the words "psalm," "hymn," and "song") can hardly be one of importance to Him. There should therefore be, first of all, a way of determining whether a given subject is of importance to God. I suggest this: "How often is this subject discussed?"

Why should we suppose that a subject God does not even discuss is so important to Him that it would justify division among His children? Let us ask first about any subject before it is even discussed among

us: "Is this important to God?" If it is, we know it is, because God has discussed it.

Thus, if the Bible does not discuss a given subject at all, no matter how important it may seem to men, it is of no importance to God, and it is not a proper subject for controversy among Christians.

If God mentions something once, then it is worthy of notice on the part of His people. If He says something twice or three times, then — and only then — we have enough information on the subject to proceed from Scriptural facts to principle, and learn God's thinking on the subject.

If there is a command or a precedent, well and good. We can usually agree on what happened and what it means. However, since every command of God rests essentially on the nature and power of God, let us not forget that back of inference, example, and even command must be principle, the very thing each party in a religious controversy tries to find in the absence of explicit command. Both sides in the instrumental-music controversy, and all the other three or four dozen issues among the churches of Christ today, recognize this authority *de facto*. Now, if all parties will simply recognize the right of each party to use what all are using, the Scriptures can then be studied in an attempt to answer these two questions:

First does God say anything about this subject? If He does, then — and only then — it is a proper one for continued discussion.

Second, what is the evident principle underlying what God has said? Since God does not contradict himself, it follows that careful study of everything God says on a given subject will lead the earnest seeker to a knowledge of the mind of God on the matter. These two considerations ought to lead honest enquirers after truth not only to truth, but to unity in the truth.

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### REVIEW — "THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE"

Elsewhere in this issue there appears an article entitled "THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE" by Dwaine E. Dunning, a preacher of the Christian Church. This article originally appeared in CHRISTIAN STANDARD, and, after some background correspondence, was sent to me by Brother Adams, editor of SEARCHING THE SCRIPTURES, for review. Since it advances a line of argumentation used by some of the "Anti-instrumental views" who are more liberal in their

practice than some of us, I think the requested review is well in order. Brother E. R. Harper, in his effort to defend "Herald of Truth," used the "principle" argument in his Lufkin, Texas debate with Brother Yater Tant. The very fact that it never appeared in subsequent debates on the same issues, is evidence of its weakness and its inability to stand the heat of debate.

Mr. Dunning implies that those of the "non-instrumental views" are guilty of fuzzy thinking, using a false system of interpretation, evidenced by divisions among us, and numerous inconsistencies. While these are serious charges, and while he, no doubt, is sincere in believing them, I, nevertheless, emphatically deny every one of them, and believe that I am in position to prove them false. I do appreciate the candor, enthusiasm, and objectivity with which he writes. However, the confidence displayed is unwarranted. His inability to correctly represent his opposition, and, especially, his lack of knowledge of the primary issue, namely, Divine Authority And How to Establish It, is a great reflection on the boldness of his article.

Concerning divisions, let it be observed that there are divisions among those of the "instrumental persuasion;" that such reflects just as strongly upon them as upon others. All of this does mean that there is a "fallacy in the system of argument" on the part of someone. This exchange should help us to see just who is guilty.

It is unfortunate that Mr. Dunning has misunderstood some of the cardinal points of "Thomas Campbell's magnificent essay, DECLARATION AND ADDRESS." In fact, it hardly seems possible that one could be more guilty of the same thing of which he accuses another, namely, "to accomplish a result which is flatly contrary to that which Mr. Campbell had in mind."

In the first place Mr. Dunning reflects upon Thomas and Alexander Campbell as well as others of the "Restoration Movement" when he says "the prohibition-by-silence principle . . . was incautiously borrowed by the restoration movement," and assigns the origin of it to "Calvinistic Puritanism." 1 Pet. 4:11, "If any man speak, let him speak as the oracles of God; . . .," in its full import, prohibits by silence, and was written centuries before "Calvinistic Puritanism" was born. Furthermore, he misrepresents both his opposition and Campbell when he says "there has arisen here a distinct, almost proprietary, way of phrasing it. This has been the use made of Thomas Campbell's terminology, 'command, example, inference, drawn from his magnificent essay, *Declaration and Address*.'"

I am not aware of any of the "non-instrumental persuasion" using the terminology ascribed to Campbell above for the purpose stated. Furthermore, I am unable to find such terminology so used in the whole of Campbell's *Declaration and Address*. In fact, such terminology for expressing the prohibition-by-silence principle is neither distinct nor acceptable to those of the "non-instrumental persuasion." We certainly have no proprietary feelings about it.

I do find Campbell saying repeatedly, with perhaps slight variation, throughout the essay that "nothing ought to be received into the faith or worship of the church, or be made a term of communion for which there cannot be expressly produced a 'Thus saith the Lord,' **either in express terms or by approved precedent.**" While "express terms" may be made to include **necessary inference**, it does not include just inference. There is a world of difference between an inference and a **necessary** inference. One is only possible or even reasonable, but not altogether conclusive. The other is conclusive beyond all doubt, a conclusion from which there is no escape, hence, absolutely necessary. However, inferences — mere inferences — do not establish truth. If so, then infant sprinkling would have to be accepted along with instrumental music. Campbell was right when he said such ought not to be made terms of communion.

It is true that Mr. Dunning's terminology, "command, example, and inference," does not suffice "to answer all questions which may arise . . . and for learning all truth," but such terminology is not representative of his opposition. While his use of it may appear to give him victory in the field of argumentation, a more careful examination shows the victory to be only over a straw man. The following terminology, "express statement, approved example, and necessary inference," used by those of the "non-instrumental persuasion" as well as by scholars of different faiths, is sufficient to answer all questions which may arise and for learning all truth — including every divine **principle**. There is no need for either side going back of this for anything in the matter of establishing divine authority or in learning the will of God. In fact, **there is no other way by which truth can be revealed!** Principle itself, whatever it may be, must of necessity be revealed in at least one of these ways.

This brings us to the heart of the article under review — the matter of establishing authority by way of **principle**. It is here we see the greatest fallacy in Mr. Dunning's line of argument. **He simply fails to distinguish between the simple matter of HOW a thing is revealed and WHAT is revealed.** It is just that simple. **Principle** is not a **how** of revelation; it is the **what** of revelation. Webster's Collegiate Dictionary defines the word "principle" (in the sense in which Mr. Dunning uses it) to mean: "A fundamental truth; a primary or basic law, doctrine, or the like." Anyway one looks at it "principle" is something that must be learned, and it cannot be learned except it be revealed (1 Cor. 2:11-13). Question: How can any principle be revealed unto us except by way of either expressed statement, approved example, or necessary inference? There is no other way by which God reveals truth to any man. Furthermore, this is sufficient for all truth, and Mr. Dunning is wrong if he says both sides have to depend upon more than this.

Our appeal to and use of Old Testament Scripture in the instances referred to is not for the purpose of establishing authority, but rather to corroborate that already established in the New Testament. Since both

the Old and New Testaments reveal that "it is essential to keep all God's rules with scrupulous exactness" — by way of express statements (Deut. 4:2; 2 Jno. 9; Rev. 22:18, 19), the examples of the Old Testament mentioned by Mr. Dunning serve only to illustrate and confirm. Of themselves they establish no authority for the New Testament dispensation nor are we dependent upon them for such.

What Mr. Dunning sees as an inconsistency on our part in condemning instrumental music in worship and embracing individual communion cups, church buildings, etc., grows out of his lack of knowledge concerning the **nature** of authority. When authority is established by "express statement, approved example, or necessary inference, it may be either **generic** or **specific**, if **generic**, it **includes** all objects within the **genus** authorized though not specified. **Specific** authority includes nothing except that specified. Any dictionary will confirm this. Mr. Dunning's trouble is that he can find neither generic nor specific authority by way of "express statement, approved example, or necessary inference" for his instrumental music in worship. Hence, he is left without divine authority.

Yes, principle is basic, and may lie back of any command, but it still must be revealed. It is the **what** of revelation, not the **how**. It, therefore, is not a way of establishing divine authority.

Concerning the rest of Mr. Dunning's article, very little need be said for the thoughtful reader. Whether or not a thing is important to God does not depend upon how many times He says it, but rather **upon the fact that He does say it!** He did say, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17), which means that all things must be done by His authority. Who can imagine the size of the book it would take to name all things one must not do? Yet, the failure to mention such cannot mean that it is not important. The fact that it is unauthorized by Christ suffices as a prohibition for those who truly revere His word. Furthermore, when He reveals His will to us, it is important. It matters now **how** it is revealed — whether by "express statement, approved example, or necessary inference, it is of equal value. The fact that it is God's will, regardless of how revealed, suffices for honest souls.

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In order that one might see what was obeyed in New Testament times see chart number 6.

THAT WHICH WAS OBEYED	6
1. Doctrine. Rom. 6:17-18	
2. Faith. Acts 6:7; Rom. 1:5	
3. Gospel. Rom. 10:16; 2 Thess. 1:8-9	
4. Truth. I Pet. 1:22; Rom. 2:8; Gal. 3:1; 5:7	
5. Word. I Pet. 3:1	

The Romans obeyed the "form of **doctrine** that was delivered" them (Rom. 6:17-18). Paul said he had "received grace and apostleship, for obedience to the **faith**" (Rom. 1:5). "A great company of the priests were obedient to the **faith**" (Acts 6:7). The Romans had obeyed the **gospel** (Rom. 10:16). Those "that obey not the *gospel* of our Lord Jesus Christ shall be punished with everlasting destruction" (2 Th. 1:6-9). Those who do not obey the **truth** shall be punished (Rom. 2:8-9). Peter's readers had "purified your souls in obeying the **truth**" (I Pet. 1:22). Paul asked the Galatians, "who hath bewitched you, that ye should not obey the **truth**?" (Gal. 3:1). "Ye did run well; who did hinder you that ye should not obey the **truth**?" (Gal. 5:7). Peter said the **word** could be obeyed (I Pet. 3:1). When obedience was considered, the doctrine, the faith, the gospel, the truth, and the word was the instruction that was obeyed. These either all refer to the same thing obeyed, or these people obeyed different things.

**WHAT WAS PREACHED?**

Remember the Ketcherside doctrine is that the gospel is preached to alien sinners, and doctrine is taught to Christians.

THAT WHICH WAS PREACHED	7
1. Doctrine. Acts 5:28; 13:5, 7, 8, 10, 12; 17:19	
2. Faith. Gal. 1:23; Acts 13:8; Jude 3	
3. Gospel. Rom. 1:7, 15-16; Mk. 16:15-16; I Cor. 9:16	
4. Truth. Eph. 1:13; 4:15, 21; 2 Th. 2:13; I Tim. 2:7	
5. Word. 2 Tim. 4:2; Acts 13:5	

By preaching the apostles were charged, "ye have filled Jerusalem with your **doctrine**" (Acts 5:28). Paul and Barnabas "preached the **word** of God" (Acts 13:5) and one "desired to hear the **word** of God" (Acts 13:7) when a false teacher tried to turn him "from the **faith**" (Acts 13:8) which Paul described as being the "**right ways of the Lord**" (Acts 13:10). When this one believed it was "the **doctrine** of the Lord" (Acts 13:12). When Paul "preached unto them Jesus, and the resurrection" the Athenians wanted to know "what this new **doctrine**" is (Acts 17:18-19).

Paul said he "preached the **faith** which once he destroyed" (Gal. 1:23). Elymas was seeking to turn Sergius Paulus away "from the **faith**" (Acts 13:8). Jude exhorted saints to contend for the **faith** (Jude 3).

To Roman saints Paul said he was ready to preach the **gospel** (Rom. 1:7, 15-17). Jesus said the **gospel** was to be preached to every creature (Mk. 16:15-16). Paul said to Corinth, "I preach the **gospel**" (I Cor. 9:16).

To the Ephesians Paul said, "Ye heard the word of **truth**" (Eph. 1:13). Paul told them he was "speaking the **truth**" (Eph. 4:15). He said the "**truth** is in Jesus" that they had heard and been taught (Eph. 4:21). Paul told Timothy "I speak the **truth** in Christ" (I Tim. 2:7). People will be damned "who believe not the **truth**" (2 Th. 2:12). The saints at Thessalonica believed the **truth** (2 Th. 2:13).

At Salamis Paul and Barnabas "preached the **word** of God" (Acts 13:5). Paul told Timothy to "preach the **word**" (2 Tim. 4:2).

Now when the doctrine is preached, if the faith, and the gospel, and the truth, and the word of God is not preached, then we have five different things being preached. However, all five of these terms refer to the same message of salvation that is preached.

DOCTRINE TO ALIENS	8
1. Acts 5:28—"filled Jerusalem with your doctrine"	
2. Acts 13:12—"believed . . . doctrine of Lord."	
3. Acts 17:19—"may we know what this new doctrine is?"	

One needs to keep in mind that Ketcherside says doctrine is for saints and not for alien sinners.

The apostles were released from prison (Acts 5:19) and commanded to go into the temple and speak the words of this life. While there in the temple they proclaimed the will of God to the people and were later charged by the high priest of filling "Jerusalem with your **doctrine**" (Acts 5:28). Sergius Paulus heard the **word** of God preached and believed the **doctrine** of the Lord (Acts 13:5-12). The people of Athens wanted to know of "this new **doctrine**" and Paul preached unto them the famous sermon on Mar's Hill. Thus, the New Testament teaches that alien sinners bad doctrine delivered unto them.

**ALIENS ARE TAUGHT**

One needs to keep in mind that Ketcherside says teaching is to saints of God and not to the alien sinner.

## ALIENS TAUGHT 9

1. Acts 4:2—"they taught the people."
2. Acts 5:21—"enter temple and taught"
3. Acts 5:42—"teach . . . Jesus Christ."
4. Acts 11:26—"taught much people."
5. Acts 14:21—"taught many"
6. Acts 18:11—"teaching the word of God"
7. Acts 28:31—"teaching . . . concerning Lord Jesus"

Peter and John "taught the people" (Acts 4:2). The apostles "entered into the temple . . . and taught" (Acts 5:21). The apostles "daily in the temple, and in every house, ceased not to teach and preach Jesus Christ" (Acts 5:42). Paul and Barnabas "taught much people" in Antioch (Acts 11:26). These two men "taught many" in Derbe (Acts 14:21). Paul was at Corinth a year and a half "teaching the word of God among them" (Acts 18:11). For two years in Rome Paul was "teaching those things which concern the Lord Jesus Christ" (Acts 28:31). From these verses we learn that alien sinners can be taught the word of the Lord.

## PREACHING TO THE CHURCH

We need to be reminded it is Ketcherside that says one cannot preach the gospel to the church.

## PREACH TO CHURCH 10

1. Acts 20:7—"disciples came together . . . Paul preached unto them."
2. Acts 20:35—"I have gone preaching" among the Ephesians.
3. Rom. 1:7, 15—"to be saints . . . I am ready to preach the gospel to you that are at Rome."

In Troas "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). Among the Ephesians and to the elders Paul said, "I have gone preaching the kingdom of God" (Acts 20:35). Paul wrote "saints" in Rome and said he was "ready to preach the gospel to you" (Rom. 1:7, 15). Paul preached the gospel to the church; Ketcherside says this can not be done.

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## CALVINISM EXAMINED #5

Those who believe the doctrine of Calvinism believe that since we are **Totally Depraved**, and therefore there is nothing we can do that would be considered "good"; and since God has **Unconditionally Elected** some before the foundation of the world; and since they believe in Limited Atonement, the next step, of necessity, would be Irresistible Grace. By this they mean, the elect are irresistibly called to salvation by the effectual working of the Holy Spirit. Those who believe in irresistible grace usually turn to Eph. 2:1 to try to prove their doctrine. Paul said in that passage, "dead in trespasses and sins" and that man is unable to even hear the gospel until such time as God sees fit to send him a direct working of the Holy Spirit.

Just here, let us examine more closely Eph. 2:1. Paul said that God had "quickened" those who were "dead in trespasses and sins, and made them alive." The word "quickened" means to "make alive." In Col. 2:12-13 Paul said that they were "quickened (made alive) when they were buried with Christ in baptism. He said in that same context that they were circumcised with a "circumcision made without hands in cutting off the body of sin." Thus the spiritual circumcision that Paul is talking about is not a "fleshly circumcision" (as that under the law of Moses), but a circumcision of the heart. Thus when they obeyed God's commands, God cut off the body of sin and destroyed it (Rom. 6:6). This, as Paul points out to the Ephesians, took place when they were buried with Christ in baptism. Also, note that this took place when they were dead in trespasses and sins.

## WHAT DOES THE WORD "DEAD" MEAN?

The idea that because one is "dead" in trespasses and sins he cannot hear the word of God (the gospel) without a direct operation to make him alive is foreign to the teachings of the New Testament. The basic meaning of the word "dead" is simply that of being separated. In case of one who is physically dead, there is a separation of the body and the spirit (Jas 2:26). However, when we are talking about spiritual "death" we are talking about one being separated from God because of his sins. This does not mean that the one who is dead spiritually cannot hear the word of God. In fact, Christ said that such a person could hear and believe.

In John 5:24-25 we read, "Verily, verily I say unto you, He that heareth my words, and believeth on him

that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." How are we to pass from death unto life? — by hearing and believing.

Isaiah said in Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." John said in 1 John 3:4, "sin is a transgression of the law." Paul said, "For all have sinned and come short of the glory of God" (Rom. 3:23).

#### HOW DOES GOD REACH THE SINNER?

In Rom. 1:16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Paul says the **gospel** is the power of God unto salvation to **everyone** who believes, accepts, and obeys the gospel. In 2 Thess. 2:13-14 we read, "But we are bound to give thanks always unto God who hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto he called **you by our gospel**, to the obtaining of the glory of our Lord Jesus Christ." In 1 Cor. 4:15 Paul says, "... I have begotten you by the gospel." Remember also, God is no respecter of persons (Rom. 2:11).

Someone might say, "you do not believe in predestination and election"? Oh, but my friend, I certainly believe in both of them. There is nothing that I believe stronger than predestination and election. But, I do not believe in Calvin's brand of predestination and election! Paul clearly says in Eph. 1:4-5 that we are IF we have obeyed the gospel to the saving of our souls. Verse 3 is the key to those who are elect — and verse 13 spells out a step by step procedure for becoming one of the elect. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN CHRIST" (Eph. 1:3). Now notice verse thirteen. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." They are in Christ because: (1) they trusted the teachings of the gospel, (2) they trusted AFTER they heard, (3) they believed AFTER they heard. What did they hear? It was the gospel. In Matt. 5:24, Jesus said that "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Thus the words of Christ are able to bring one out of spiritual death unto life. So since spiritual "death" is separation from God, what will it take to get one reconciled to God? Must we wait for a direct operation of the Holy Spirit to bring about reconciliation? Paul said in 2 Cor. 5:18-19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the **word of reconciliation**." Paul said, then, making one to be alive spiritually is possible by accepting the word of reconciliation.

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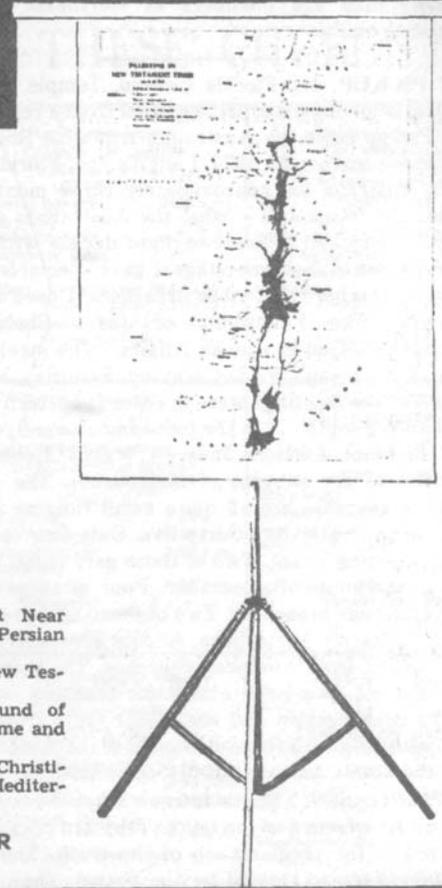
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## THE NEWS LETTER REPORTS

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

**MICHAEL HARDIN**, Star Route, Shepherdsville, Kentucky 40165. In May, 1973 I began working with the church in Shepherdsville. The work has been going well. We have had 34 to respond to the gospel. 9 have been baptized and 25 restored. Much of this success is attributed to a group visiting program. It has opened the door for many home Bible studies. We have several studies in progress and through God's help we are hopeful for continued success.

**OTIS JORDAN**, P.O. Box 414, Perry, Florida 32347. For the last three years I have been working with the church in a small community called Spring Warrior near Perry, Florida. It has been the most profitable work I have had. There have been 41 baptisms (6 away) and 37 restorations (2 away). The brethren work with me harmoniously. I have preached in meetings in Dublin, Georgia, White Springs, Steinhatchee and Mayo in Florida. Jim Poppell of Wilmington, North Carolina will preach here in a meeting in April.

**RAY DIVELY**, 424 Dippold Ave., Baden, Pa. 15005. Richard Swan and I spent the month of December, 1973 preaching the gospel in India. We visited 16 congregations and conducted training classes for preachers and teachers among the brethren. While our main purpose was to strengthen the brethren, 22 were baptized during our stay. Two of the churches have constructed small but nice meeting houses of stone. Most of the churches meet in grass huts they have built or out in the open. We have encouraged the brethren to construct their own buildings without asking for

American money. One cannot understand the sacrifice involved until you see the depth of the poverty of these people. The Baden church has been meeting for five years with 1973 being our best year with a new attendance record of 40. Five were baptized in 1973. We continue to help foreign work as we are able, mostly in India in 1973. The brethren helped send me to India and the church here supports a native preacher in that country. Brother Swan and I plan to spend the month of July preaching the gospel in Chile and Argentina.

**TERRY GREEN**, P.O. Box 219, Los Molinos, California 96055. The Red Bluff church in northern California just finished a gospel meeting on the theme **The Work of the Church**. Bill Fling, Keith Vanderbasch, Terry Green and Jack Adams each spoke one night. Though the emphasis was to those who were Christians, a couple of studies with non-Christians have resulted. Worship with us when in this area.

**H. L. BRUCE**, P.O. Box 9071, Colorado Springs, Colorado 80932. During 1973 at Northeast, 13 were baptized including a Baptist preacher's daughter and her husband and a former Catholic nun who spent seven years in a convent. 17 confessed faults and 23 were identified. At least 4 learned the truth about the "Herald of Truth" as a result of our recent articles in "Conservative Thoughts," our monthly publication. A former elder in a liberal church and his family took a stand for the truth with us. A fine quantity of young

and mature men are members at Northeast with preaching potential and ability.

**HARRY PICKUP, Jr.**, Florida College, Temple Terrace, Florida 33617. (The following excerpts are lifted from a report prepared by Brother Pickup since his Australian trip with Robert Turner — Editor) On September 22, 1973, I left Tampa, Florida to preach the gospel in Australia for approximately three months . . . I was engaged in ten "missions" — what the Australians call our "gospel meetings." I engaged in one two-night debate with a Pentecostal preacher. In two of these meetings, I gave special lessons attended primarily by teachers and other preachers. I used material on the subjects of "The Fellowship of Jesus Christ" and "The Righteousness of God in Human Affairs." The meetings were held from Sunday through Friday leaving Saturday as the day for traveling. All the meetings were in cities in eastern Australia from the north to the south . . . in the following cities: Sydney, Emerald, Innisfail, Brisbane, Lismore, Inverell, Wagga, Heidelberg, Boronia (these last two are suburbs of Melbourne). The debate was in Wagga. The churches are all quite small ranging in membership from two to approximately thirty-five. Only four of the ten owned their own meeting house. Two of these assembled for the regular services in the home of a member. Four of these have what we would call full time preachers. Two of these men are American; the other two are native Australians. All four are receiving a large part of their support from American churches. The remainder of these churches depend to a large extent for teaching on the members within the congregation and occasional visits from evangelists.

I was impressed with these strengths of the Australian churches. Most of the Christians are deeply committed to Christ and His gospel. They are most anxious to know what the truth is and to do it. They are unashamed of the truth. They are personally willing to be involved in the proclamation of the truth. Their character is obviously shaped and molded by the gospel. They have congenial and pleasant personalities, evidences of clear spirituality. Their worship services, it seemed to me, are a little "warmer" and more deeply spiritual — less mechanical and "hurry up, let's get through." . . . I believe that outstanding American Christians have gone to Australia. Men of true character, deep conviction, and wise perception of Scriptures have worked in this nation in the fast few years. . . . To my recollection, I did not hear one criticism of any American, though by and large, Americans are not looked upon without criticism by the average Australian.

#### PREACHERS NEEDED

**ADDISON, ILLINOIS.** The Franklin Park congregation is seeking a gospel preacher to work with them. Half the support can be supplied here. We are also hoping to find a building in a Chicago suburb. Contact John Smallman, 907 Neva, Addison, Ill. 60101.

**FERN CREEK, KENTUCKY.** The Oak Grove church needs a full time preacher. Adequate salary with house and utilities furnished. Further information is available by calling Russell Smith, 306 W. Amherst, Louisville, Ky. 40214, phone (502) 363-9846; or Charles L. Runner, 9505 Independence School Road, phone (502) 239-1368.

#### DEBATES

**GAINESVILLE, FLORIDA.** J. T. Smith is to meet Albert Garner, President of the Baptist College in Lakeland, in debate in Gainesville April 29, 30 and May 2 and 3. This will be the second time for these experienced debaters to meet. The first two nights will be on the plan of salvation and the last two nights on apostasy. Contact J. T. Smith for information as to the place for the discussion. It will be in some public building as neither the Northeast congregation nor the Baptist Church endorsing Garner have enough room for the crowds. H. E. Phillips will moderate for Brother Smith, health permitting.

**ATHENS, ALABAMA.** Carrol Sutton, representing the position of the Eastside church and Albert Hill, representing the position of the West Hobbs Street church will meet in debate in Athens May 6, 7, 9 and 10. The first two nights, West Hobbs Street will furnish the building and Albert Hill will affirm:

"It is scriptural for a church to permit the use of her buildings for Bible-centered schools and kindergartens, fellowship meals and social gatherings."

The last two nights will be in the Eastside building where Carrol Sutton will affirm:

"It is not scriptural for churches of Christ to offer contests, picnics, parties, and free gifts to all bus riders as incentives to encourage church attendance." Albert Hill will maintain that such practices are scriptural.

Both men are able advocates of the positions they maintain. Each has had considerable debating experience. Their respect for one another and their desire to deal fairly have been evident in negotiations leading to the finalizing of these arrangements. This gives reason to expect a courteous and edifying study.

**ROBERTO V. SPENCER**, P.O. Box 452, Odessa, Texas 79760. On December 17 we were happy because two persons were baptized for the pardon of their sins. Since September 30 to the end of the year we presented the Visualized Bible Study Lessons 27 times in 13 homes. Recently a man observed that in the slides, Jesus appears with long hair. I explained to him that had I prepared the slides I would not have made him appear so. Really, I think most people who imagine Christ or his apostles with long hair are ignorant of 1 Cor. 11:14-15.

**J. B. GRINSTEAD**, 4035 Brenton Drive, Dayton, Ohio 45416. Ending two and one half years in Bloomington, Indiana, we have moved to a new work in Ohio. This work is the result of long range planning by the Haynes St. church in Dayton. Their plans have been to begin a new work when their building was debt-free. The last payment was made around the first of the year and the new group met the first time February 3. Contrary to rumors there is no trouble at Haynes St. This is not a split. All the brethren are in full accord. The nucleus of about 30 left with the prayers and blessings of Haynes St. which supplies my support and housing allowance as I work with the new Englewood church. Englewood is 8 miles north of Dayton on Route 48. If you have friends or relatives in the area you wish us to contact, please inform us. Telephone B. G. Neely (513) 898-5344.

**"YOUR ZEAL HATH PROVOKED VERY MANY" SHIVELY CHURCH**, 1916 Rockford Lane, Louisville, Ky. 40216. In 1973, 17 were baptized, 9 restored and 23 placed membership with 3 withdrawn from. Three meetings were conducted and several special classes. A library was started and continues to grow for the further study of teachers and all members. Five new deacons were appointed. Plans for 1974 include new classes, intensive door-to-door evangelism, and the support of 8 gospel preachers in addition to Mike Grushon, the local preacher.

**PEKIN, INDIANA.** Though a small town in southern, rural Indiana, this congregation puts many larger "city" churches to shame in work. In addition to two meetings a year, plus extra classes, a weekly bulletin is published, a weekly radio program conducted, a bi-weekly teaching column is carried in the newspaper, and a bimonthly report on the work of Ron Chaffin, Jim Lovell and Basil Cass in South Africa. Searching the Scriptures and Truth Magazine are sent to each interested member of the church. A Bible correspondence course is in use. In 1974 plans call for the support of 12 gospel preachers in addition to Bob Buchanon, the local man. These men are located in four states and Nigeria (four men), Republic of South Africa, Canada, The Philippines, Venezuela and Australia. Thanks for your encouragement, brethren.

# SEARCHING *the* SCRIPTURES

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



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

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VOLUME XV

APRIL, 1974

NUMBER 4

## THEY HAVE FORGOTTEN JEHOVAH THEIR GOD

Arthur W. Adams

The prophet Jeremiah has told us: "I know that the way of man is not in himself; it is not in man that walketh to direct his own steps" (Jeremiah 10:23). However, I am made to marvel at the attitude of some who call themselves Christians, who after obeying Christ in baptism seek to walk in their own way. In many cases these people are led by pride and arrogance and seem to feel that they have graced the earth with their presence. Feeling special, they assume that God will let them "get by" with some things that he will punish others for doing.

In the days of Jeremiah this same false idea was rampant. The people of Judah were corrupt, yet they failed to look at themselves in the mirror of God's Word. God, not seeing the people as they saw themselves, looked down upon Judah in disgust.

(1). The people were indifferent to correction. They were deprived of blessings and had even seen their sister, Israel, fall for doing the same wicked things. In all of this they had not learned their lesson for "They had made their faces harder than a rock; they had refused to return" (Jeremiah 5:7-9).

(2). In the face of God's greatness and goodness the people were ever characterized by a "revolting and a rebellious heart" (Jeremiah 5:23). The false prophets encouraged the people in this by telling lies in the name of Jehovah. Yet, the tragedy of all of these sins was "My people love to have it so" (Jeremiah 5:31).

### WARNINGS FROM GOD

God forewarned of an impending judgment even early in time (Deuteronomy 28:1-68) and continued the warnings by the mouth of His, prophets. Jeremiah warned that unless the people repented and turned to God with their whole hearts that the wrath of Jehovah "would go forth as fire and burn so that none could quench it" (Jeremiah 4:4).

At that time Jehovah had a great army led by Nebuchadnezzar of Babylon which he would allow to come and enslave the people. Jehovah never ceased to

warn His people for He loved them. Yet, when they would not turn to Him the punishment was inevitable and Judah, like Israel, was punished for her wickedness.

### THE JUDGMENT

The judgment did come as the powerful armies of Babylon swept into Judah, killing the people and enslaving many of the pious leaders (Jeremiah 24). After Zedekiah, a puppet King in Judah, broke a promise to Nebuchadnezzar another group was taken to Babylon and Jerusalem, the holy city of God, with her majestic temple crumbled in 586. God had warned them of the judgment, but the people would not listen.

### NO NEW THING UNDER THE SUN

The writer of Ecclesiastes spoke of there being "no new thing under the sun" and surely there is nothing new. Even today we can see the same elements that caused the downfall of Israel and Judah within our society and to some extent even within the church. We see indifference, pride, lust, and rebellion even today.

(1). Indifference is caused by an attitude of unconcern brought about by the hardening of one's heart to God's message. Fruits of indifference are seen in the lives of individuals who fail to give heed to God's standard, the Bible. Christians do not believe in the doctrine of "once saved, always saved", but by their actions from time to time you would think that some strictly adhered to it.

(2). Pride also is a contributing factor in the fall of a child of God. Often there is a tendency to become self-willed and to "enjoy the pleasures of sin for a season" rather than to be pleasing to God. In Proverbs 6:16-19 there are six things which the Lord hates and a "proud look" is the first on the list.

The person who is truly converted will walk by faith and obey God, just as Abraham did, simply because "God has spoken, I must obey." By doing this we are yielding our lives to God as the soft clay yields itself to the design of the potter's hand. Of course, the proud man will not allow himself to be molded.

(3). We live in an age of numerous lusts where it seems that indulgence is the way to be happy. Galatians 5:19-21 tells us that the person who par-

icipates in these activities "cannot inherit the kingdom of God." We must all avoid these temptations for God has excluded no one from obeying His law. It must be admitted that from time to time it seems extremely difficult to obey God, yet if we want to escape the wrath of the Creator we must strive to the best of our ability knowing that these lusts "war against the soul".

(4). All sin is rebellion against God. We saw that Judah had this spirit and it led her to a crashing fall. In the same manner, if we today have a rebellious spirit we also shall fall into the wrath of God.

**THE JUDGMENT**

The final judgment of God is on its way and it is to be a most terrible one. Just as God warned Judah by the prophets, so He warns us today by His Word. The way to escape is to turn to God with our whole hearts for if God did not spare even His own people in Jeremiah's day, what hope can we have of His sparing us today when we, like they, refuse to yield to His will?

In the words of the Hebrew writer we say, "How shall we escape if we neglect so great a salvation" as is found in Christ our Lord (Hebrews 2:3)? Let us not be guilty of "forgetting Jehovah our God".

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# Editorial

Connie W. Adams  
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## PERSONAL EVANGELISM (1)

If the world is to be won to Christ, Christians everywhere must personally tell the story of redeeming grace. While there are activities divinely authorized for the church as a unit, the sum total of our responsibilities as the people of God cannot be discharged in that fashion alone. Without minimizing collective action I wish to point up the need for Christians distributively working to save the lost.

It is encouraging to see the increase in conversions being realized in so many places in the recent past. But the number of these is small compared to what could be done if the subject of this article were properly understood and practiced by all Christians everywhere. Many reasons could be assigned to explain the lack of personal evangelism. Some are without sufficient knowledge to teach anyone. Some are indifferent to their own growth and the salvation of others. Well-meaning brethren have at times contrived elaborate plans for the congregation which have resulted in more paper work than soul saving. Some are afraid to try for fear of failing. Some are willing, but lack know-how. For whatever reason, all obstacles must be overcome so this divinely appointed work can be done.

Perhaps we have been confused by imprecise terminology. I am not writing just about personal work but a *specific kind* of personal work. When any Christian in any of life's relationships fills his role in harmony with Biblical instruction, then that is his personal work. Being a good neighbor, worker, parent, child, visiting the sick or helping the needy all classify as personal work. But none of it is personal evangelism. The word "evangelism" is from the same term from which the word "gospel" comes. "Gospel" means good news or glad tidings. An evangelist is a herald, or one who brings that good news. We are not talking now about a group supporting a man to go and teach, but about individuals shouldering their own obligation to teach others.

The subjects of such effort are two-fold. First there are the alien sinners. While the law was in force for the Jew, the Gentiles were "aliens from the commonwealth of Israel" and "strangers to the covenants of promise" (Eph. 2:12). Even so, an alien sinner is one who has not entered into covenant with God. He is not in the body, not a citizen of the kingdom nor a part of the family of God. He has never obeyed the gospel. Some are aliens without realizing it. Some are

religious and dedicated to their cause while yet being aliens. In every city and country community, in every factory, office or field, in every block on every street and in nearly every house the world around there are souls who have never obeyed the Lord, and many of these have never even once heard the pure, sweet story of salvation through Christ and the church.

There is another class of subjects for this effort. These are the backsliding children of God. They heard the gospel, believed and obeyed it in its primary demands, but these "have no root, which for awhile believe, and in time of temptation fall away" (Lk. 8:13). Paul said a brother may be "overtaken in a fault" and stand in need of being restored (Gal. 6:1). James said "if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20). If an erring brother is not rescued, he, along with the alien, shall be eternally lost. Jesus said the unprofitable servant would be cast into outer darkness (Mt. 25:30). Brethren, there are plenty of these subjects around. If every person who once named the name of Christ and was baptized for remission of sins in the city of Louisville were to be restored, every congregation in the city would have to expand its facilities and several new ones could be started. The same story could be duplicated in most large cities in this country.

The **need** for this work should be obvious to every Bible student. Paul said "all have sinned" (Rom. 3:9-10, 23). The condition of those in sin should summon our deepest compassion. They are "dead", walking "according to the course of this world", serving "the prince of the power of the air" and have "the spirit which now worketh in the children of disobedience" while they fulfill the "desires of the flesh and of the mind" and in the very nature of the case, shall be the subjects of divine wrath unless they repent (Eph. 2:1-3).

God offers only one remedy for this tragic plight of the sinner and that is the gospel. It is God's power to save (Rom. 1:16-17). Paul said that those to whom the gospel is veiled shall perish (2 Cor. 4:3-4). "He hath brought life and immortality to light through the gospel" (2 Tim. 1:10). This gospel was to be carried to all nations for the obedience of faith (Rom. 16:25-27). It must be taught. "Every man therefore that hath heard, and hath learned of the father, cometh unto me" (Jno. 6:44-45). The grace of God that brings salvation appears "teaching us" certain things (Titus 2:11-14). What Timothy had learned from Paul he was to commit to "faithful men who shall be able to teach others also" (2 Tim. 2:2). "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). This is where evangelism enters the picture, both public and personal kinds. God uses our feet to go, our eyes to see the opportunities, our ears to hear the doubts and questions and our lips to speak the words of salvation to the lost.

This work is not optional. It is a divine mandate. The

Great Commission was to be preached in all the world to the very end of the gospel dispensation (Mt. 28:19-20). Timothy was commanded to teach others what he had learned so they might teach it to still more (2 Tim. 2:2). Col. 4:6 lays upon us the duty of learning how we "ought to answer every man." 1 Peter 3:15 requires that we be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Failure to practice what the Lord required in this regard jeopardizes our own salvation. Brethren, look upon the fields that are even now white unto harvest. Let not the harvest perish in the field for want of reapers. "If the name of the Saviour is precious to you . . . will YOU not tell it TODAY?" (More to follow)

**SOCIAL DRINKING: A FOLLOW-UP STUDY**

Ron Halbrook

The June, 1973 *Searching the Scriptures* carried a study on "Social Drinking Demythologized." The study of I Peter 4:3 showed that God forbids (1) extreme indulgence and debauchery with intoxicants, (2) the intoxication of revellings, and (3) sipping the intoxicant or social drinking. The myths men hide behind to justify their drinking were then discussed. Many inquiries from readers have led to continued research in follow-up study.

First, a correction. Under "MYTH 4," we stated, "A 'chimney corner scripture' says, 'The legs of the lame are unequal.'" Having heard this quoted as an adage, we failed to remember it originated in Prov. 26:7 — making it very much scripture instead of "chimney corner scripture."

All are creatures of habit and common usage, which can be good or bad. Common use has rooted certain meanings for "church," "baptism," and "pastor" in the minds of many. Once scriptural definitions are established, and once we get a person to actually think of the proper definition every time he reads those words in the Bible, then he is well on his way to understanding what God says on these matters. *One of the most difficult matters to get over to people, and yet one of the most helpful*, on the subject of drinking intoxicants, is the meaning of the word "wine" which appears so often in the Bible. We constantly think of our specialized use of the word "wine" when we see it in the Bible. From all this writer can gather, the original words translated "wine" simply referred to a drink produced from the grape. For instance, *Young's Analytical Concordance* of the Bible defines the most common New Testament word involved here as "wine, grape juice" (p. 1058). That is what the term means within itself; then, various scholars will comment on what they think the nature of the grape drink was in general or in specific passages. *It is exactly like our word "cider"* — which does not tell the condition of the product, whether it is fermented or unfermented. Once we understand the proper definition, and think of it every time we see the word "wine" in the Bible,

we are well on our way to a proper understanding of what the Bible teaches on the use of intoxicants.

How shall we know in a given passage whether the grape juice is intoxicating or not? Simply by the context, just as we did in the original article when discussing John 2:1-10. To see just how fresh the wine or grape juice was often served, read Gen. 40:11; "I took the grapes, and pressed them into Pharaoh's cup." Not only do we have ancient statues showing this very practice (as one from Pompeii), but we also have ancient records of how they preserved the grapes through a whole season at times so it could be served in this manner year round.

When the grapes were pressed by presses to obtain the juice, certainly unfermented juice was the result, yet the Bible calls this "wine" (Prov. 3:10). It is not "new wine" in the sense of juice that has reached the proper level of fermentation, but in the sense of juice fresh and sweet, direct from the grape. We also know the ancients had a number of methods of preserving the fresh, sweet juice from fermentation, as was mentioned in our original article.

The priests and Levites were allowed to eat and drink certain things brought by Israel for sacrifices. Wine is included (Num. 18:12). The context provides a clear understanding of what is meant. It is not juice that has set up for some time and gone through processes of fermentation, for it is called "the firstfruits" and in the next verse the "first ripe." Also, the Jews drank grape juice ("wine") at certain feasts; but they were instructed to remove all leaven, leavening agents, and leavened products from the house. There must be some leavening agent, natural or artificial, to produce intoxicating wine. Thus, *the context of a verse and the context of what other passages teach on the subject must be the guide*. The word "wine" appears in both Gen. 9:20-24 and in John 2:1-10, with no explicit explanation of whether an intoxicant was involved or not; *careful attention to the context* in each case supplies the answer without a doubt.

Notice the following contrasts between the two kinds of wines, as drawn from the Bible.

**FERMENTED GRAPE JUICE**

**ASSOCIATED WITH:**

Intoxication and drunkenness

Violence

Woe

False sense of security

Profaning religion

Poison (Prov. 4:17; 20:1;

23:29-31; Isa. 5:22; 28:7;

56:12; Hab. 2:5; Eph. 5:18, etc.)

**THIS ONE IS:**

1. The cause of intoxication, violence, woe.
2. The cause of irreligion and self-destruction.
3. The symbol of divine wrath.
4. The emblem of eternal damnation.

**UNFERMENTED GRAPE JUICE**

**ASSOCIATED WITH:**

Altar offerings

Sustaining power

Emblem of spiritual blessings  
 Emblem of Christ's blood  
 Things which strengthen the body  
 and rejoice the heart  
 (Gen. 27:28,31; Num. 18:12; Deut. 7:13;  
 11:14; Prov. 3:10; Isa. 45:1; Zech. 9:7;  
 Matt. 26:26-28; Jn. 2:1-10, etc.)

THIS ONE IS:

1. The occasion of comfort and peace.
2. The devout offering of piety on the altar.
3. The symbol of spiritual blessings.
4. The emblem of eternal salvation.

With such points as these in mind, Prof. Moses Stuart concludes,

.. whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean, *they can mean only such wine as contained no alcohol that could have a mischievous tendency*; that wherever they denounce it, and connect it with drunkenness; and reveling, they can mean only alcoholic or intoxicating wine.

Scholars and commentators take the best information available to them, shape an opinion about the nature (intoxicating or not) of the wine or grape juice available to ancients, and then write the comments which we read about wine in general or in a specific passage. The result is conflicting, or apparently so. Thus, we may be confused, and may fall into the trap of selecting the comments that suit our preconceived notions or the common understanding of the day. For instance, on Jn. 2:10, *Barnes* says, "The common wine drunk in Palestine was that which was the simple juice of the grape." But, *Barclay* says a light intoxicant ("two parts of wine to three parts of water") was the common drink "in Greece," and he thinks therefore "total abstinence" is not required (*Flesh & Spirit*, p. 61). The writer of this present article can by no means compete with any of the scholars on the basis of scholarly training, but he believes a valid conclusion can be reached in spite of conflicting commentators.

(1) We know "wine in the Bible was *at least* sometimes intoxicating (as Gen. 9:20f), but was the grape juice consumed always so? We know fresh juice was also *at least* sometimes consumed, from Gen. 40:11, Num. 18:12, and other passages. If the wine was thus sometimes of one nature and sometimes of another, then we are left with nothing but the context for a guide — just as with our word "cider."

(2) If we further knew from profane history that the ancients actually did preserve and use fresh juice, we would be confirmed in the view that any Biblical occurrence of "wine" *may* or *may not* refer, to an intoxicant. Is the evidence available? Indeed, it is. The ancients were very much in the habit of preserving and using grape juice free from fermentation. Not only do archaeologists know of their storage centers and the containers used, but also testimony comes from the ancients themselves — Plato, Columella, Pliny, Aristotle, Horace, Homer, Plutarch, etc. "Some of

these ancient writers give in detail the very processes of boiling, filtering and sulphurization by which the wines were preserved from fermentation" (Dr. Herrick Johnson). Polybius says,

Among the Romans, the women were forbidden to drink (intoxicating) wines; they drink, however, what is called *possum*, made from raisins, which drink very much resembles *Aegosthenian and Cretan gleukos* (sweet wine), which men use for allaying excessive thirst.

*The Zondervan Pictorial Bible Dictionary* (1973) says "means for preserving grape-juice were well known;" it quotes Cato, *De Agri Cultura* CXX, who concludes one recipe with these words, "It will be grape-juice for a whole year." The ancients knew not just one, but a number of ways to preserve fresh juice. So, we repeat: just as with our word "cider," the only way to determine the nature of the wine will be the context in which it is used!

Some have wondered if our definitions and discussion of I Peter 4:3, excluding social drinking, were based on "a Southern, rural, temperance view" of the drinking question. It should be noted that the definitions given came straight from the pen of "Richard Chenevix Trench, D.D., Archbishop of Dublin, Chancellor of the Order of St. Patrick," who lived in the mid-1800's. His *Synonyms of the New Testament*, widely recognized as an excellent study of fine shades of meaning in Greek words, was quoted with the page number. All Archbishop Trench's titles don't impress us that much, but we leave it to our readers to judge whether he represents "a Southern, rural, temperance view" on Greek words!

Some wondered if using fermented wine in the Lord's Supper "would be a deterrent against improper use of it at other times." There's no more logic in that than in the 1967 federal commission idea that parents serving small amounts of intoxicants to children at mealtime would be a deterrent. It won't work at the Lord's table or the dinner table. Authorities warn that the smallest drink of an intoxicant can rekindle the passion for drink in a rehabilitated alcoholic or drunk. Paul said, "Such were some of you," at Corinth (I Cor. 6:11). Did the Lord then prepare a memorial that would require drinking that which might very well reset raging fires of passion in some weak and trembling soul? On the contrary, when the Lord first dedicated this Supper, he took the wine that had just been used in the Passover feast — the pure, fresh juice of the grape — "the fruit of the vine" (Matt. 26:29). The Jews had meticulously removed all leaven, leavening agents, and leavened products from their homes for the Passover feast by divine command. Intoxicating wines require the work of leavening agents — natural or artificial:

(Our readers may be interested in one of the most helpful works on this subject I've ever seen, just recently having found it myself; it is a reprint of an old work: *Bible Wines*, William Patton. Paperback, \$1.25, The Challenge Press, P.O. Box 5567, Little Rock, Ark. 72205.) 3536 Dickerson Rd. Nashville, Tenn.

## Using the SWORD OF THE SPIRIT

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### THE PROFITABLENESS OF CHRISTIANITY

To those who "seek first the kingdom of God, and his righteousness," spiritual, physical, mental, emotional and material blessings are promised. Dr. S. I. Mc-Millenn has written a very interesting book based upon Exodus 15:26 where God called Israel to obedience and promised as a reward, "I will put none of these diseases upon them."

I'm not a Christian Scientist. I believe that disease and pain are real, and that the righteous suffer and die. But I also believe that there would be less illness and longer lives if people would live by the commandments of God. Also there would be more purity and spirituality in our lives if we would recognize sin and its consequences and cease trying to appear righteous while living with a guilty conscience.

Dr. Karl Menninger, psychiatrist and co-founder of the famed Topeka, Kansas clinic which bears his name, has written an article entitled "Whatever Became of SIN?"

He began by calling attention to a man who stood on a street corner in Chicago pointing to each pedestrian and uttering the single word "GUILTY!" One man turned to another and asked, "But how did HE know?" Dr. Menninger then said, "The solemn accuser on the Chicago street has had many predecessors. Many centuries have passed since the Hebrew seers preached the importance of a moral code — preached and warned and exhorted and died. Human beings have become more numerous, but scarcely more moral."

Dr. Menninger, along with many other psychiatrists, psychologists, sociologists and physicians are now recognizing what Christians have known for a long time, namely, that much of the illness and anxiety of our time is caused by ignorance of sin or an effort to ignore it or lessen its effects by calling it by some high-sounding and more acceptable term. The doctor said:

"In all of the laments and reproaches made by our contemporary seers and prophets, one misses any mention of 'sin,' a word which used to be a veritable watchword of prophets. The disappearance of the word 'sin' involves a shift in the allocation of responsibility for evil. Its obsolescence may be a clue to fundamental changes in the moral philosophy of our civilization.

"The word 'sin' was once a proud word. It was once a

strong word, an ominous and serious word. It described a central point in every civilized human being's life plan and lifestyle. But the word went away. It has almost disappeared — the word, along with the notion. Why? Doesn't anyone sin anymore? Doesn't anyone believe in sin?

"I believe there is 'sin' which is expressed in ways which cannot be subsumed under verbal artifacts such as 'crime,' 'delinquency,' 'deviancy.' There is immorality; there is unethical behavior; there is wrongdoing. And there is usefulness in retaining the concept, and indeed the word, SIN. I have in mind behavior that violates the moral code or the individual conscience or both; behavior which pains or harms or destroys my neighbor — or me, myself.

"The wrongness of the sinful act lies not merely in its nonconformity (its departure from the accepted, appropriate way of behavior) but in an implicitly aggressive quality — a ruthlessness, a hurting, a breaking away from God and from the rest of humanity, a partial alienation, or act of rebellion."

Commenting further, Dr. Menninger said:

"We suspect — indeed we **know** — that there are still some old-fashioned homemade sins lying around which go unmarked. And for most of us, believers and non-believers, there is always that still small voice of our conscience. The forms of sin in the traditional list of seven were envy, anger, pride, sloth, avarice, gluttony, and lust. Curiously — to our thinking today — none of the lists included dishonesty, vindictiveness, cruelty, bigotry, or infidelity.

"If one wanted to find a germinal word to link all sins, perhaps **hate** would do it. In terms of action, however, the long-term consequences of hate are self-destruction. Thus, the word 'sin' does carry an implication of cost, of penalty, of answer ability. The wages of **some** sins are death, without doubt; and the wages of lesser sins, while less than death, are substantial, including reparation, restitution, and atonement."

One of the problems of our day in almost every human relationship, including Christianity, is the loss of individuality. One student said that the only time he got individual attention on the college campus was when he spindled his IBM card. People do things—good or bad — in crowds that they would not do individually. Often ambitious leaders with evil designs seize the advantages of mob psychology. Some people feel that by acting as a part of a group they lose individual identity, responsibility and accountability. Not so! Consider what the doctor said on this:

"As people have become more numerous we have ceased to be so completely individualistic and have joined together in many ways to do and to share many things, including responsibility for crime and sin.

"If a group is guilty of an act that would be a crime for an individual to do, just how much blame **should** the participant individuals take upon themselves personally? If four 'thugs' cooperate in a robbery or murder, all are usually accounted guilty and punished. But suppose 400 or 4,000 persons join in the crime?"

What then is the moral responsibility of the individual? If the group activity were a constructive one, each individual would certainly receive — at least claim — a certain amount of the benefit and also the credit. In the case of destructive acts, are only the officers guilty?

"If a dozen people are in a lifeboat and one of them discovers a leak near where he is sitting, is there any doubt as to his responsibility? Not for having **made** the hole, or for finding it, but for attempting to repair it! To ignore it or to keep silent about it is almost equivalent to having made it!

"Thus even in group situations and group actions, there is a degree of personal responsibility, either for doing or for not doing — or for declaring a position about it. The word 'sin' involves these considerations, and upon this I base the usefulness of a revival of the concept, if not the word, sin.

"My proposal is for the revival or re-assertion of personal responsibility in all human acts, good or bad. Not total responsibility, but not zero either. To revive the half-submerged idea of personal responsibility and to seek appropriate measures of reparation might turn the tide of our aggressions and of the moral struggle in which much of the world population is engaged.

"We will see our world dilemmas more and more as expressing **internal** personal moral problems instead of seeing them only as **external**, social, legal, or environmental complexities."

Dr. Menninger offered some sound and timely advice in the following statements:

"Buddha, Confucius, Lao-tze, Socrates, Zeno, and all the Hebrew prophets from Amos to Jesus taught that sin, hate, alienation, aggression — call it what you will — could be conquered by love. To transcend one's own self-centeredness is not a virtue; it is a saving necessity.

"The message is simple. It is that concern is the touchstone. Caring. Relinquishing the sin of indifference. This recognizes acedia as the Great Sin; the heart of all sin. Some call it selfishness, some call it alienation, some call it schizophrenia, some call it eccentricity. Some call it separation — another word not only for sin, but for mental illness, for crime, for non-functioning, for aggression, for alienation, for death. Some prefer one or the other, but all these words describe the same thing.

"Thus, as an operative term **sin** has this value: it identifies something to be eliminated or avoided.

"And what would be the good of that? someone asks. Do we need more breast-beaters? Shall we add depression to the already mentioned gloom and world uneasiness? Why not a 'no-fault' theology, equivalent to no-fault casualty insurance: no one to blame? Things happen, alas? The assumption that there is sin in it somewhere implies both a possibility and an obligation for intervention. Hence sin is the only hopeful view."

His concluding remarks were:

"Neither theologian nor prophet nor sociologist, I am a doctor, speaking the medical tongue with a psychiatric accent. For doctors, health is the ultimate

good, the ideal state of being. And mental healthsome of us believe — includes all the healths: physical, social, cultural, and moral (spiritual). To live, to love, to care, to enjoy, to build on the foundations of our predecessors, to revere the constant miracles of creation and endurance, of 'the starry skies above and the moral law within' — these are acts and attitudes which express our mental health.

"Yet, how is it, as Socrates wondered, that 'men know what is good, but do what is bad'?"

And the Bible says: 'For all have sinned, and come short of the glory of God' (Rom. 3:23). "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).

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## SOWING the SEED of the KINGDOM

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### CALVINISM EXAMINED #6

You will recall that when we began this series of lessons, we made the observation that the five points of Calvinism are: (1) Total Depravity, (2) Unconditional Election, (3) Limited Atonement, (4) Irresistible Grace, (5) Preserving of the Saints.

In our discussion of Calvinism, we have already covered the first four points. We now turn our attention to the final step. The idea of the doctrine is this. Since God has chosen before the foundation of the world who the elect will be, and since there is nothing one can do to resist being saved, then of course he is not going to allow them to be lost, hence the doctrine of eternal security.

The doctrine of the eternal security of the believer is almost as old as man himself. For you will recall that God told Adam and Eve in the Garden of Eden that they were not to partake of the fruit of the tree of knowledge of good and evil. But the devil, of course, was not willing to let these believers alone. He told them that in the day they ate thereof they would NOT surely die. Such is the doctrine of the eternal security of the believer today. God gives hundreds of warnings in the Bible to the believer about falling from grace, and yet Calvinists tell us that it is an impossibility for them to fall so as to be finally lost in hell. But, such is the same doctrine that the devil taught to Adam and Eve in the garden of Eden. God said to his people through the prophet Ezekiel "The soul that sinneth, it shall die . . ." but the devil says **SHALL NOT DIE** (Ezek. 18:20).

There are many, many passages that could be cited to refute the doctrine of the believer becoming an unbeliever. In John 3:16 we read, ". . . whosoever believeth in him should not perish, but have everlasting life." But this is a conditional statement by the Lord. A **believer** is under consideration. The question is, can a **believer become an unbeliever**. Those who hold to the doctrine of the security of the believer deny that a believer can become an unbeliever. They try to maintain this position even in the face of what the apostle Paul said in Heb. 3:12, "Take heed, brethren lest there be in any of you an evil heart of unbelief in departing from the living God."

Another passage that is used by those who believe in the eternal security for the believer is John 5:24. It reads, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemna-

tion but is passed from death unto live." Calvinists argue that the expression "shall not come into condemnation" means it is **impossible**. However, let us notice another passage where the words "shall not" are used, and see if that means impossible. In John 3:36 Jesus said, "... he that believeth not on the son of God **shall not** see life." Does that mean that it is impossible for that person to be saved? Someone may ask, "But what if a man decides to become a believer"? That is exactly the point I am trying to make. What if a man decides to become an unbeliever? Of course a **believer** will not come into condemnation. But what about one who lasts for a little while and then becomes an unbeliever — will he still be saved? The consequence of Calvinism is that he **will** be saved, even though he has become an unbeliever. So, we can see that the "shall not" does not mean impossibility in either passage.

A good example of one who is saved and then falls away is found in Luke 8:13. Jesus said, "They on the rock are they which, when they hear, receive the word with joy and these have no root, which for a while believe, and in time of temptation fall away." That is exactly my position. A person can become an unbeliever and then in time of temptation **fall away**.

Now let's note a few more passages which set forth the fact that a believer may so sin as to be lost. In 1 Tim. 4:1-2 we read, "But the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." How could one depart from the faith if he had never been in the faith? Again, in 2 Pet. 2:20-21 we read, "For if after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." So here are some people, according to the Apostle Peter, that had been saved (for they had escaped the pollutions of the world **through the knowledge** of our Lord and Saviour Jesus Christ), and now they have turned back to that way of life from which they had escaped. Are they still saved? — Calvinists say they are.

In our next and final article, I will show further evidence from the scriptures that one may so apostatize from the Lord that he will eternally be lost.

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## EXPOSITION: TEXT and CONTEXT

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### GROWING IN THE GRACES

*"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. . . ." (2 Pet. 1:5-11).*

In these verses are seven principles that are often called, "the seven graces." The importance of them is seen in the fact that (1) if we abound in them we shall neither be barren (idle) nor unfruitful in the knowledge of Christ, (2) if we lack them in our lives we are blind and cannot see afar off, (3) if we do them we shall never fall, and (4) an entrance into heaven shall be richly supplied (vs. 8-11).

These graces do not come easily. They develop out of our faith (v. 5) by diligent effort. Sometimes they are presented as stairsteps — one leading to the other — until finally all of them are obtained. But observe that Peter said, "If *these things* be in you (v. 8) or "he that lacketh *these things* (v. 9) or "if ye do *these things* (v. 10). A Christian must grow in all of these virtues, simultaneously. Which one or ones may a child of God omit and still be acceptable to God? None of them!

The reason or cause for adding these things is stated in verses 3 and 4. Those verses point out that God's divine power has given us all things that pertain to life and godliness, and we are given exceeding great and precious promises that we might be partakers of the divine nature. "And beside this," verse 5 states, or "For this very cause," or "For this very reason," add to your faith these principles. Let's briefly look at each one of these and resolve to abound in them.

#### The Seven Graces

(1) *Virtue*. Heading the list is virtue. There is divided sentiment as to what Peter meant by the word in this passage. Webster gives several different definitions of the word. He states that "virtue" means "moral excellence," "manly strength or courage," and "chastity." Certainly a Christian is to be all three of these things. However, the apostle could not have meant all three when he used the word in verse 5. It is my persuasion that the word could be translated, "courage," and convey the intention of the inspired author. In this respect I concur with Barnes, MacKnight and some others.

A great deal of courage is necessary to be a Christian. In the face of trials and tribulations, courage is needed to remain steadfast in the faith. To stand up for the truth at the risk of being ostracized, boycotted and ridiculed, requires courage. For young people to say "no" to the pressures to conform to the worldly standards of their peers, takes courage. The words of Moses to Joshua, "Only be thou strong and very courageous," are very pertinent today.

(2) *Knowledge*. It is imperative that we grow in knowledge of the word of God. Peter, elsewhere in his epistles, exhorts Christians to gain knowledge. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). As physical babies desire milk, in like manner may children of **God** (mature and immature) desire the milk of the word. No one knows all there is to know about the Bible. There is a constant need for study and meditation. In 2 Pet. 3:18, we read, "But grow in grace, and in knowledge of our Lord and Saviour Jesus Christ." When a person quits studying, he stops growing.

Paul admonished the Colossians that they let the word of Christ dwell in them richly in all wisdom (Col. 3:16). Far too many let other things fill their hearts rather than the word of God. Multitudes of brethren are most conversant on politics, sports, the stock market and television programs, but are unable to carry on a discussion about the Bible. The reason is they have not taken the time to learn the Bible like they have these other matters.

Many homes of Christians have no books that would assist them in Bible study. Neither do they subscribe to religious journals, although they manage to buy the daily paper for about \$50.00 a year. Really, it boils down to what our interests are as to what we do. Many do not learn the Bible because they are not interested enough to put forth the effort. Peter says, "add knowledge," and we had better take the time to do it.

(3) *Temperance*. A more preferable rendition would be "self-control" rather than temperance. Temperance suggests "moderation in that which is good and abstinence from that which is evil." A Christian is to be moderate, but this is not the idea in the text under consideration. Peter is saying to have self-control; to control the will so as not to sin. There is no way that a Christian may be temperate in sin. Thayer says the meaning is "the virtue of one who masters his desires and passions, especially his sensual appetites." William Barclay states that the essence of the word is nothing more than "chastity."

Those who have control of themselves, who have developed inner-government, will not be seduced by lust and uncleanness. These persons have learned how to possess their vessels in sanctification and honor; not in the lust of concupiscence" (1 Thess. 4:4-5). Paul concludes the list of the fruit of the Spirit with "self-control" (Gal. 5:23).

William Hendriksen, commenting on Gal. 5:23, page 225 in his commentary, said, "The person who is blessed with this quality possesses 'the power to keep himself in check,' which is the meaning of the word that is used in the original. The previous mention of

immorality, impurity, and indecency, among the *vices* (verse 19), shows that it was very appropriate to list self-control as an opposing *virtue*. Of course, the reference is to other things besides sex. Those who truly exercise this virtue compel *every* thought to surrender itself in obedience to Christ (2 Cor. 10:5)."

(4) *Patience*. In his book, *Flesh and Spirit*, William Barclay quotes from some able men as to the meaning of patience. On pages 91-92 he writes, "Trench says that it describes 'a long holding out of the mind, before it gives room to action or to passion'. T. K. Abbott says that *makrothumia* is 'the self-restraint which does not hastily retaliate a wrong'. Plummer says that it is 'the forbearance which endures injuries and evil deeds without being provoked to anger or revenge'. Moffat describes it as 'the tenacity with which faith holds out.'" In short, we could say that patience is to stand up under all kinds of duress or the power to see things through.

Regardless of the circumstances or situation, whether it is unreasonable people or unfavorable events, the Christian with patience endures the difficulties, continuing to serve the Lord.

(5) *Godliness*. Some erroneously explain this word to mean, "godlikeness." Certainly, in some aspects, we are to be as much like God as humanly possible. The Bible teaches us to be perfect as the Father is perfect (Matt. 5:48), to be pure as God is pure (1 Jn. 3:3) and to be holy as God is holy (1 Pet. 1:16). But the word, "godliness," denotes "reverence or respect for God and the things of God." It is having a right attitude toward God.

R. L. Whiteside aptly stated, "If we revere God as we should, we will respect his word, his church, and his worship. Those who blaspheme the name of God, or speak lightly of any of God's commands, are ungodly. . . There is ungodliness in the church, and even in the pulpit. It manifests itself in many ways. Some men are so careless as to what the Bible says that they put themselves to no real trouble to find exactly what any given passage means. A godly man wants to know exactly what the will of God is. Some are so ungodly as to destroy the church to carry their own selfish ends" (Com. on Romans, p. 24). Our current problems in the church are the results of ungodly brethren — brethren who lack respect for the word of God. How we need godliness in our lives!

(6) *Brotherly kindness*. In the original language the literal meaning is "love of the brethren." It is the word, "Philadelphia." Thayer says it is "the love which Christians cherish for each other as 'brethren'." Paul wrote, "Be kindly affectioned one to another with brotherly love" (Rom. 12:11). MacKnight commented on this Roman passage that "Christian charity must be warm and strong, like that which near relatives bear to one another."

Peter wrote that we "love one another with a pure heart fervently (1 Pet. 1:22). The word, "pure," denotes the sincerity and depth of our love while the word, "fervently," suggests the intensity of our love. How wonderful it would be if all of us had this kind of

love for each other. There would be no defamation of character, misrepresentation, envy and jealousy, pursuit of preeminence, etc. We would rejoice with them that rejoice and weep with them that weep, and esteem others better than ourselves. Hasten the day that more brotherly love will be shown!

(7) *Love*. Here the apostle exhorts us to extend our concern beyond our own brethren — to love all mankind. The word translated "love" is "agape." It is a love of devotion rather than emotion. W. E. Vine wrote, "Christian love, whether exercised toward the brethren, or toward all men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10." Whatever we say or do, may it be prompted by love.

Our eternal security is contingent upon these seven graces. We can assure our going to heaven if we will flourish in them. Peter said, "if ye do these things, ye shall never fall." What kind of progress are you making?

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## UNBORN CHILD – "LIFE FOR LIFE" ???

Glenn R. Burt

An article in the February, 1973 issue of Searching the Scriptures used Exodus 21:22-23 to argue that the "unborn child" does not have "life", because "God . . . did not demand 'life for life' for causing the death of the unborn, but did demand 'life for life' for causing the death of the mother wherein **both** deaths were the result of the same cause".

I do not know the gentleman who made this argument and have no bone to pick with him, however, I do believe he is misusing these verses and makes a false statement when he said God did not require "life for life" for causing the death of the unborn child. In his article the **Douay Version** was quoted on these verses. The writer made no comment on the use of this version. I don't know if he uses it all the time or if he used it just for this occasion, but I suggest that he and the readers of this paper look at several other translations, which I believe give more literal translation of the original language. Two other translations of these verses follow. Please read them carefully and consider the comments which follow. "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished,

according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life," (KJV) "If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him, and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life," (ASV) Note: (1) A woman with child is hurt, (2) her fruit (lit. "child") depart (lit. "to go out"), (3) and yet NO MISCHIEF (lit. "injury" or "harm") FOLLOW (No injury PERIOD! To the woman or the child? There is nothing in the context to limit the injury to the woman.), then (4) the guilty will be punished accordingly, but (5) IF MISCHIEF ("injury") FOLLOW (Injury to whom? To the woman or the child!), then (6) punishment shall be "life for life" ...

These verses teach that **God does disapprove** of the death of the unborn child and requires punishment — "life for life". In view of this, how in the name of reason can anyone conclude that God approves of the deliberate and premeditated killing of the unborn child? This, of course, is what most abortions are and that subject is what precipitated the aforementioned article.

## THE NEWS LETTER REPORTS

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

**AUSTIN PUTERBAUGH**, 212 E. Oakhill, Ft. Walton Beach, Florida 32548. Having resigned effective the middle of June, I am ready to consider a move elsewhere, preferably in Florida though not limited to that. I enjoy training young men to take an active part in the church. Contact me at the above address or phone (904) 242-2441.

**HERSCHEL E. PATTON**, 4605 Dyshel Dr. S.W., Huntsville, Alabama 35805. The Jordan Park church in Huntsville begins 1974 with great prospects for good. All indebtedness on our property was liquidated in 73. We have a \$58,500 budget planned for 1974, 70% of which is committed to preacher support in various places; full support for two preachers, half to another, and partial support to seven others. A spirit of love, zeal and cooperation exists in the congregation. My new book "Revelation in Outline" which is a commentary, class workbook and sermon outline book (\$1) has been ordered by preachers throughout the United States and several churches are already using it for classes.

**REAVIS PETTY**, P.O. Box 676, Morehead City, North Carolina 28557. I will be leaving the work here in June, to work with the North Street church in Tampa, Florida. The church here will be looking for a gospel preacher at that time or as soon thereafter as possible. The brethren here have a nice little building, debt-free, and could furnish about half the needed support, and would be in position to help secure the rest. Anyone interested should write the church at the above address, or call Wayne Beasley at 726-4719.

**MARIO BALSAMO**, 115 Park St., Grinnell, Iowa 50112. On February 10-17 the Grinnell church conducted a gospel meeting with Roland Fritz of Hicksville, Ohio preaching. Morning and evening services were conducted with an average of 16 for the

morning classes and 27 for the evening services. We had visitors (21) each day of the meeting. Several home studies have resulted. Another meeting is planned in June with John Witt of Kansas City, Missouri.

**EFRAIN PEREZ**, Casilla 3052, Correo Central, Santiago, Chile. In January, 1974 Wayne Partain visited the work here, preached in a gospel meeting and we are happy to report that 7 were baptized in the River Maipo in Puente Alto. We now have six home Bible studies each week plus services at the church building two days each week. We have 12 people attending one of the home studies.

**DANNY HOLTON**, 110 Park Blvd., S.W., Winston Salem, North Carolina 27107. The Winston Salem church is happy to have a new meeting place. In August we purchased a dwelling and lot adjacent to the lot on South Main Street which we already owned. The brethren spent four months remodeling the dwelling and we began meeting there in January. The address is 2801 Woodleigh Street. We invite those traveling in this area to worship with us. We would also welcome any who are interested in moving here since we are small in number and the only church for about 60 miles which takes a scriptural stand on the institutional questions.

**GILES PAINTER**, Newton, North Carolina 28658. The church here is young and few in number. I have worked with it since 1969 but full-time only in 1973. In 1973 there were 30 baptized (25 of which came out of denominationalism) and 3 restored. The church has a mind to work and a new building to their asset. Catawba County is an industrial area, with over 5,000 jobs waiting, yes available. Now! Why not check this out. Students looking for summer work may be able to find it here. While you work, help the cause in this area. Can

I assist you further? Write me at P.O. Box 893, Newton, N.C. or call (704) 464-9114.

**JAMES O. LOVELL**, P.O. Box 10144, Port Elizabeth 6000, Rep. of South Africa. In January, Bill Reeves of Fredericktown, Ohio preached in a four day meeting here in route to a month of work in South America. Fifteen visitors attended. I have been invited by the Indian brethren in Durban to move there and work among them and have decided to do so. We will move during the children's school break in April. This is the first time a full-time worker has gone to labor among the Indian people of South Africa. The move to Durban will cost us \$500 and my gasoline expenses there will double. We will need a mimeograph machine as the Indian brethren have very little study helps. I need to raise an additional \$275 a month in support. We came to South Africa \$50 a month short of what we needed and since then have lost \$25 more.

**JERRY F. BASSETT**, P.O. Box 928, Bend, Oregon 97701. In 1969 my family and I moved to Bend to work with six members and a total attendance of fifteen, in establishing a sound church. In the time since, we have suffered many trials and much discouragement while nonetheless progressing toward gratifying success. With patience and steadfastness and the encouragement of brethren in other places who have faithfully supported me, some of them from the beginning of this work, we have kept on. Two families still with us have moved here from other places. We have baptized 26. In the past six months 13 members from a liberal church in Bend have turned from digression to take their stand with us for the truth. Our membership now stands at 58 with a Sunday morning attendance averaging 80. We have had to withdraw from four of our number. A good piece of land has been bought and we intend to begin a building as soon as financing can be found. One of the brethren is a builder and by doing much of the work ourselves, we hope to reduce the cost. It has been our goal from the beginning to become self-supporting and able to help preach the truth in the many other cities of Eastern Oregon which do not have a sound church. We still have a way to go, but we are getting there. Above all, we give thanks to God for the power of His word, and for the progress we have enjoyed by it.

**JIM SASSER**, Rt. 3, Box 3, Rogersville, Alabama 35652. Leslie Diestelkamp and I have just returned (Feb. 15) from a very fruitful six weeks of labor in Nigeria, West Africa. We feel that much was accomplished during this short period of time. We thank God for strength, health and safety. We spent 43 full days in Nigeria. I preached 63 times and Brother Diestelkamp spoke 70 times. We preached in 90 different congregations, plus the times that we preached outside on the streets of the towns and villages. We were able to reach people from over 200 congregations. Our largest audience numbered 972 souls. We travelled 4000 miles by car over some very rough roads and over 14,000 miles by air going and coming. I changed lodging places, packing and unpacking my bags, 12 times. Brother D. moved 15 times. We worked in 7 of the 12 states of Nigeria. Plus all of this, we had many private discussions with preachers and others.

We were tired at the end of our journey, but very happy that we were able to accomplish so much in such a short time. Our emphasis on this trip was to strengthen the weak and encourage the strong among the brethren. We believe this was accomplished. We have received many worthy requests from preachers needing support. If any congregation or individual desires to help in this needy field, please contact me or Brother Diestelkamp and we will furnish you with names and addresses. We are thankful to God for brethren who care and give.

#### PREACHERS NEEDED

**BILL HARRISON**, 1704 Mosley Dr., Hopkinsville, Kentucky 42240. The church at Skyline Drive in Hopkinsville needs a full-time

preacher. Hopkinsville has a population of about 21,000 and is near Fort Campbell military base. We have 20 to 25 in attendance. We will be able to help raise the needed support. If interested contact us at the address above.

**SANFORD, NORTH CAROLINA.** The Sanford church needs a preacher. Billy R. Nave will be leaving here July 1, 1974 after two years labor with us. Anyone interested please contact Eugene Edwards (919) 944-1409 (evenings) or Billy Nave (919) 776-1502 anytime.

#### DEBATE IN NASHVILLE

A public debate has been scheduled for April 15, 16, 18 and 19 in Nashville, Tennessee. The disputants will be Howard See of the Eastland church of Christ and P. D. Hardin of the Church of the Firstborn. Propositions cover the baptismal formula, Holy Spirit baptism and spiritual gifts. The first two nights will be conducted at the Church of the Firstborn, 208 Gatewood Avenue, Nashville. The last two nights will be at the Eastland Church of Christ, 700 Gallatin Road, Nashville.

#### INFLATION SQUEEZING NATIVE PREACHERS

**WALLACE H. LITTLE**, P.O. Box 1306, Marshall, Texas 75670. For a number of months, my correspondence with Filipino preachers indicates the inflationary squeeze on these men is becoming progressively worse. Necessities, particularly food, are increasing in cost much more rapidly than even here in the USA. Many of these men, once fully supported, now find their income inadequate and must be supplemented by secular work. This severely diminishes their ability to spread the gospel of Christ. I know from extended personal experience most of these men possess very little compared to what the poorest of us have. Now even this is being badly eroded. I cannot speak positively on nations other than the Philippines, but reason would tell us the plight of preachers in these other countries is about the same, for the same economic forces affect them in the same way they do our Filipino brethren. I want to urge all who are having part in support of men in the Philippines and in other parts of the world to consider the possibility of increasing their support by a factor of approximately 20%. This is the approximate inflationary rate on food there, and this is the basic difficulty needing immediate attention by those supporting preachers there. If you are not involved in assisting worthy men outside the USA and have the ability to do so, would you not contact us? I will put you in touch with many worthy and capable men who badly need financial assistance to enable them to preach in a nation which is very white unto harvest.

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# SEARCHING *the* SCRIPTURES

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



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

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## WHITEWASHING SIN

Don Martin

Man has tried numerous ways of disguising sin so that it will not look so bad. We read of this practice in the days of Isaiah, "Woe unto them that call evil good ... that put darkness for light . . . that put bitter for sweet. ." (Isaiah 5:20). The Jews apparently thought that by calling sin good and darkness light, sin would no longer be sin. The American Everyday Dictionary defines whitewashing thus, "Anything used to cover up defects, faults, etc. To cover up the defects, faults, errors, etc.," pg. 534. Whitewashing sin was not uncommon during the earthly ministry of our Lord. The Jews tried to rid themselves of the responsibility of honouring their parents. They taught that if they said their possessions were "corban" (set aside for spiritual use) they were free of any responsibility to their parents and their negligence was justified. They used this argument (it is corban) in an effort to cover up their defects and faults or to whitewash their sin. Kind reader, as we view mankind and society today we find that whitewashing sin is just as common. Let's observe some cases and examples in which efforts have been made to whitewash sin:

### CALLING SIN A SICKNESS

Your writer will readily concede that there are true cases of mental aberration or sickness. There are cases that are totally physiological in their origin and nature over which the victim has no control and other cases that are products of the absence of mental hygiene. But it has gotten to the point that there is no such thing as sin - it is all a sickness. For example, man has tried to whitewash the sin of homosexuality by saying it is ONLY a sickness (all emphasis throughout mine, D.M.). I will agree that it is a disorder but the "victim" has control of it (or at least he can). The Bible calls homosexuality sin (Gen. 19:4, 5, 7,11; Rom. 1:21, 24, 26-28). In fact, it is one of the most reprehensible and disgusting sins found in the Bible! But man comes along and in an effort to whitewash it says that it is ONLY a sickness and not sin. Alcoholism is another

case in point. Again, we are told that alcoholism is only a sickness over which the victim has no control. Beloved, these "sicknesses" are the products of intemperance and indulgence of the worst kind!

### CALLING ADULTERY AND FORNICATION AN AFFAIR

In most instances, it is now accepted socially for two people to have an affair. By using the word "affair," the world seems to think that an illicit relationship is justified. We are told that two people living together out of wedlock is JUST an affair. This is, however, another evident effort to whitewash sin. When two people are engaging in an affair they are committing adultery! Practically all you hear on television these days is about somebody having an affair. By the time Hollywood gets through whitewashing an affair it appears to be something that is perfectly noble and decent. It used to be when two people were said to have lived together it was a disgrace, but now when it is said that they had an affair, nothing bad is associated with it. Beloved, it matters not how strenuously man tries to whitewash fornication and adultery, an affair is still adultery and those who practice such cannot enter the kingdom of God (Gal. 5:19, 21; Rom. 1:29).

### CALLING THIEVERY GOOD BUSINESS

Another way in which man tries to whitewash sin is by calling the salesman and businessman who employs deceit, chicanery, and misrepresentation to sell his products a good businessman. When a man goes out and robs a bank he is a robber and thief but when he cheats somebody out of his money in a business transaction he is a good businessman, according to the world. But, beloved, a business transaction that involves deception and misrepresentation is nothing but thievery!

### BY USING EXCUSES

Many also labour to whitewash and disguise sin by employing excuses. "I know I shouldn't have said and done those things but I have a bad temper," we often hear people say in trying to excuse themselves. "I do not have time to study, pray regularly, and teach others," and "I am just not able to give as the New Testament teaches." The first excuse is often ad-

vanced in an attempt to whitewash the sin of saying unkind words and performing harsh acts by thinking their speech and actions are justified because they have a bad temper. The second excuse is indicative of disinterest (it is an attempt to justify the sin of not studying, praying with regularity and teaching others). The last commonly heard excuse has the design of covering up the sin of not giving scripturally by using bad stewardship as the reason, which is a sin within itself. Let us not be guilty of trying to conceal sin through the use of excuses. Remember, the excuse and that which we are excusing are never justified.

**BY TEACHING THE DOCTRINE THAT THE ALIEN SINNER IS NOT ACCOUNTABLE TO GOD'S LAW**

We are told by some that the alien sinner is not amenable to God's law and will not be judged by it. Therefore, when he steals, cheats, and wrongs others he is not really sinning. This doctrine has many ramifications and they are all false and erroneous. While the New Testament does teach that the alien sinner (carnally minded) is not subject to God's law (in the sense that he is not submissive to it, Rom. 8:7) it also teaches that ignorance is not winked at today and that those who reject the gospel will still be judged by it (Acts 17:30; Jno. 12:48).

**CALLING LIES LITTLE WHITE LIES AND STORIES**

Many will freely admit that a falsehood is indeed a lie but when they themselves are placed in a situation in which it is profitable for them to lie they will say it is just a little fib or story. This is nothing short of the false doctrine of situation ethics in practice. There are even members of the church who practice Romanism - that is, that in some circumstances a lie can be told justifiably. An example of this whitewash job would be when a salesman comes to the door and the person does not want to see him, so he sends one of the children to the door to tell him that he is not home. "Oh, this is just a fib," we are told. Beloved, a lie is a lie it matters not what we call it. Moreover, all liars will have their part in the lake which burns with fire and brimstone (Rev. 21:8).

**CONCLUSION**

Brethren, let's always call sin, sin and not try to whitewash it. Remember, we cannot change sin and when we seek to disguise it we only make it more deceptive.  
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# Editorial

Connie W. Adams

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## PERSONAL EVANGELISM (2)

In a previous article we defined "personal evangelism", pointed out the subjects of such person to person teaching efforts, showed why it is needed and gave scriptural proof that the work is required of us. Not only is the salvation of others dependent upon these efforts, but our own as well.

We ought to learn something from the worthy examples set for us by the Lord and his followers of New Testament times. Peter said of Jesus "leaving us an example, that ye should follow his steps" (1 Peter 2:21). While the context concerns the manner in which Jesus endured suffering, it is a fact that we should look to him as an example in other areas also. "Let this mind be in you which was in Christ Jesus" (Phil. 2:5). While Jesus addressed multitudes, taught in synagogues and the courts of the temple, he had time for the individual. Some of his best remembered and most often cited lessons were directed initially to one person. He had time for Nicodemus, a ruler of the Jewish high court and taught him about the new birth (Jno. 3:1-5). Most of us would have thought the Samaritan woman whom Jesus met at a well an unlikely prospect for conversion. She was a sinner. Yet, to her Jesus presented the unforgettable lesson on the nature of true worship (Jno. 4). In Jericho, Jesus singled out the publican Zaccheus, who must have appeared somewhat ludicrous for climbing a tree to see over the crowd, went home with him to rebuke him for his sinful life, offer hope of forgiveness and thereby spark hope in all the rest of us by saying "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10).

Many who recognized Jesus as the Christ were prompt to tell friends and relatives of their discovery, including the Samaritan woman. When Andrew realized that Jesus was the Messiah, he "first findeth his own brother Simon" to tell him the good news (Jno. 1:40-42). What a blessing that turned out to be for the kingdom of God. Verses 43-51 tell of Philip finding Nathanael to tell him "We have found him, of whom Moses in the law, and the prophets, did write." Nathanael at first was not convinced, but Philip did what every good personal evangelist ought to be able to do. He urged him to examine the evidence for himself by saying "come and see." Philip the evangelist left a successful meeting in Samaria to meet a Bible reading man of importance riding along a deserted road, taught him of Jesus, convinced him,

and stopped to baptize him before the man went on his way rejoicing (Acts 8:26-40). Here was personal evangelism at its best. Such labors were not confined to Philip. It was said of the apostles at Jerusalem "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The scattered saints from Jerusalem "went everywhere preaching the word" (Acts 8:4). A husband and wife, Aquila and Priscilla, took it upon themselves to take aside the eloquent and knowledgeable preacher Apollos to set him straight, and with admirable success (Acts 18:24-28). How many of us would have been intimidated by the ability of an Apollos and feared that he was "too set in his ways" to change? Paul reminded the Ephesian elders that while he was working with them he taught them "publicly, and from house to house" (Acts 20:20). These are all worthy examples for us to follow.

The spiritual motives which should compel us to reach out for the lost are set out for us in the scriptures. Every now and then there are some brethren who decide that they have become specialists in the field of personal evangelism to the degree that unless the brotherhood buys and reads their "how to" books, or their "how to" records or sales kits, they will surely be a failure in personal evangelism. The principles of salesmanship have some things in common with soul winning, but not everything. One might indulge a whim or fancy in buying, but obeying the Lord rests upon an understanding of his will, else one cannot come to the Lord (Jno. 6:44-45). Whether one buys a Ford or Chevrolet does not affect his eternal destiny, but obedience to the gospel does so affect it. When too much stress is laid upon sales gimmicks from the commercial world to try and lead lost souls to Christ, there is the very real danger of baptizing the untaught thus getting a dry sinner all wet! And that is all he will be! Don't get me wrong. I have nothing against trying to convince a brother that he can teach someone the truth. I hope these articles will help with that. But I have a great deal against fast buck schemes in which brethren capitalize on a person's sense of shame for having to admit to himself that he is not interested enough in soul winning to invest \$50 or \$60 of his hard-earned money in a set of records, or a tool kit!

The gospel contains all the motivation any faithful Christian needs. In 2 Cor. 5:9-14 Paul sets forth at least four motivating forces which should impel every thoughtful child of God to get busy, overcome his shyness, ignorance or whatever, and get on with the work of saving those in his acquaintance. Verse 9 speaks of "being accepted of him." Since the Lord taught in his word that Christians ought to teach others, and then left us abundant examples of that being done, it should be well understood by every believer that if he wants to be accepted by the Lord, he must do what the Lord requires. Verse 10 points to the judgment to come. Not only will my neighbor, relative, friend or co-worker stand in judgment to give answer, but so shall we all. The fact that one whom we have known and spent hours with through life might

come to the judgment unprepared when personal evangelism might have made the difference, should trouble us deeply. What are we to say to the Lord for our own failure in this regard? The judgment to come should move us to work harder to save the lost. Verse 11 says "Knowing therefore the terror of the Lord, we persuade men." If we really believe, as we say we do, that those who do not obey the gospel will be lost in hell eternally, what excuse can we offer for not trying to avoid that fearful prospect? Have we no compassion? Jesus said "blessed are the merciful, for they shall obtain mercy" (Mt. 5:7). When the gospel is taught to the lost, mercy is offered. Shall we be the recipients of mercy who have shown no mercy to those "dead in trespasses and sins"?

Verse 14 says "For the love of Christ constraineth us." Paul was never able to forget how the grace of God reached down to turn him aside from a life of error and certain destruction and to save him through the gospel. He wrote "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). For that reason Paul said he was "debtor" and "ready to preach the gospel" to the limit of what power was in him (Rom. 1:14-17). When we think of a crucified Lord and reflect on the fact that his suffering was for each of us, then we ought to be moved to rescue the perishing. My brother, my sister, if these forces described in 2 Corinthians 5:9-14 are not sufficient to impel you to teach the gospel to the lost in your circle of influence, then all the records, sales courses, TV reminder tags and mirror slogans which enterprising brethren may sell you will not get the job done, even if you buy them by the train load!

Paul did not use the carnal weapons of his detractors in Corinth to answer them, nor should we resort to carnal gimmicks and gadgets in the great work of soul saving. God's weapons are "mighty" because they are **his** weapons and they are able to bring even our thoughts into captivity to Christ. The doctrine of the all-sufficiency of the gospel applies as much in personal evangelism motivation as it does in other areas of spiritual need.

A final article in this study will deal with the effectiveness of personal evangelism. Watch for it next month.

**ABORTION**

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### ANCIENT HERESIES IN ONENESS DOCTRINE

In recent months I've had the pleasure of moderating for Gene Frost in two debates. The first was with Raymond Parnell in Greenwood, Ind. and the second with G. T. Sharp near Decatur, Alabama. Both of these men are preachers in the United Pentecostal Church. Subjects discussed were: the baptism of the Holy Spirit; miracles; and the Godhead.

It's not my objective at this time to review the debates except to say that both were well ordered discussions of the issues by representative men. Gene presented and defended the truth in what I would term an extremely forceful, intelligent, and clear manner of presentation. In both discussions, Pentecostal attendance dwindled and the attendance of Christians grew as the weeks progressed. This was one obvious indication of the Pentecostal dissatisfaction with the way things were going.

From the research Gene and I did, both collectively and individually, in preparation for and in retrospect of these discussions, some facts have come to light that may be of benefit to others.

The most interesting thing that has emerged in our study is the philosophical roots of "oneness" doctrine. Though the largest of the "oneness" denominations, the United Pentecostal Church, claims in the Foreword of their manual that "the revelation on the name of the Lord Jesus Christ (and) the pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name . . ." came in the year 1914, the "oneness" concept is actually a combination of several ancient heresies.

Gnosticism, Sabellianism, Marcellianism, and Nestorianism, all heresies of the first five centuries A.D., contained basic elements of "oneness" philosophy.

Brother Frost showed his audiences that their doctrine was neither in the Bible, nor was it revealed in 1914. It was taught by heretics throughout the centuries. He further showed that the same problems they now experience in explaining their concept of one personality in the Godhead in view of such events as the baptism of Jesus were experienced by those early heretics.

Modern "oneness" debaters jump from the Sabellian philosophy of God (one person, Jesus) being manifested at different times in different forms to the Marcellian concept of God expanding Himself, like the

old comic book character, Plastic Man, into any number of manifestations at the same time.

They seem to just now be formulating a philosophical basis for their doctrine. Kenneth Reeves has written two booklets in which he has set forth such a system of thought. These are: "The Godhead", and "The Great Commission Re-Examined".

Brother Frost has summarized the United Pentecostal philosophy as follows: "The overall concept pictures God as a Being expanded throughout the universe and beyond, without entity or form. He is so vast that he cannot know what He is about in every area except as He can communicate within Himself. God has an 'image' that emanated from Him as He spoke; His words in creation came out in a haze outline of a man. With this pattern, God made angels and man. In redeeming man, He took this image, His speech-pattern, and with it formed the flesh of Jesus, who was then born of Mary. With the human spirit of the man Jesus, God moved in and shared the body. Thus the Sonship began at the birth of Jesus and ceased or will cease, just when Pentecostals have not yet decided. (They are disagreed on this point. K.G.) God also moves into the bodies of Christians, and in this action is known as the Holy Spirit. The Holy Spirit within each person is exclusively his Holy Spirit. The Holy Spirit is omniscient only as he employs the communication system within Deity to communicate with Himself in every other place."

When this was presented before the Greenwood, Ind. audience, some Pentecostals shook their heads negatively and some agreed. Mr. Parnell poked fun at the charts but would not deny any part of the summary.

Another interesting and related line of study is the influence of cabalistic philosophy in "oneness" doctrine.

While reading the authoritative book of Freemasonry, *Morals and Dogma*, by Albert Pike, I ran across several references to the kabala (or kabala). Having done some reading in the field of astrology about a year earlier, I recognized the import of cabalistic doctrine. I was surprised to find about two pages of references in my indexed copy of *Morals and Dogma*. These references make it clear that cabalism is the basis of Freemasonry.

The kabala is said to be the "secret teaching of the Ancient Mysteries (given to) the children of Seth, carried from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Savior to Saint John, and contained entire, under hieratic figures analogous to those of antiquity, in the Apocalypse of that Apostle" (*Morals and Dogma*, p. 97).

Cabalistic teaching served as the basis for the numerological and allegorical schools of interpretation such as was founded by Philo in Egypt. The same concept is readily seen among those groups today who claim that the Bible cannot be read and understood in its literal or obvious sense but that the real meaning is

BEHIND THE WORDS (This is what Kenneth Reeves says in his book "The Godhead", p. 38).

Not only is there a correlation of thought between the cabalists and modern-day "oneness", but Brother Frost has presented in his debates what may very possibly be the origin of the "oneness" concepts of Bible interpretation and of the Godhead.

Morals and Dogma, in tracing cabalistic influence through the centuries, mentions Emmanuel Swedenborg as a proponent of that philosophy. Swedenborg said: "The spiritual sense of the Word is not that sense which shines forth from the sense of the letter . . . The spiritual sense does not appear in the sense of the letter, being within it as the soul in the body . . ." (*Doctrine of the Holy Scriptures, Four-Doctrines*, P. 4.)

The truly amazing thing about this mystic genius, however, (as relates to the present subject) was not that he was a cabalist, but that he was a "oneness". There is scarcely an argument that the United Pentecostals and Apostolics make that Swedenborg did not make. When one considers the abundance of Swedenborgian material on the shelves of used book stores, he can understand how this man could well be the Daddy of the "oneness" "revelation."

Reeves, in the afore mentioned booklet, "The Godhead", teaches that if we accept the literal import of the language of the Bible we will be led to the conclusion that there is a plurality of individuals in the Godhead, but that they who are enlightened realize that the true hidden meaning is "behind the words."

The similarities between the Pentecostal philosophy as presented in Reeves' books, and the ramblings of Swedenborg are too numerous to be coincidental.

All the scriptural arguments that one may present will not prove a thing to somebody who is convinced that the Bible does not really mean what it says. Pentecostals believe that the real meaning is evident to only a select few and they are that select few. Until this attitude is exposed and destroyed, plain statements from God's word will fall on deaf ears.

For those who would like to study these matters in greater detail, Brother Frost has written two lengthy articles which will be appearing soon in THE PRECEPTOR.

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## Using the SWORD OF THE SPIRIT

Eugene Britnell

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### CAN UNITY PRODUCE DIVISION?

For hundreds of years, all men of all denominations who profess to believe the Bible have answered the critics who question its inspiration. A major argument has been an appeal to the unity among the writers who wrote over a period of hundreds of years yet without discrepancy or contradiction. The critics have been told that if the Bible contained clear and undeniable contradictions it could not be the inspired, inerrant and infallible word of God. That is true.

Many of the same men who contend that division in the Bible would destroy its effectiveness and deny its inspiration, also believe in and endeavor to defend denominationalism — a system of division. No two denominations are alike, nor do they teach the same things, yet they all claim to get their doctrine from the Bible.

Are you following me? How could a book of perfectly harmonious truth which contains no division or contradiction produce a system of division and doctrinal discrepancy? If division in the Bible would prove that it was not of God, why doesn't the division peculiar to denominationalism prove that the system is not of God?

The Bible says that God is not the author of confusion (I Cor. 14:33). The Bible speaks to all men alike. What it says to one it says to all. Any division, therefore, must be attributed to ignorance or disbelief. I repeat: If division would prove that the Bible is not of God, it also proves the same for denominationalism. A book of unity cannot produce a system of division. Such is impossible. So if sectarians would use the same logic in trying to uphold denominationalism that they use in defense of the Bible, they might see the error of denominationalism.

#### "SPLITTING HAIRS"

In the GOSPEL ADVOCATE, Feb. 28, 1974, the editor, with a note of editorial endorsement, reprinted an article entitled "Splitting Hairs."

The article emphasized the hypocrisy of the Pharisees, and then made application to many in the church who quibble over things of little value while neglecting the "weightier matters of the law." There are many good thoughts in the article. No doubt we can become too negative and inconsistent. We can also fail to make proper distinction between matters of faith and matters of opinion.

But there are some things in the article which I view

with concern. The writer gave a list of things which he considered to belong in the realm of "hair splitting" and included "whether we should call any one 'brother' except those of our 'own faith and order' " and "whether baptism is valid unless it be specifically 'for the remission of sins'."

That's news to me. I didn't know that it was "splitting hairs" to refuse to acknowledge a sectarian as a brother, and to contend that baptism is for the remission of sins.

Jesus said, "my brethren are these which hear the word of God, and do it" (Luke 8:21). If I am doing the will of God, then I am in fellowship with all others who do the will of God — but no more. Read First John 1:7 and Second John 9-11. If a man has not obeyed the gospel and is not doing the will of God he is not my brother in Christ. I'm not interested in making my "own faith and order" a test of fellowship, but I am concerned about the faith and order revealed by the Lord, and I cannot fellowship those who refuse to accept the faith and follow the order.

The Bible says that baptism is "for the remission of sins" (Acts 2:38) and I deny that I am "splitting hairs" when I teach that and insist that people obey it!

The editor said that he reprinted the article by request. If he is taking requests, I have a file of material from past pages of the ADVOCATE which I would like to see reprinted, including some material from the editor. In fact, I know some people who would be willing to buy the space at the regular commercial rate to get some ADVOCATE material reprinted.

#### JEHOVAH'S WITNESSES VS. THE BIBLE

An Associated Press article out of Houston is headed, "World won't end, 'Witness' says." The article quotes Milton G. Henschel, one of the 11 members of the Watch Tower Society, as saying, "We don't believe the earth is going to be destroyed, as some other religions do. The Bible shows that the tent of God will be with mankind so we believe that paradise will be on this earth. Most people will either gain everlasting life on earth — or die and go out of existence."

Now consider what Peter said about this: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

He talked about what is to happen to "most people." What about the others? "But there will be a limited number of associates with God in the heavenly kingdom." He also predicted that this is the last generation of man, and that the end will come in 1984. Proof? One generation of about 70 years from World War I in 1914. He forgot to give the scripture on that!

#### ROME'S INFALLIBILITY REAFFIRMED

An article from Vatican City, July 7, 1973, stated: "The Vatican's office for combating doctrinal errors, the Sacred Congregation for the Doctrine of the Faith,

issued a 19-page document that said all dogmas 'must be believed with the same divine faith' that Roman Catholics have displayed in the past. The document, which reaffirmed the concept of the infallibility of the Roman Catholic Church and the Pope, came after attacks by some theologians."

Even though millions of Catholics, including many officials, don't believe in papal infallibility, Rome must continue to insist upon it for that is the foundation of Romanism and the only way to maintain control over the people. Of course they never inform the people that infallibility was not accepted, even in the Catholic Church, until nearly eighteen hundred years after the death of the apostles.

#### A GOOD STATEMENT

Jane Meadows, entertainer, and wife of Steve Allen, commented recently in FAMILY WEEKLY on the role of religion in their 18 years of successful marriage.

"People who say religion is a crutch are usually sitting with a martini in one hand and a pill in the other. What they don't understand is that strong faith can release them from all the insecurities that put them in that position. Religion is not a crutch if it helps you lead a better, more fulfilling life. It's more like a good friend. Let's face it, we must have it."

The apostle Paul put it this way: "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. 4:6,7.).

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### FAITH AND DOCTRINE

I raise the question: Is there a difference in the faith and in the doctrine? We are concerned about the faith revealed and the doctrine or teaching of Christ.

#### ROM. 1:16-17

Paul said in verse 15 that he was ready to preach the gospel. He affirms in verse 16 that the gospel is God's power to save, and that in the gospel is revealed the righteousness of God, verse 17. The just live by faith. Thus, Paul uses the terms faith and gospel synonymously in this passage.

#### TITUS

Paul instructed Titus that elders were to "hold fast the faithful word" (1:9). Holding that "faithful word" would enable them to exhort and convince gainsayers "by sound doctrine" (1:9). A sharp rebuke was to be given that certain ones "may be sound in the faith" (1:13). Titus was charged to speak "sound doctrine" (2:1). In Titus there is no difference in sound doctrine, the faith, and the faithful word.

#### I TIM. 6:3

Paul told Timothy that "wholesome words" were the "words of our Lord Jesus Christ" which was "doctrine."

#### ROMANS 10

In writing to the Romans Paul said Israel was ignorant of "God's righteousness" (v. 3). God's righteousness is called in verse 8 "the word" and "the word of faith." In verse 15 Paul said the gospel was preached, and some in verse 16 had obeyed the gospel. Their faith came in verse 17 by hearing the "word of God." Paul uses the gospel, the word of God, the word of faith and God's righteousness all to refer to the same message.

#### ACTS 6:7

Luke tells us that when "the word of God increased" there were a number of the priests who "were obedient to the faith." If "the faith" was not "the word of God" how could people obey the faith when the word of God was preached?

#### ACTS 13

The "word of the Lord" was preached in Jewish synagogues, verse 5. One desired to hear "the word of God" in verse 7. Elymas sought to turn Sergius Paulus away "from the Faith" (v. 8). Paul said, "the right

ways of the Lord" were perverted by Elymas (v. 10). When Sergius Paulus believed, it was "the doctrine of the Lord" (v. 12). What is the difference in the word of the Lord, the faith, the right ways of the Lord and the doctrine of the Lord in Acts 13?

**ACTS 14:21-22**

Paul and Barnabas preached the gospel to the city of Derbe and exhorted others to continue in the faith. Were they teaching different things? No, the faith is the gospel.

**PHIL. 1:27**

Paul told the Philippians that their lives should "be as it becometh the gospel of Christ" and that they should strive "for the faith of the gospel." The faith and the gospel are the same.

**I COR. 4:15**

Paul "through the gospel" had begotten the Corinthians. In verse 17 he says Timothy is "my beloved son." In I Tim. 1:2 Paul said that Timothy was his "own son in the faith." Of Titus, Paul said he was his "own son after the common faith" (Titus 1:4). People begotten by the gospel can be said to be in the faith.

**I TIM. 4**

When Paul wrote Timothy he said some would "depart from the faith" (I Tim. 4:1). In doing so they would give heed to doctrines of devils, which consisted of (1) "forbidding to marry" and (2) "commanding to abstain from meats." There were those who would not depart because they knew and believed the truth (v. 3). Meat was sanctified by the word of God (v. 5). Paul said Timothy would be a good minister if he reminded brethren of certain things that were in the words of faith and good doctrine (v. 6). Paul uses the terms, faith, doctrine, truth, words of God, words of faith and doctrine to mean the same thing.

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**BIBLE WORD STUDIES**

**"SALVATION" WORDS: "SAVE" SOZO, "SAVE," IN THE GREEK WORLD**

In the Greek New Testament, one of the most common words used to denote human redemption is the verb sozo, "I save." This verb is found very commonly in Greek literature, dating even to the writings of Homer. The term seems to be derived from the adjective saos, "safe." (See Theological Dictionary of the New Testament, vol. 7, pp. 965ff.)

Though New Testament usage is more limited than that of Greek literature in general, it is interesting and profitable to study the uses of sozo in classical literature prior to the time of the writing of the New Testament.

**"SAVING"**

The first and basic use of sozo pertained to "snatching" of gods or men from some immediate danger. This danger might be warfare, sickness, perils of sea, etc. The agent of the salvation is not necessarily human: darkness, a horse, a shield, etc. might accomplish the "saving."

**"KEEPING"**

In some instances, sozo occurs in classical writings in the sense of "keeping alive," "pardoning." Similarly, when the Nile did not rise, the king and queen might levy taxes to "save" men; that is, to keep them from want and perishing. In one place, Homer uses sozo to denote keeping a spark of fire from going out.

**"BENEFITTING"**

The preceding examples have all pertained to saving or keeping from some danger or threat; but classical literature uses sozo in the positive sense of "keeping in good health," etc. The water in Alexandria was said to "save," that is, "benefit."

At the annual feast of Zeus, the priest would pray for the "salvation" of the people; that is, for their well-being, for their cattle, for their wealth.

There are many instances of praying for the "salvation" of the emperors.

**"PRESERVING THE INNER BEING"**

A different and interesting nuance of sozo occurs when the term is used not to denote the physical well-

being of the individual, but to denote his inner being or nature. One occurrence of the term tells how a tyrant can "remain" a tyrant. That is, he can "save" his nature. Another reference indicates that an actor can retire early and "save" his reputation. Similarly, when a man acts like an animal he "loses" his nature as a man.

(Continued)

## ARROWS of TRUTH for denominational error

Ward Hogland

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### "STRANGE DOCTRINES NO. 1"

I never cease to be amazed at the new doctrines which crop up every year. The amusing thing is that all the advocates of these doctrines claim a firm foundation in the Bible. If the Bible supported one-third of all that men claim, I could understand why we have so many atheists in the world. I shall in this, and succeeding articles, discuss some strange doctrines advocated by Mr. Jack Langford of Ft. Worth, Texas.

In the early part of the year it was my privilege to moderate for brother Bob LaCoste in a six night debate with Mr. Langford. I had met Free-Will Baptists on the polemic platform and felt that Mr. Langford's affirmative would be along the same line. Basically, his arguments for Holy Ghost baptism were the same but he soon tapered off and left the Baptist position. Mr. Langford has a pretty good following in the Ft. Worth area. He fancies himself as "Non-sectarian" which isn't so bad if he would stand by his guns. He will not allow a sign of any sort to be placed over his meeting place. He will tell you orally that he is a member of the body of Christ, which is fine but he feels that the expression "churches of Christ" (Rom. 16:16) is more of a description than justification for a name. He holds to the Baptist argument relative to the name "Church of Christ" but unlike them he refuses to wear a name of any kind: The place where he meets is a rented building, and I am not sure, but I believe he feels that it is unscriptural to own property. His people are friendly and zealous. They study their Bible a great deal but always under the guidance of Mr. Langford. Mr. Langford is superficially a mild mannered man, but can be ruffled when things do not go his way. It was necessary for me to call him down once or twice during the discussion and this did not suit at all. He doesn't know too much about the rules of public debate. He told me during the discussion he didn't like moderators and he felt that God could do the moderating. I told him that would be fine if he would let me tell him what the will of God was. He got the message. Mr. Langford felt that everyone at the

debate should step aside and let him tell what the will of the Lord was on certain questions. When I reminded him that this would not work, and I could not tolerate it, he softened his position somewhat.

This discussion was conducted jointly at Cooper, Texas and Ft. Worth, Texas. It was freely admitted by all preachers present that Mr. Langford is smooth in the propagation of his theories. He has memorized his material and can make some of it sound persuasive to the unlearned.

I shall, in this article, take up only one of his affirmative arguments. Mr. Langford took the position that water baptism was a "hangover" from the Old Testament. He admitted that John's baptism was in water, and also reluctantly admitted that water baptism is mentioned in Acts 8 (the Eunuch) and also that the Samaritans were immersed in water. He also admitted that Cornelius was baptized in water as recorded in Acts 10. In passages such as Acts 2:38; 1 Pet 3:21; Rom. 6:3, 4; Mk. 15:15, 16, etc. he firmly advocated that these verses refer to Holy Ghost baptism.

In order to justify the above claim, Mr. Langford affirmed that the Old Testament was phased out. He asserted that about the time Hebrews was written it was ready to vanish away. He actually used the word "phased out" in his charts and affirmation. He used the word phased so much it was difficult to know at times whether he was talking about Nixon's economic plan or the Bible. He readily granted that certain parts of the Law of Moses were nailed to the cross (Col. 2:14) but that other matters of the Law were phased out. One of his arguments in favor of this was Paul's keeping the Nazarite vow in Acts 21. He gave this as proof that Paul was keeping the Law of Moses. I shall discuss this later.

Mr. Langford went to Heb. 9:9-13 to sustain his theory. It reads, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation". He then moved down to verse thirteen which says, "For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" and keyed in on the word "washings" and the fact that some translations have I baptism) following this word. He then skipped down to verse thirteen and asserted that these washings or baptisms were for the purifying of the flesh. From this assumption, he claimed that all water baptism in the New Testament, including John's was only for the purifying of the flesh and was sort of a hangover from Judaism. He gave no proof of this but did make a strong assertion.

In refuting the claim that the washings of Heb. 9, wore the same as water baptism of the New Testament, I prepared a chart. On this chart it was shown that not one item between the washings of the Old Testament and water baptism of the New were

the same. They were listed as follows: (1) The ELEMENT is different. In the Old Testament the priest used hyssop, cedar wood, scarlet and the ashes of a heifer mixed in water for the water of purification used in cleansing the people. In the New Testament only WATER was used as the element (Num. 19:1-15; Acts 10:47-48). (2) The DESIGN was different. In the Old Testament the design was to purify the flesh. People were considered unclean for touching a dead body. This is not so under the New Testament law. The design of water baptism is for the remission of sins (Num. 19:13; Acts 2:38; Mk. 16:15-16). (3) The SUBJECTS were different. Under the Old Testament the priest had to wash their clothes to sanctify them. Even among the priests who washed themselves there is no indication that they had to be penitent believers. But under the New Testament, all people baptized in water had to be penitent believers (Acts 2:38; Mk. 16:16). (4) The ACTION was different. Under the Old Testament the priests sprinkled the people with the water of separation. Never does one read in the New Testament of one being sprinkled but rather they were immersed (Rom. 6:3-4). (5) The ADMINISTRATOR was different. In the Old Testament the priests washed themselves. Never does one read in the New Testament about one baptizing himself. In the New Testament one was always baptized by another. See such passages as Acts 8:38; Acts 9:18; Acts 10:47-48.

This chart proved fatal to Mr. Langford's theory. He didn't refer to this chart one time in the discussion. Never did he say it was unscriptural. We shall continue with other theories in succeeding articles.

**SOWING the  
SEED of the  
KINGDOM**

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### CALVINISM EXPOSED # 7

In our last article we were examining the Calvinistic doctrine of the security of the believer. We continue with this thought in this article and some statements that were made by Baptist preachers. There are some Baptists who will accept the consequence of their doctrine — but not many.

In a tract by Sam Morris, who, at the time he wrote the tract, was the pastor of the First Baptist Church in Stamford, Texas, he wrote, "The way a man lives has nothing whatever to do with the salvation of his soul. ... The way I live has nothing whatsoever to do with the salvation of my soul." "He could commit every sin from murder to idolatry and that will not make his soul in any more danger." Another Baptist by the name of

Bill Morris said in a telephone conversation with a gospel preacher in that area, "If I killed my wife and mother and debauched a thousand women, I couldn't go to hell — in fact I couldn't go to hell if I wanted to. If I did, God would be a liar, for he said 'no man can pluck them out of my hand.'" You at least can admire these fellows for one thing — they are willing to accept the consequences of their doctrine.

On this subject of the security of the believer, I want to ask a few questions.

1. Can a child of God **lie**? 2. Yes, for the Bible warns him not to lie (Col. 3:9). 3. ALL liars shall have their part in the lake that burneth with fire and brimstone (Rev. 21:8).

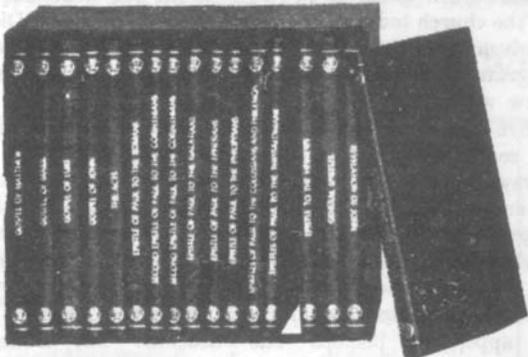
1. Can a child of God get drunk? 2. Yes, he is told not to get drunk (Eph. 5:18). 3. But **no drunkard** can enter into the kingdom of heaven.

1. Can a child of God commit fornication? 2. Yes, Christians are told to flee from it (1 Cor. 6:18). 3. Fornicators cannot inherit the kingdom of God (1 Cor. 6:9).

Now, here is the clincher of all clinchers in opposition to the doctrine of Calvinism. They teach that Christ died only for the elect. So, if Christ died for someone he must have been of the elect. Note this passage. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Paul calls the man under consideration a brother — thus he is saved. He is, Paul said, a brother for **whom Christ died**. What did Paul say about him? The grieved brother may be destroyed. The Greek word here is *apolluo* and means, "By one's conduct to lose his eternal salvation — Rom. 14:15" (Thayer's Greek-English Lexicon, Page 64). Thus, this should settle it once, and for all, and forever. Paul said that one **FOR WHOM CHRIST DIED** may lose his **ETERNAL SALVATION**.

One other passage and then we will conclude this study. In Matthew 25:14-30 Jesus begins a parable by saying, "The kingdom of heaven is like unto .. ." Thus he identifies what he has under consideration. Verse 14 says he called unto him his "OWN SERVANTS." He left and went into a far country. He gave to his "own servants" talents according to their abilities. If you will read the entire story of Jesus regarding these servants, you will note that one was said to be a "wicked and slothful servant" (verse 26). He had not used his ability as he should. There is not a single doubt about WHO this servant was. He was the master's OWN servant. When the master returned to check on the progress of his own servants, what did he find? The five talent man had gained five others. The two talent man had gained two others. The one talent man had done nothing with his talent. What did the Lord say of this his OWN servant? "And cast ye the unprofitable man into outer darkness: there shall be weeping and gnashing of teeth" (verse 30). Unless **Outer Darkness** is heaven, then one of the master's OWN SERVANTS went to hell.

We hope you have enjoyed this study of the doctrine of Calvinism. We hope it will be profitable to all.



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# THE NEWS LETTER REPORTS

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

**GENE MABRY**, P.O. Box 62, Changewater, N.J. 07831-The church meeting in Glen Gardner, N.J. has been in existence about seven years. It was started by Bob Bunting with John Pickens and Larry Bailey watering the seed he planted. The church began from one member and has grown to 28 members. Attendance on Sunday now averages almost 40. We meet on Sundays in the Community Room of the National State Bank. In August I will have been preaching here three years. During that time we have had 21 baptisms. Some of these have fallen away, but several have shown remarkable growth and have turned out to be exemplary Christians. I am' partially supported by the Eastside congregation in Athens, Alabama. When in this area, stop and worship with us. We are very happy to see new faces. My phone number is (201) 689-6095.

**JOHN NELSON**, Jacksonville, Arkansas. In February a new congregation began meeting at 212 East Main St. in Jacksonville. The nucleus came from Arch St. in Little Rock and we were helped much by Eugene Britnell and others at Arch St. Attendance has been running from 39 to 53. We have rented a suitable place, at least for now. We have a 15 minute radio program each Saturday morning with Brother Britnell speaking. Since beginning, one has been baptized and two restored. We solicit the prayers of faithful brethren everywhere for the success of this work.

**ATTENTION, PHILADELPHIA, PA. AREA.** A family of faithful Christians from Manila in the Philippines now lives and works in Philadelphia. They have been disappointed in not finding a faithful congregation to attend. They have been worshipping in their home but would like to get in touch with other Christians in the area who might meet with them. The editor met the lady and her children in Manila in 1971. Her late father was a faithful and beloved elder in the Makati church in Manila. If you know of Christians in the Philadelphia area please have them contact Glorina Saez de Leon, 2918 Frankford, Ave., Philadelphia, Pa. 19134, phone (215) 634-5919. This family knows the difference in soundness and liberalism.

**WARD HOGLAND**, Box 166, Greenville, Texas 75401. Meetings for 1974 include: Cedale Dale, Lancaster, Texas; Weiner, Ark.; 84th St., Oklahoma City; Greensburg, Ky.; Myrtle Grove, Pensacola, Fla.; Charlotte, Tenn.; Glasgow, Ky.; Riverside Dr., Nashville, Tenn.; North Miami, Fla. Rufus R. Clifford will preach in our April meeting.

**Robert LaCoste** and **Jack Langford** met in a six night debate in February centering around water and Holy Ghost baptism. Brother LaCoste affirmed the essentiality of water baptism and Mr. Langford that of Holy Ghost baptism. The discussion was orderly and represented well by both groups. The first three nights were conducted in the meeting house in Cooper, Texas and the last three in the civic auditorium in Ft. Worth. Though this was only his second debate, Brother LaCoste did an excellent job. Gospel preachers from this area attending were Leon Goff, Hayse Reneau, Jesse Jenkins, Pat Farish, Al Payne, Tom Roberts, Al Watkins, Foy Vinson, Noel Bailey, Jack Howard and Thomas Shropshire. It was a pleasure to assist Bob in this debate. There is a possibility that I will meet Mr. Langford at a future date.

**GARY HARGIS**, Box 715, Byron, Minnesota. Since moving to Rochester, Minnesota last June, two have been baptized. There are now 6 members in Rochester and I am the only man. We have taught several couples thoroughly but with no evident success. For the past three months we have had articles in the newspaper. We have had several inquiries and 12 have started a correspondence course over a 100 mile radius. Not a word though from the many Lutheran ministers. We had a meeting in August with Dennis Reed of Tampa, Fla. James Denison will be here in May and Frank Smith in August or September for meetings. We need help from brethren (preferably mature men, but could use college aged boys) to help knock on doors and stir interest. How about it brethren? My wife and I have knocked on many doors, shown the Harold Dowdy lessons several times as yet without much interest generated. The weather this winter was beautiful, only got to 31 and had 30 inches

of beautiful snow. Preachers, we need you in virgin territory. We have visitors from the south to encourage us but we need some good ones to come and stay and help this work which was started and sustained by two faithful sisters who would not give up. Would to God we had many throughout the land with their intestinal fortitude.

**CONNIE W. ADAMS**, P.O. Box 68, Brooks, Ky. 40109. In the meeting in March at Westside in Warner Robins, Georgia, 5 were baptized and 3 restored. My brother in the flesh, J. Wiley Adams is the preacher there. Things are looking up in middle Georgia. A man is badly needed to move to Macon, a city of 150,000 to work with some tried and true brethren in building up the cause. More about this in a later report. The Westside church appointed elders and deacons last year and is in a position to wield an influence for good both there and throughout the world as families which may be taught and strengthened while stationed at the SAC base there later are sent to the ends of the earth. This year I will preach in meetings at Newbern, Tenn.; Blue Ash, Ohio; Knollwood, Xenia, Ohio; Spring Creek, Tenn.; Leitchfield, Ky.; Mound and Starr in Nacogdoches, Texas; University Heights in Lexington, Ky.; Hodgenville, Ky. and Country Club Rd. in Tucson, Arizona. We would be glad to meet any of our readers in these places.

**KEN WELIEVER**, 4324 Maxlin Rd., Kettering, Ohio 45429. The Kettering church is growing both numerically as well as spiritually. The week of March 10th we saw 5 precious souls obey the gospel, making a total of 7 for this year. 6 have recently confessed sin. March 1st, one of our young men, James Grushon, who has been preaching "part-time", moved to West Bend, Wisconsin to preach in that area. The Kettering church is having fellowship with that work by assisting in his support. He is a fine young man and an able proclaimer of the Word and we are confident he will be an asset to the cause in West Bend. If you are visiting in the Dayton vicinity, we would appreciate your worshipping with us at 4600 Bigger Rd. in Kettering. Sunday services are at 9:30, 10:30 and 6:00.

**JOHN M. TROKEY**, 5108 Sherrill Dr., Amarillo, Texas 79108. I have just ended an enjoyable two and one-half years with the church in Fontana, California. The church there continues to glorify God in their work and help in the support of six preachers outside their local work. Max Bradford now works with them. I am now working with the Pleasant Valley congregation in Amarillo, Texas. There are many capable Christians here and I anticipate a pleasant work.

**LARRY R. DEVORE**, Box 86, Roseville, Ohio 43777. Our work continues to go forward in a good way. Recently one confessed sin and a former Catholic obeyed the gospel. Paul Kelsey was with us in our meeting in April.

#### PREACHER NEEDED

**SALEM, OHIO.** The Salem church is looking for a preacher. We are interested in someone experienced in personal contacts who can teach others to do the same. The congregation is small but the potential is good. If interested contact Larry E. Chaffin, 922 South Union Ave., Salem, Ohio 44460, phone (216) 332-5069 or 337-6113.

**DEBATE.** Dick Blackford of the Willow Glen congregation in Central City, Ky., met John T. Wallace in debate April 29, 30 and May 2 and 3 in the Willow Glen meeting house. The first two nights. Mr. Wallace affirmed that the seventh day of the week is bound as a Christian sabbath in this age. The last two nights Dick Blackford affirmed that the first day of the week is enjoined as a day of worship in this age.

**STEVE BOBBITT**, 508 Pine Hill Circle, Lawrenceville, Georgia 30245. My family and I plan to move June 1 to Waverly, Tenn. to help begin a new work. This will be the only church in Humphreys

County which will stand firmly against all the denominational trends in the church today. The Oak Ave. congregation in Dickson will furnish my complete support and buy time for a daily call-in radio program. Thus far five families have committed themselves to the new work.

This move ends three years work in Lawrenceville. Some growth has been seen. Several have obeyed the gospel and some have fallen away. Lord's day attendance runs 50-60. They furnish complete support for the local preacher and also have a daily call-in radio program which covers Metro Atlanta and much of northeast Georgia. Anyone interested in the work can address the church at P.O. Box 533, Lawrenceville, Ga. 30245.

The church is prospering in the Atlanta area. Embury Hills recently appointed bishops and deacons. The Jonesboro congregation is nearing completion of their meeting house. The Rays Road church (formerly Glenwood Hills in Decatur) will begin construction soon between Tucker and Stone Mountain. The Sanpfinger Road church meets in Decatur. A faithful congregation meets on Powers Ferry Road in Marietta. Other congregations meet in the surrounding towns of Lawrenceville, Covington, Mabelton and Gainesville. In March a new work begins in Roswell with David Tant preaching there. A similar work is planned for Griffin. Preachers in the area include David Tant, Max Ray, Larry Bilbo, H. S. Owen, Robert L. Schales, L. C. Buttrey and Harvey Buttrey. Of course, J. Ed Nowlin now of Perry, Florida must be remembered for his work of over twenty years in the area.

#### PREACHING ON THREE CONTINENTS BILL H.

**REEVES**, Rt. 3, Fredericktown, Ohio 43019. I recently returned from a 25,000-mile trip, some preaching in English, most in Spanish, in three different continents, and at each place the thought crossed my mind; if only I had a lifetime to give to this country. How beautiful and quaint is England and so much to be done there. And, what a challenge to preach in Spain and not only lead souls out of Catholicism, but also help the converted see the errors of institutionalism and liberalism. The Republic of South Africa is so much like the U.S. as a place to live; how easy it would be to adapt oneself to that country and preach among so lovely a people.

In South America I preached in Argentina. It is so European. It is modern and green and friendly. There is one lone (but valiant) full-time preacher in that country. What a challenge! Also, I preached in Chile — cool, clear-skied, mountainous Chile (earthquakes and all!). There are five congregations there and a number of workers, and the prospects are good for progress in conversions. The people are receptive; this was especially noticeable. It is indeed a promising field.

I returned to the U.S.A. via Miami, Florida and preached to the Spanish-speaking congregation, which sorely needs the help of a full-time preacher. A persistent, tireless and conscientious man preaches for them, but he has to do secular work and cannot give enough time to the needs.

Who will go? Who will say, Send me? There are young men (too few in number, though) who are preparing themselves to preach for a lifetime, and there are some men already prepared and experienced, all of whom would do well to consider leaving home and country to spend, if not a lifetime, a good number of years in giving a hand to those few who labor in remote places and stand virtually alone. Let us be as unselfish, brethren, as we can be with this one lifetime that God gives us to share it with those who have limited opportunities to know Christ through his gospel. If I can put you in touch with any of the above-mentioned places and preachers, or otherwise give you additional information, let me know. How I wish that all of my American brethren could see and experience what I did on that 45-day trip. Of course, it is impossible. But I can show slide-pictures of these places and people and give a personal report to any congregation interested in having fellowship with them. Again I say, Let me know.

# SEARCHING *the* SCRIPTURES

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



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

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VOLUME XV

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## SET FOR THE DEFENSE OF THE GOSPEL

J. G. O'Neal

P. O. Box 606  
Murfreesboro, Tenn. 37130



### THE GRACE OF GOD

The Bible teaching of God's grace is a much misunderstood subject. This has always been so with the denominational world and now is true with a good many in the body of Christ.

Simply defined grace is God's unmerited favor to man. God bestows his grace but man must receive the grace of God. Denominationalists have the idea man does nothing to receive the grace of God, that is, God's grace is received unconditionally. Some even teach that men are saved by grace alone. Some in the church are so close to this position that it is hard to read from their pen that which does not have the denominational smell of grace. Thus, there is the need to consider what the Bible has to say.

#### GRACE PROVIDES A SACRIFICE

God's grace provides a sacrifice for man in Jesus Christ. Man could not save himself. "The world by wisdom knew not God" (I Cor. 1:21). Jesus Christ "by the grace of God should taste death for every man" (Heb. 2:9). The death or blood of animals could not atone for sins (Heb. 9:11-12; 10:4). Jesus Christ reveals God's grace. "And the Word was made flesh, and dwelt among us, ... full of grace and truth. Grace and truth came by Jesus Christ" (John 1:14,17).

#### GRACE PROVIDES A REVELATION

God's grace has provided man with a revelation, and since man has not merited it, the revelation is of God's grace. Paul calls it the "gospel of his grace" and "the

word of his grace" (Acts 20:24, 32). To ignore the revelation of God's grace is to ignore God's grace.

The gospel revelation is often called God's grace. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6). Paul said he was called of God "by his grace" (Gal. 1:15). "For by grace are ye saved through faith" (Eph. 2:8). Paul and Barnabas "gave testimony unto the word of his grace" (Acts 14:3). The brethren in Achaia had "believed through grace" (Acts 18:17). Paul told Roman Christians they stood in the grace of God (Rom. 5:2) and said Corinth stood in the gospel (I Cor. 15:1). Men have access into grace (Rom. 5:2). Men are under grace, not the law of Moses (Rom. 6:14-15). Grace reigns through righteousness (Rom. 5:21) which is made known through the gospel (Rom. 1:16-17).

#### GRACE TEACHES

Paul said, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and godly, in this present world" (Titus 2:11-12). The grace that teaches is the grace that is revealed, and that which is revealed is the gospel.

The gospel is the revelation of God's grace. All that one knows about God's grace is revealed in the gospel. What the gospel has not revealed is not a part of the grace of God. Since the gospel does not reveal instrumental music in the worship of the New Testament Church, one can not say that God's grace will take care of those who use it. Since the New Testament revelation of grace does not include human denominations one can not claim God's grace for those in them or for himself in fellowshipping sectarianism.

#### GRACE MAY BE SEEN

In Acts 11:23 when Barnabas came to Antioch, the record says, "And had seen the grace of God." What he saw was the results of God's grace — men saved by God's grace in obedience to the gospel and added to the church by the Lord.

#### GRACE TO BE RECEIVED

While God's grace has appeared to all men, it must

be received. Men can reject God's grace. Paul told Corinth not to receive the "grace of God in vain" (2 Cor. 6:1).

God calls men to gospel obedience by his grace (Gal. 1:15; 2 Tim. 1:9). Men are called to obedience by the gospel (2 Th. 2:14). This call is out of darkness into light (1 Pet. 2:9).

In order to be called by grace one must believe the gospel. We are saved by grace but it is "through faith" (Eph. 2:8). Our access into God's grace is "by faith" (Rom. 5:2). We are justified by faith (Rom. 5:1). Our faith comes from hearing the "word of God" (Rom. 10:17). If one will not believe the gospel revelation of grace, he can not be called by God's grace.

To receive God's grace, faith alone is not sufficient. One must work righteousness. Grace reigns "through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Peter said, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). The kind of work performed is not human works of which one can boast (Eph. 2:9; Titus 3:5) but rather the work assigned by God (John 6:28-29). When one does that work commanded of God, he is still an "unprofitable servant" (Lk. 17:10) and his salvation is still by God's grace, but that grace must be accepted upon the conditions set forth in the "gospel of the grace of God."

There are the works of the law of Moses referred to in Rom. 4:4-6 and these works men can not be saved by (Rom. 2:28; Gal. 2:16). Paul says men can not be justified by the works of the law. He does not contradict James when he says men are justified by works of faith (Jas. 2:14-26). Denominational minded people have never seen that Paul and James do not contradict each other since Paul is considering the works of the law of Moses and James is considering the works of faith.

#### SAVED BY GRACE

Paul says of the Ephesians, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). How were the Ephesians saved by grace?

- (1) The Ephesians "**heard** the word of truth, the gospel of your (their) salvation" (Eph. 1:13).
- (2) After hearing, Paul said, "ye **believed**" (Eph. 1:13).
- (3) Their **repentance** is evidenced in burning their books of curious art (Acts 19:19).
- (4) We learn they "**confessed**" (Acts 19:18).
- (5) The Ephesians were "**baptized** in the name of the Lord Jesus" (Acts 19:5).

Paul affirms they were "**saved**" (Eph. 2:5, 8). When they heard the truth of the gospel, believed it, repented of sins, confessed their faith, and were baptized into Christ, Paul says they were "saved by grace."

## Searching The Scriptures

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## July Special Issue

The July special - *An Unchanging Kingdom In A Changing World* - is having a good advance order. A number of congregations have ordered bundles to use in their personal evangelism efforts. All articles in this special are written by the regular contributors to the paper and each article is aimed at the non-Christian. How about YOU? Could you use a bundle of these to help teach your neighbor?

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# Editorial

Connie W. Adams  
P.O. Box 68  
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## PERSONAL EVANGELISM (3) Its effectiveness

Public proclamation of the gospel is effective in the saving of souls. To deny this is to deny a method used by the Lord and his apostles, and to defy common experience even in our day. The message of truth faithfully delivered with power, persuasiveness and love will always do good. Yet, while we recognize that fact, we must also consider the great power in the person to person confrontation where one individual leads another into an understanding of the will of God and urges him to obey it. This too has great effectiveness.

We think too much, perhaps, in terms of converting "the masses" without considering that masses are made up of single units. Multiplied thousands in Jerusalem obeyed the gospel while the truth was being taught publicly and from house to house. Yet its saving work was being confined to that city. It took a persecution to scatter the masses to other places. Once more, man's calamity became God's opportunity, for the scattered forces did not go underground to nurse their wounds. Rather, they went "everywhere preaching the word" (Acts 8:4). Wherever a Christian goes, there must go his faith and his determination to spread the knowledge of the word of God.

Many congregations had their beginning because of some dedicated Christian who moved to a place where no New Testament church was located and who, rather than finding something "nearly" like it, set out to teach his family, friends and neighbors the truth. My brother, or sister, if you are having to move to an area where no faithful church of the Lord exists, then YOU may become the means of doing what has not already been done there.

Harris J. Dark, long-time mathematics professor as well as gospel preacher, made this observation on the effectiveness of personal evangelism:

"Suppose I relate a story to just one other person, then two of us know it. Let each of us tell another and that makes four. If each of the four tells another, obviously eight will have heard. Do you know how many times that would have to be repeated in order for every person on earth to hear the story? Only thirty times, following the first! If I tell another person, each of us another, and so on, after the message has been communicated thirty-one times it will have been heard by 2,147,483,648.

If we allow an entire month for one person to relate the story to one other person, it can cover the earth in thirty-one months. Can we do that well with our modern methods and devices? To be generous let us say that it will take an entire year for each one to teach another. At that rate we can include all the people on earth in thirty-one years. How long will it take at the rate we are going now? If we assume that there are already as many as 500,000 Christians in the world we can reduce the number thirty-one to twelve, hence the required time to twelve years! Remember that in accomplishing this, one half of the earth's population would not have to teach any one, another fourth only one person each, and no one would need to teach more than twelve others!" (Ancient Faith in Conflict, Philippians - the Church and Evangelism) In contrast to that, think of a congregation of 300 members which reports that ten have been baptized for the year. That means it took thirty members for every one converted. If the truth were known, most of these would be the result of the work of the preacher and maybe two or three others. Certainly it is to be admitted that all hearing the gospel will not obey it. We are only responsible before God for the effort. But how many cannot even summon the courage to hand a tract containing a good gospel sermon to a friend or relative. Members will walk right past a tract rack well supplied with valuable items without ever a thought of finding just the right one to help meet the need of an acquaintance they know to be lost. Ask members to seek out people to take a Bible correspondence course and see how many you get? If it succeeds at all, will it not be due to the zealous efforts of only a few? And perish the thought of trying to set up a Bible study in MY home to try to teach my neighbors the gospel!

Several years ago a young woman taught a neighbor girl the gospel. On Sunday morning where I was preaching, when the invitation was offered, two people stepped out and came forward. I knew the neighbor girl needed to become a Christian but the thought crossed my mind, "I wonder what Betty has done, why is she coming forward with her?" After a brief exchange with the girl I turned to Betty and asked "Why have you come forward?" "Oh", she said, "my friend was a little bashful and I told her I would come with her." That's what I call "bringing in the sheaves." There is no joy to compare with having a direct part in leading a lost soul to the Lord.

Personal soul winning has its rewards here, but the greatest rewards are in the world to come, both for the teacher and the taught.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow man, we engrave on those

tablets something that will brighten to all eternity." (Daniel Webster)

I close this series of articles by quoting something I clipped out of a bulletin published several years ago by A. O. Raney when he was preaching in Tucumcari, New Mexico. These words from his eloquent pen troubled me when I read them and have haunted me since, when I know I have not done my best in trying to reach the lost. I fervently hope they will trouble my readers as much and to the end that all of us will remove all alibis and excuses and truly seek the lost. "IT MIGHT HAVE BEEN — Of all sad words spake by men . . . the saddest are 'It might have been.'

If I had only known, my friend, how short your time of life would be, how I would have hastened to speak to you of God, and of Christ, and of the Gospel, and of your soul-need. I walked before you in the shining garments of Christianity: a soul saved, a spirit redeemed, a life purified. You wandered in sin: lost, bewildered, doomed. Yet in you there was still so much good, so much grace, so much of the likeness of the God who made us both that I loved you deeply. I know that you were alien to God only because you did not know how to find him. You were in sin only because you did not know how to attain righteousness. You were lost only because you did not know the Savior. I knew. I knew because someone who loved ME told me these things. I knew, and I meant to tell you, because I loved you. But I waited too long.

If I had only spoken the words that were in my heart, I might have led you to Christ. But there seemed to be plenty of time. You were so alive, so vital, so strong. Surely the words could wait awhile. Surely I could safely wait for that illusory 'more convenient season', which somehow always seems to be tomorrow and never today. So I waited, even though I was aware, not only of your need, but of your hunger as well. I waited — while your eyes begged for the Bread of Life, with eloquence your lips were embarrassed to frame. I waited, intending, and while I waited, your life slipped away and you were dead — without Christ. I still see you in the darkness of my sleepless nights. I see you as a ragged beggar beside the highway of life; supplicating hands uplifted to those rich in God's blessings, asking an alms that, if given would have made the giver no poorer, but would have made the poor immeasurably richer. As I hurry by, I say to myself, 'tomorrow I must take time to give that poor man something!' But, alas, tomorrow he is not there. If only I had not waited, what good I might have done! IT MIGHT HAVE BEEN! If I had spoken some word of love, kindness, or encouragement; some gentle exhortation to constancy in faith-

fulness to God, — if I had reached out the steadying hand of help, I might have kept my brother from straying. I behold you there, a prodigal in a far off country of sin, and my heart is sad. I see you yonder, in Temples of human idolatry, and my spirit is crushed. I see you, who once walked with me in the footprints of Jesus, running eagerly after foolish little men vainly building their Towers of Babel of the finite stones of human presumption. I see, and my soul weeps in sorrow. What in the world could have happened, my brother, to drive YOU to such things? 'We took sweet counsel together and walked unto the house of God in company!' (Psa. 55:14). Who hath seduced you, my brother? Then, slowly but with certainty, understanding dawns. Nothing DROVE you away and no one SEDUCED you. You just drifted away. Little by little without even noticing it till you were lost in the darkness of man's devices. You drifted. I stood by and let you drift. And I KNEW the truth that could firm you, steady you, save you. I knew, but I waited — embarrassed to speak out while you were near enough to hear. Now I speak. Now I cry aloud, but now you will no longer hear. Now, after it is too late, I cry out to my lost friend, to my lost brother. Alone and unheard, I speak the words which might have made their lives so different, so good, so worthwhile. I speak and stormy winds of discord whip the words away into nothingness. I cry out, and even the echoes of my words die in the distances which separate us. O, my guilty soul! O, my grieving heart! How can I know either peace or rest? The restless nightmare returns again and again to haunt me. And I wonder, I fearfully wonder, if someone in Hell will raise up accusing eyes and cry out my name in blame for their torments. Surely not you, my friend! Surely not you, my brother! Yet it may be. It may even be that I, so sure of my salvation, may in justice have to stand with them in the flames and give everlasting tongue to the sad lament of the damned: 'IT MIGHT HAVE BEEN!'

How can I face God's judgment without fear? How can I explain to God the wasted opportunities, and fruitless hours, which I cannot even explain to myself? I cannot wait longer! I must tell my friend while he yet lives. I must tell my brother while he yet wavers!"

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# WORD STUDIES

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## THE RESTORATION OF WHAT?

Earl Kimbrough

It is not uncommon to hear men who promote departures from the New Testament pattern for the church talk lovingly about "restoring New Testament Christianity." They cling to the word "restoration" as if they were the world's foremost advocates of "the ancient order of things." Some time ago we heard one of our far out brethren lecture a gaggle of preachers on how we ought to "restore" what he believes to be the long-neglected "love and justice" of the first century Christians, but at the same time he thought we ought to give less attention to "doctrine." He apparently thinks we have restored too much of the latter. He went on to explain that, in his view, restoring "love and justice" would involve the church more in concern for social justice among the oppressed people of the nation and move the church to do more (or did he say all?) of the welfare work now being done by the federal government.

This is very likely the same kind of murky thinking T. B. Burnett had in mind nearly a century ago when he wrote: "Every now and then some progressive scribe inadvertently uses the phrase, 'our plea for the restoration of primitive Christianity.' If they go on 'restoring' fiddles and organs and boards and societies and pastors and programs and conventions and lectureships and holy days, and forty other things that have no place in Christianity, the apostles will not know the thing when they get it restored" (**Gospel Advocate**, about 1895).

Some today who claim to be "restoring" New Testament Christianity are building and promoting child care societies, homes for unwed mothers, recreation halls, summer camps, sponsoring elders, and "forty other things that have no place in Christianity," as the work of the church. Some have suggested that a better term for these brethren would be "borrowing." Instead of restoring New Testament Christianity they are borrowing denominational claptrap. They have borrowed these things from the Baptists, the Methodists, and the Salvation Army. Some are even borrowing from the latter-day Pentecostals. Such men are turning the restoration into denominationalism. When they get done, if they ever do, what they have left of New Testament Christianity could be put in a teacup with enough room left for a cup of tea.

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### "SALVATION" WORDS: "JUSTIFY" DIKAIOS "JUSTIFY," IN THE GREEK WORLD

In the Greek New Testament, one of the words used to denote human redemption is the very *dikaioo*, "I justify, make righteous." This verb is widely used in non-Biblical literature. New Testament uses of the word do not necessarily parallel those of Greek literature in general, but basic denotations of the word are found both in Biblical and in non-Biblical writings.

#### ETYMOLOGY AND COGNATES

The common root of the "justify" words seems to be **dike**, which is derived from a term that would suggest "way," "manner," "direction," "custom." It is interesting to note that the goddess Dike stood beside Zeus as the representative of the principle of Law.

The various "justify" words in the New Testament are all cognates of the "righteous" words; that is, from the same root we derive "justify," "make just," "make righteous," "justification," "righteousness," etc.

#### THE IDEA OF LAW

At the very foundation of Greek life from as nearly as the eighth century BC was the idea of Law, in religious, political, and ethical relationships. A **dikaios** man was one who conformed to established legal norms. He would also be one who fulfilled his obligations both to men and to the gods. **Dikaioo** became a leading term in lists of ethical precepts.

#### TO MAKE RIGHTEOUS

The Greek writer Pindar uses the verb **dikaioo**, "I justify," in the sense of "sovereign validation." (See Greek uses of the term in **Theological Dictionary of the New Testament**, vol. 2, pp. 211ff.) Plato says that the *nomos* (law) makes a **dikaios** (righteous) man.

In classical literature **dikaioo** passes from the legal sphere to a more general area where it denotes "to regard as fair or right." It is doubtful that the term is used in this sense in the New Testament.

The legal sense of the term is seen in a personal way in passages where the meaning is "to secure justice for someone." Similarly, the term may be used negatively in the sense of "condemn, punish someone."

In the New Testament it is almost always possible to detect the legal connotation of "just," "righteous," etc.

# ANSWERS

for our hope

Send Bible questions to:

*Marshall E. Patton*

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



QUESTION: I enjoy learning from your articles in SEARCHING THE SCRIPTURES. I have two questions which have bothered me for a while and I would like your thoughts on:

1. Matt. 12:1ff, especially verse 4, says that David did that which it was unlawful for him to do. It is taught by some here that Jesus 1) **approved** this unlawful deed 2) thereby admitted that he (Jesus) also had done an **unlawful** deed 3) was Lord of the Sabbath, therefore he set aside the Sabbath law at this point, so did not sin 4) approved our setting aside any N.T. law if something **more important** is at stake. The proof that this must be so is 1) that when we are on our way to worship according to N. T. command and we see an accident and someone's life is in danger, we should help the need and ignore the command and 2) if we are taking a sick person to the hospital, we should ignore the speed limit (God's command is to obey) and obey the more important need. — H.K.E. (Ed. Note: Two more questions were submitted by our querist — one a P.S. — both of which will be answered later. — M.E.P.) ANSWER: The text under study reads as follows:

"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priest? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day" (Matt. 12:1-8).

Before attempting to answer and comment on the above questions and observations, some very basic and fundamental principles need due consideration. To these we first give our attention.

Since the word of God is truth (Jno. 17:17) and truth never contradicts itself, the word of God is **harmonious**. One rule in the word of God can never be set at variance with any other rule in the word of God. Every rule and regulation of the Almighty must

necessarily, in all instances, so mesh one with the other as to produce perfect harmony at all times (1 Cor. 14:33).

General rules have exceptions. Some things take precedence over others. This is axiomatic. The rules of God are no exception. There are times and circumstances under which general rules must yield to higher law. When in our text (v. 7) Jesus said, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless," he was reproving the Pharisees for their violation of this fundamental principle. They should have known that the traditional rules which they were trying to enforce (not of God in the first place, but simply their own additions to the law) were against a higher law of God — the law of mercy — in harmony with which the Sabbath was established in the first place: "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27). Hence, their rules were in error.

While our Lord did not argue this point in answering the Pharisees, he did state the truth about it (Matt. 12:7; Mk. 2:27). He answered the Pharisees from their own point of view showing that their rules (had they been of God) were subservient to a higher law. Thereby he justified his disciples and condemned them. Furthermore, in verse five he gave an example, which even the Pharisees approved, that involved action on the part of priests that could be justified only on the grounds of general laws being subservient to higher law. A further study of our Lord's use of the law of "mercy" (Matt. 9:13) and the original law (Hos. 6:6) from which he quoted, corroborates the above position.

Now we turn to the questions of our querist and answer them in the order submitted. We shall also point out some things concerning the application of this fundamental principle.

Yes, our text implies approval on the part of our Lord of David's act (1 Sam. 21:1-6), which under normal circumstances would have been unlawful. This approval was made on the basis of the fundamental principle set forth above.

No, Jesus did not admit that his disciples "had done an unlawful deed." The truth of the matter is that the disciples were not in violation of the Sabbath. The law allowed them to eat of the grain as they passed through the fields: "When thou comest into thy neighbor's standing grain, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle into thy neighbor's standing grain" (Deut. 23:25). The Pharisees defined the Sabbath law so as to make the action of the disciples servile work, which was forbidden in the law (Ex. 20:10). They defined the law in this instance, and in many others, far beyond its original intent. Such definitions were really additions, and were called by Jesus "traditions" which make void the word of God (Mk. 7:13). Hence, the disciples only appeared to be in violation of the Sabbath because of the Pharisees' perverted views of it.

No, the expression "Lord of the Sabbath" does not imply that Jesus could set aside the Sabbath, disregard it, and do with it as he pleased. It does mean

that as one who **instituted** the Sabbath, he **knew** what was involved in keeping it. As Lord of the Sabbath, he upheld it, and condemned every violation of it. He knew no sin (1 Pet. 2:22). Only under circumstances demanding respect for higher law could the general laws of the Sabbath be set aside, e.g., the case of the priest (Matt. 12:5). Jesus never violated the Sabbath. He kept it perfectly.

Concerning the statement that Jesus "approved our setting aside any N. T. law if something **more important** is at stake," I think perhaps it can be stated more clearly and more in harmony with the word of God by saying that Jesus does approve our setting aside any general law to be applied under normal circumstances, when circumstances become such as to demand respect for a higher law. The examples given by our querist illustrate this point.

A word of caution is in order. We ought never to set aside God's regulations Under normal circumstances in the name of benevolence or mercy. God does have regulations under which such are to be administered. These regulations can be set aside only under circumstances that are exceptional, urgent, demanding, and when the imperative necessities of life are at stake. We need to keep our equilibrium and never enforce one to the neglect of the other. God's primary objective is the welfare of man both for time and eternity. His infinite wisdom and grace has made every provision for the realization of this objective. We, however, must be careful to respect his provisions — not improvise some of our own.

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### JESUS, JOE, AND MRS. BERGMEIER

Dick Blackford

What is moral is "what you feel good after" and what is immoral is "what you feel bad after" seems to be the attitude of the situationist. Joseph Fletcher, chief advocate of situationism, says nothing is right or wrong — it just depends on the situation. He and his cohorts say there are no rules that must always govern under every circumstance. It is right to tell "white" lies and engage in "white" thefts, fornication, killing, etc. Rules may be cast aside when love can be better served — necessity nullifies law. In spite of the situationist's rule against rules, he has a rule. His rule is that we are to **"love persons and use things."** One should always do the loving thing.

Supporters of this view are not reluctant to try to justify their position by scripture. Probably the strongest "scriptural" arguments that are made are the cases of Jesus' disciples eating corn on the sabbath and David's eating the showbread (Mt. 12:1f).

Situationists make a similar mistake as that of the Pharisees — only worse. There is irony in Jesus' question ("Have ye not read?"). The Pharisees took pride in their knowledge but had not read (understood) one of scripture's most common incidents. Jesus did not break the law nor endorse violations of it, for: 1) Sin is transgression of the law (1 Jn. 3:4); 2) Jesus committed no sins (Heb. 4:15).

When the disciples plucked corn they did not break the Law. They only violated the Pharisees' **misconception** of the Law. Obviously, the Pharisees "had not read" (and neither had Mr. Fletcher) of the humane provisions made in the Law for wayfarers and sojourners: "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn" (Deut. 23:25). "Eat thy fill, but pocket none," an old English proverb, is undoubtedly based on this passage. Jesus' disciples did not practice situationism, but were engaged in carrying out Christ's will, who was "Lord of the sabbath" (Lord: "one having authority over; institutor; governor."). No man on earth today is "Lord" over circumstances where morality is involved — not even Joe Fletcher. We must submit to the **one** Lord (Eph. 4:5).

In David's case Jesus specifically says that what he did "was not lawful" (Mt. 12:4). Eating the showbread violated a condition of the Law (Lev. 24:9). David lied to obtain it (1 Sam. 21:1-6). Jesus did not approve either act. To so infer is to make Jesus approve a violation of the Law and thus approve sin. Jesus' message to the Pharisees was this: "Your position is contradictory and inconsistent. You accuse my followers for **lawfully** plucking corn on the sabbath but you approve David who did what was **unlawful**. You condemn the innocent and acquit the guilty." Under no situation did Jesus approve lawlessness. Consequently, Joe Fletcher is left standing in a worse

predicament than the Pharisees. He believes **both** Jesus and David violated the law, but that it was "O.K." because of the circumstances. In reality, under this system it is nearly impossible to be wrong. Fletcher admits that his views are almost devoid of the concepts of "guilt, sin, repentance, and forgiveness." The redemptive work of Christ at Calvary is nullified. These views are greatly influencing our society **and** many are unaware that it is occurring.

Another consequence of situationism would be that Adolf Hitler was not wrong for murdering millions of Jews. By being able to give more jobs to the Germans (his beloved countrymen) and greatly improving the economy, who could doubt that he did the "loving thing?" At least many Germans thought so. Each man becomes his own god under this doctrine.

The "new morality" can be summed up with the phrase, "the end justifies the means." Paul was accused of this once. He said the man who says "Let us do evil that good may come" (the end justifies the means) has a just damnation (Rom. 3:8).

It may be that I would feel driven to do the wrong thing in a given circumstance. I would be no less guilty. But Fletcher would come out "smelling like a rose" by justifying himself. John Montgomery said it well: "We plead with Professor Fletcher ... to cease the irresponsible practice of sticking his thumb into sinful human situations, pulling out the plum of moral self-vindication, and saying, 'What a good boy am I!'"

Situationists find great sport in citing some condition that appears to be a dilemma and demanding that one of two equally wrong and unpleasant alternatives be chosen. They overlook the always possible third alternative of doing right. They forget the faithfulness of God who promises a way of escape in time of temptation (1 Cor. 10:13). The situationist's "way of escape" is to go ahead and commit the "lesser" sin and tell yourself it was "O.K." Some escape.

H. A. Dobbs gives an illustration: "When my son was 4 years old he asked: 'Daddy, would you rather jump off a 44 story building without any clothes on or be shot in the head by an automatic pistol?' 'Thanks a lot', I answered, 'but for my part I'd rather eat chocolate pie.'" Sometimes the situationist has to be dealt with accordingly. Even when I have to make a tough decision in moral matters, I must remember that I am not the standard. There is one thing God does not promise — that the right choice will be the easiest one to make.

In his book, *Situation Ethics*, Fletcher captures your emotions with a sad story about Mrs. Bergmeier who was separated from her family at the Battle of the Bulge and imprisoned in the Ukraine. During those months she learned that her husband (also a POW) had been released from another camp and had located all the children in Berlin. There were two reasons why the Russians would release a prisoner: the need for extensive medical treatment or pregnancy. She persuaded a German guard to impregnate her and was returned to Germany as a liability. The family was re-knit and they all loved her and the child for it.

Fletcher justifies this case of adultery because of the "good" that came. But in so doing he violates his rule! One becomes so emotionally involved with the Bergmeier family that the guard is forgotten. Mrs. Bergmeier treated the guard as a "thing" and not as a person! Without regard for his family or him she deliberately used a fellow human being! No one can really claim to love another when he works against that person's eternal welfare.

Fletcher forgets that an all wise God might have His own way of freeing a woman from a prison camp — if she doesn't lose her "cool," her patience, and her concern for fellow humans (1 Cor. 10:13).

#### RECOMMENDED READING:

**SITUATION ETHICS: TRUE OR FALSE?** (Debate between Dr. Joseph Fletcher and Dr. John Warwick Montgomery); Dimension Books (Minneapolis: Bethany Fellowship, Inc.)

**FLETCHER-BANOWSKY DEBATE** (Debate between Dr. Joseph Fletcher and Dr. William S. Banowsky); (Nashville: 20th Century Christian); July 1969

**CHRISTIANITY AND HEDONISM — A CLASH OF PHILOSOPHIES** (Debate between Anson Mount, religion editor of Playboy Magazine, and William S. Banowsky, Vice President of Pepperdine University); (Austin, Texas: Christian Chronicle)

**THE NEW MORALITY: A CHRISTIAN SOLUTION**, William S. Banowsky; (Austin, Texas: R. B. Sweet Co.)

**TEENAGE CHRISTIAN**, Larry Swaim (Atlanta: Teenage Christian Publishers); Vol. 12, No. 8 **THE ETHICAL STANDARD IN THE BIBLE**, Harold Hazelp, **The Spiritual Sword** (Memphis: Getwell Church Of Christ, 1511 Getwell Rd.) Vol. 1, No. 2, p. 45, 46

**SITUATION ETHICS**, H. A. Dobbs, **Anchor** (Dallas: Gospel Teachers Pub. Co); Vol. 2, No. 2, p. 2-9

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## COMBATING EVOLUTION IN THE PUBLIC SCHOOLS

Jesse Flowers

Many Christians for a long time, have felt helpless to do anything about the one-sided, prejudicial presentation of the origin of life from the evolutionary view in our public schools. It could well be that the time has **now** come, when in many parts of the nation, something can be done to rectify this injustice. Creationists were heartened in 1972 by the ruling of the California State Board of Education which said, the creationist view of the origin of life must be presented alongside the evolutionary one. Since then we have been encouraged by efforts in the states of Florida, Washington, Colorado, Michigan and Kentucky to have both views presented when life sciences are taught.

In the last two months I have been involved in a successful effort to have the creationist view presented in the Jefferson County school system. Our school system has 95,000 students which is the largest in the state of Kentucky, and one of the largest in the nation. It is hoped that the following account of such an effort might be of encouragement and of practical help in similar endeavors you might desire to initiate in your local school system.

It was about the first of December when a lady called concerning a book her son, in elementary school, had been assigned for research. This book taught that man had evolved from the lower primates (monkeys, etc.). She wanted to know if I could do something to stop the theory of evolution from being taught as scientific fact. Her "pastor" had told her nothing could be done, and frankly I doubted seriously if anything could be accomplished, but promised to try. Fortunately she knew who to contact, and gave me the name of the Associate Superintendent, who also is head of all curriculum in the county. She thought he would be receptive to us. This proved to be good advice, and let me say here that in most cases it is best to go directly to the one at the top.

Before calling the administrator, I called two other preachers in the area, Ken Green and John Clark, for advice on how to approach him. Their advice proved to be very effective. It was:

1. Do not demand that evolution cease being taught, nor ask for the destruction of the materials involved.

2. But, request that the creationist view have equal time in the classroom.

When the administrator asked what I proposed should be done, I offered the above suggestions, to which he was very receptive. His next question was "where can quality material on the creationist view point be obtained?" The material had to meet these criteria:

1. It must be scientifically accurate.

2. It must **not** teach any particular "doctrine".

Fortunately such high quality classroom material is available. The material covers the first thru the eighth

grades, (at this time I had only approached him about the elementary schools). Those within the administration and on the school board were delighted with the material. You may order the material from:

Institute for Creation Research  
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Sample copies may be available.

The results have been beyond my expectations (Eph. 3:20). All teachers will now be required to use the creationist material anytime they teach in any form the theory of evolution. Also, the administrator has asked me to now secure, and present to him, material suitable for the high schools. May this and all similar efforts redound to the glory of our God, and exalt in the hearts of our youth the creator of the universe.

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**"NO PRIVATE INTERPRETATION"**

Luther W. Martin

Unfortunately, the manner in which II Peter 1:20 is rendered by a majority of translators, the Roman Catholic teaching that the Bible is not to be "privately interpreted" by the nominal church member, appears to have Biblical support. Some of the very best English versions of the New Testament fail to recognize the actual subject being stressed by Inspiration in this verse.

**II PETER 1:20**

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (King James Version).

"But know this first of all, that no prophecy of scripture is a matter of one's own interpretation." (New American Standard Version).

In each of these translations, the translators failed to note that the subject under consideration is the source from which the scripture comes. The very next verse substantiates this: "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." So the actual truth being emphasized is that the scripture CAME from the will of God, rather than from the personal and private mind of the human penmen.

Now, let's note some of the few translations that do recognize the point being taught:

**LIVING ORACLES -1882 EDITION**

"Knowing this first, that no prophecy of scripture is of private impulse."

**H.T. ANDERSON TRANSLATION - 1866**

"Knowing this first, that no prophecy of the Scripture came from private interpretation,"

**McCLOSKEY'S NEW TESTAMENT - [CIRCA - 1860]**

"Understanding this first, that no prophecy of the Scripture is made by private interpretation." (McCloskey's has a foot note that flatly denies that the Scriptures should be expounded by anyone's private judgment.)

**R. F. WEYMOUTH'S MODERN SPEECH TRANSLATION**

"But, above all, remember that no prophecy in scripture will be found to have come from the prophet's own prompting; . . ."

**FERRAR FENTONS TRANSLATION [CIRCA 18851**

"recognizing, in the first place, that no prophecy of Scripture ever emanated from personal effort."

**ROBERT D. WEEKES' THE NEW DISPENSATION -1897**

"understanding this first of all, that no prophecy of the Writing came of one's own interpreting,..."

**KENNETH S. WUEST'S TRANSLATION -1961**

"knowing this first, that every prophecy of scripture does not originate from any private explanation (held by the writer),. . ."

**GEORGE SWANN'S TRANSLATION -1947**

"Know this first, that no prophecy of scripture comes from one's own unloosing it."

**NEW WORLD TRANSLATION 1950**

"For you know this first, that no prophecy of Scripture springs from any private release."

**RHEIMS VERSION - 1914**

"Understanding this first, that no prophecy of scripture is made by private interpretation." (The footnote denies that the scriptures are to be taught by anyone's private judgment.)

**YOUNG'S LITERAL TRANSLATION - 1862** "this first knowing, that no prophecy of the Writing doth come of private exposition, . . ."

**CHALLONER RHEIMS REVISION - 1941**

"This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation"

**ALFORD'S REVISED NEW TESTAMENT - 1869**

"Knowing this first, that no prophecy of the scripture cometh of private interpretation."

**NEW INTERNATIONAL VERSION 1973**

"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation."

**CONCLUSION**

From the various words used by the above translators; i.e., "came about", "cometh", "is made", "doth come", "springs from", "originate", "emanated", or "impulse" . . . I suggest that we have made our point. Peter was dealing with the matter of the source of Scripture (where it came from), and not with man's use of it on earth.

May I illustrate? When we stoutly affirm that "God is" . . . we could just as well state it . . . "God exists". Now then, in the King James Version, of II Peter 1:20 . . . which is copied by so many other translators, when it reads . . . "no prophecy . . . is of any private interpretation" . . . if we substitute the word "exists" for the word "is" . . . then note the change of meaning: "no prophecy . . . exists of any private interpretation". This would stress the thought that God's Word could not exist, had it not come from the Holy Spirit, speaking through the human writers.

In any event, it is just such unfortunate renderings as this, that sometimes seem to support false doctrine. It is well for us to become aware of such.

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# THE NEWS LETTER REPORTS

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

**JAMES N. GRUSHON**, 622 Elm St. No. 6, West Bend, Wisconsin 53095. At the beginning of March, 1974, I began work with the church in West Bend. The congregation consists of 20 members with anywhere from 35-40 in attendance on Sunday morning. Within the last month and a half there have been 3 baptisms. The potential of growth is very good. I am now receiving \$375 a month support. This is not enough to sustain life. There has been effort made to find support with very little success. If anyone is able to help, HELP!

**ROBERT WAYNE LA COSTE**, Route 3, Box 144, Cooper, Texas 75432. After laboring three years with the brethren here in Cooper, I am moving to work with the church in Refugio, Texas. While in Cooper there have been 75 restored and 20 baptized. The church has grown numerically as well as spiritually. To God we give the glory. I recommend the Cooper church to any preacher of truth. You may contact the elders c/o W. B. Gunter.

**A. O. SCHNABEL**, 130 N.E. 160th Ave., Portland, Oregon 97230. It has been my pleasure to watch the 160th Avenue church in Portland grow spiritually and physically. During the eight years I have worked with them we have developed a fine educational program and have had a part in a daily radio "talk" broadcast for the last six years. The church has appointed fine elders and is providing full financial support for preaching. This is the only self-supporting church in Portland. Late this summer I plan to begin working with the Seminole church in Tampa, Florida. All correspondence after May, including orders for my book, **Has God Spoken?**, should be sent to me in care of Seminole Church of Christ, Rome Ave. & Wishart Blvd., Tampa, Florida 33603. At the time of this writing the church here in Portland has not obtained a replacement for me. Anyone interested who feels he is adequately qualified to work with them in their programs is invited to contact the elders.

**DONALD R. GIVENS**, 2710 21st Ave., S., Lethbridge, Alberta, Canada. One college student was baptized here recently. Being from denominational background, he commented upon first attending services that he "never knew there was a church like this." We are glad to report that Larry Boswell is interested in moving up here to work WITH me in the gospel. There is plenty of work, home Bible studies, correspondence courses, Civic Centre Bible discussions, small churches needing help, etc. to keep several preachers very busy. Brother Boswell must raise full support to come to western Canada where he is so badly needed. He attended Florida College for three years and has done some preaching. Can you help on his moving expenses or monthly support? If so, contact him directly at: 2020 Kayewood, Denton, Texas 76201 or phone (817) 387-6051. He needs to settle this soon as he needs to get his Canadian Immigration papers in order.

**TERRY PARTAIN**, P.O. Box 511, Frostproof, Florida 33843. I have resigned from working with the church in Frostproof effective July 1 and will be available for a new work. I have worked with the church here three years. Three have been baptized. Attendance has fluctuated. Contributions have increased from an average of \$50-70 a week to \$150-180 a week.

**CLARENCE BECKETT**, 121 Custer Road, Newark, Ohio 43055. A new congregation has begun meeting in Newark, Ohio at 136 South 29th Street in the 100F Hall. We started with four families and 10

members and average about 20 at each service. Services on Sundays are at 9:30, 10:30 and 6 and on Tuesdays at 7:30. For further information call (614) 522-5413 or 345-7079.

**MRS. SHIRLEY STRICKLIN**, 3625 West Central, Missoula, Montana 59801. In July my family will be moving to Missoula, Montana as my husband's work requires it. We would like to get in contact with faithful Christians in that area who would be interested in forming a congregation completely committed to the authority of the scriptures. Please contact us at the above address or phone 549-7297.

## TO AUSTRALIA

**LESLIE DIESTELKAMP**. On February 19, four days after returning from a preaching trip to Nigeria, I received an enthusiastic request from the 77th Street church in Birmingham, Alabama, asking that I consider going to Australia for an indefinite period of work. Consequently, the Lord willing, my son, Roy, now of Chester, Virginia, and I shall both go this summer. I plan to go by way of the Philippines for two weeks of work, arriving in Australia about mid-August. Our work there is to be of an itinerant nature, traveling much among many congregations over widely scattered areas. In fact, we were selected for this very work because both of us are single, thus enabling us to travel a great deal with a minimum of difficulty and cost. We do not intend to be together a great deal, but to split up for greater usefulness, though we shall plan to be together part of the time as occasion requires and permits. The 77th Street church is providing all of our support and travel funds. Most of the churches with which we shall work in Australia are very small, and often isolated by great distances from other faithful people. Temporarily either of us may be addressed after midsummer here, c/o Max Burgin, Lot 43, Ferny Creek, Vic. 3786, Australia.

## DEBATES

**Walton Weaver** of Pine Bluff, Arkansas met **Irvin Barnes** of Harrison, Arkansas in debate May 13-17 at Mountain Home, Arkansas. The discussion concerned the scripturality of Bible classes, women teachers in some of these classes and the number of containers in the Lord's Supper. Brother Weaver defended Bible classes, women teachers in some classes and a plurality of containers for the fruit of the vine. We regret that this announcement reached us too late for publication prior to the debate.

**Cecil Willis** and **Jesse Jenkins** will meet in debate in the Houston, Texas area September 23, 24, 26, 27 at a place to be announced later. The debate concerns collective actions of Christians in teaching the Bible in college Bible departments and publishing companies. This is a live issue and getting livelier in some places. Both of these men are able and this bids fair to be an excellent and profitable study.

## PREACHERS NEEDED

**McROBERTS, KENTUCKY**. The church at McRoberts is looking for an older brother to replace William H. Sowder who is moving in June to work with the church at Clintwood, Virginia. The church can furnish a house with utilities and can provide most of the support though some outside support is needed. McRoberts is situated in the heart of the Appalachian coal fields of southeastern Kentucky. Average attendance is about 55. If interested please

contact Manuel Hampton, Box 32, McRoberts, Ky. 41835 or phone 1606) 832-2795.

**SUMTER, SOUTH CAROLINA.** The Woodland church in Sumter desires a full-time preacher Tom Swilley presently labors with the church until a full-time man is secured. Partial support is available plus moving expenses. Presently there are 30-40 meeting. If interested please contact Tom Swilley at (803) 798-0758 or write the church at 3370 Broad St. Ext., Sumter, South Carolina 29150.

**COLUMBIA, SOUTH CAROLINA.** The Lower Richland congregation is seeking a gospel preacher to work with them after Gary White leaves in June. Most of the support will need to come from other sources. If interested contact James Wilsford, 2523 Pleasant Ridge Drive, Columbia, SC or call (803) 776-6381.

**PALMETTO, FLORIDA.** Since Daniel L. Tam is leaving the work here to move to Cincinnati, Ohio, the church in Palmetto is looking for another evangelist to work there. Full support is supplied with a house and partial utilities. Those interested may write the church at 420 9th Ave., W. Palmetto, Florida 33561 or call Verl Fielding (813) 722-6889, or Don Galloway at either 747-5422 or 746-3121.

**MACON, GEORGIA.** In spite of many discouragements brought on by false teachers, the Bloomfield church in Macon is still holding up the banner of truth. They are meeting temporarily in a meeting room at Howard Johnson's Motel at the intersection of I-475 and Highway 80. Services on Sundays are at 10, 11 and 6:30 and at 8 on Wednesdays. Brethren traveling through that area are invited to stop and worship. Macon is a city of 150,000 people with good job opportunities in a pleasant climate. Any preacher desiring to move where a man is badly needed and who will have the loyal support of brethren who have been through the fire and have come out stronger and more determined than ever to uphold the truth, would do well to consider the work in Macon. Outside support would have to be secured for the present. A faithful man in life and doctrine is

needed. Interested brethren may contact Redmon R. Gainey, 2521 Locksley Dr., Macon, Georgia 31206 or phone (912) 788-5016.

**ASHLAND, OHIO.** The church in Ashland needs a full-time preacher. There are 20 members. The church is able to supply \$75 a week support with the rest having to come from other places. The church is at peace and has its own building. A good personal worker is needed. Persons interested should write the church at P.O. Box 647, Ashland, Ohio 44805 or call Wilbur Bland at (419) 325-2467.

**JERRY CHANDLER,** 2311 Pontiac Dr., Tallahassee, Florida 32301. A new congregation has begun here called the Capital City Church of Christ. We are presently meeting at 4042 Apalachee Parkway (U.S. 27) three miles east of the Capital. This is the second conservative church in Tallahassee. Permanent property is being sought. Let us know of friends or relatives who live in our area, specifically the eastern side of Tallahassee. All the men are sharing the responsibilities according to their capabilities.

**JAMES P. MILLER.** 1111 Hickory Lane, Cocoa, Florida 32922. On April 1, 1974 I entered the Shands Teaching Hospital at the University of Florida, Gainesville. As many of you know by this time, surgery was performed and a fatty tumor was successfully removed on Wednesday, April 10. I am very grateful to the Lord we serve and to brethren over the land who prayed as the surgeon worked.

On Tuesday following the surgery, I was afforded the opportunity to speak to all the doctors in the neurology department. This was indeed a rare and wonderful occasion. How wonderful it is to be a child of God as you fight for your life. I have made a remarkable recovery. The doctors sent me home to Cocoa without any medication and the prognosis is for a complete and 100 per cent recovery with better health than I have known for the last several years.

To my faithful wife and to hundreds of brethren who prayed, who phoned long distance, who came to be near to aid, or who wrote of your concern, I can only say thanks and to express an even stronger faith than ever in our heavenly Father who does all things well.

*When vacationing, traveling or moving—you are invited to*

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<p><b>Fayetteville, Ark.</b> OLD WIRE ROAD CHURCH OF CHRIST 2480 Old Wire Road No. LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Preacher: Louis J. Sharp Phone: 442-7486 or 442-9195</p>	<p><b>Jacksonville, Arkansas</b> MAIN STREET CHURCH OF CHRIST 212 E. Main St. 72076 LORD'S DAY</p> <p>Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Study 7:30 p.m.</p>	<p><b>Little Rock, Ark.</b> ARCH STREET CHURCH OF CHRIST 1506 Arch Street Schedule of Services LORD'S DAY</p> <p>Bible Study 9:45 a.m. Worship 10:45 a.m. Evening 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Eugene Britnell Phone: 225-4745</p>	<p><b>Gardena, California</b> SOUTHSIDE CHURCH OF CHRIST 1901 West 166th Street LORD'S DAY</p> <p>Bible Study 9:45 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Robert S. Swain Phone 329-1489 or 323-5221</p>	<p><b>Lodi, Calif.</b> LODI CHURCH OF CHRIST Senior Citizen Bldg. 113 No. School Street LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Geo. C. Garrison Phone: 368-8191 Lodi, Calif.</p>

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

JULY, 1974

NUMBER 7

## Special Issue

### "AN UNCHANGING KINGDOM IN A CHANGING WORLD"

#### MAN'S UNCHANGING NEED

Eugene Britnell

8909 Mayflower Road  
Little Rock, Ark. 72205



This is a changing world. One-fourth of all the people who ever lived are alive today. With every pulse-beat the population of the world increases by one. Ninety percent of all the scientists who ever lived are alive now, and creating change is the work of scientists. Time does not wait for anybody. It leaves behind those who do not keep step. Styles, political ideas, and scientific theories are subject to change. Religious denominations revise their creeds. We are in the age of the atom, jet engine, space travel, mass communication, and medicines so new and powerful that they are often called miracle drugs.

All changes are not evil or destructive. Some things need changing. Many modern discoveries and scientific accomplishments are a blessing to all mankind. They enable man to live a better life, accomplish more, alleviate suffering and prolong life itself.

But the exercise of human wisdom can be dangerous. The amazing accomplishments of man within the past few decades (based upon the cumulative knowledge of all men of all ages) have caused some to conclude that man has changed, and that he has modern answers to life's most perplexing questions and scientific solutions to all problems. They should remember that while men were walking on the moon they had the same basic needs which they had on earth. What was unavailable there had to be supplied from earth — man's God-given home.

Let us approach this subject, and establish truth according to the scriptures, by asking and answering some simple questions:

#### HAS MAN CHANGED?

No, not really. Men have the same desires and dislikes, virtues and vices, strength and weakness, sin and righteousness in all ages. Our needs are unchangeable. We need so little — and for such a short time! Our Creator knows us — and our need. You may study men of all ages from both secular and sacred history and you will find the same basic characteristics in all. The man in the spaceship is the same man who followed the ox cart.

#### WHAT DOES MAN NEED?

From a temporal or physical consideration, he needs food, clothing, shelter, love, companionship, a sense of responsibility and a goal. This has always been true. But man has a need far greater than the material and transitory things of earth. He needs salvation, spiritual guidance, a clear conscience, and a right relationship with God. It is to this need that we now address ourselves in this study, for this is the area in which many people feel that there must be constant change and revolution.

#### HAS GOD CHANGED?

No. He is still omniscient, omnipotent and omnipresent. The God whom we now serve is the one who talked with Adam and Eve, Noah, Abraham, Moses, and now speaks to us through His son Jesus Christ (Heb. 1:1,2). "For I am the Lord, I change not" (Mai. 3:6).

#### HAS SATAN CHANGED?

No. He works the same as always. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). John also says of him, "...he was a murderer from the beginning, and abode not in the truth..." (John 8:44). The apostle Paul spans all time from Christianity to Eden when he warns, "But I fear,

lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ; (2 Cor. 11:3). Peter warns us in these words, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

#### HAS SIN CHANGED?

The Bible defines sin as a transgression of God's law (1 John 3:4). Every sinful person from Adam until now has sinned in the same manner — by transgressing the law of God applicable to him. Paul described the general nature and practice of mankind by saying, "For all have sinned, and come short of the glory of God" (Romans 3:23). God has changed His laws from time to time as he desired (Heb. 7:12), but all men have been under law from God and have sinned when they were disrespectful and disobedient.

#### HAVE THE AVENUES OF SIN AND TEMPTATION CHANGED?

No. Man is tempted and transgresses the law of God through one or more of three avenues, the lust of the eye, lust of the flesh, or the pride of life. "And when the woman saw that the tree was good for food (lust of the flesh), and that it was pleasant to the eyes (lust of the eye), and a tree to be desired to make one wise (pride of life), she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat" (Gen. 3:6). There you have it. The devil tempted Jesus through the same avenues by commanding that he turn stones into bread (lust of the flesh), deliver himself from the pinnacle of the temple (pride of life), and by showing him the world (lust of the eye) (Matt. 4:1-10). John shows that this is true for all time when he says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

#### HAS THE GOSPEL CHANGED?

If man has not changed, and his spiritual disease and its source have not changed, why change the remedy? Since "that which is perfect" has come, we need not look farther. The gospel is still God's power to save just as it was on Pentecost and since that time (Rom. 1:16), and it will save every man and woman on earth who will obey it (Heb. 5:8,9). As was true "at the beginning" on Pentecost (Acts 11:15), all who will believe in Jesus, repent, and be baptized for the remission of sins, will be saved and added by the Lord to his church (Acts 2:36-47). All such will be saved through the power of the incorruptible seed which "liveth and abideth for ever" (1 Peter 1:22,23).

Let us not be in a continual search for something new, as were the Athenians. Rather, let us trust Him who has supplied our every need for life and salvation both now and forever. He who knows the end from the beginning (Acts 15:18) can perfect a plan of salvation for all men for all time to come. The blood of Christ still saves (1 John 1:7); it is applied the same way (Rom. 6:3,4); eternal life is a gift (Rom. 6:23) upon conditions that please Him (Rom. 9:19-24); the church, the body of Christ (Eph. 1:22,23), is the saved of the earth and is

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fulfilling its divinely-authorized mission of preaching the gospel, edifying itself and caring for its needy. Thank God that this is so!

#### DOES GOD KNOW OF MANS UNCHANGING NEED?

Yes, our Creator is conscious of all our needs and has supplied them. Of our temporal need, Jesus said, "...your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). John 3:16 proves that He understands and has supplied our spiritual need.

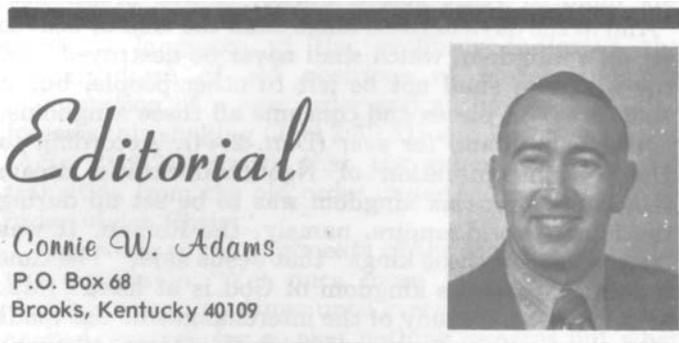
Christ called attention to the fowls of the air and the lilies of the field. As He cares for the birds, He will care for us — His children by adoption and grace. By considering the fields, we see that he provides our actual needs by flocks and herds and harvests. He has clothed the earth with beauty; mountain and valley, sunlit seas, waving woods and gleaming rivers bear witness to the goodness of the Lord.

He knows our need; He bids us ask for our daily bread; He listens when we pray. Christians must "seek first the kingdom of God and his righteousness" — that

kingdom which is "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). That must be the first and paramount object of the Christian's hope and earnest effort; the glad submission of his whole heart — with all its fears and hopes, joys and sorrows, desires and thoughts — to the heavenly King who would make that heart His dwelling-place, reigning there with undivided sovereignty. Seek that first, above all things else; above riches, honor, comfort, ease, even those who are nearest and dearest. Be not over-anxious for the morrow. Do not allow the day to be darkened, and its work marred, by gloomy forebodings of possible troubles in the future. Do your duty, and then leave the future in the hands of Him to whom alone the future is known. The present is yours; the future is God's.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man" (Eccles. 12:13). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

His demands are as unchanging as is our need!



### A CHANGING WORLD

Ours is a world of change. The progress of civilization has relegated to the background many ideas and items once held in great respect. Man is learning so much about the world and the universe that it is said that more has been learned in the last generation than in all time before that. A textbook on science is scarcely off the press before something in it is outdated. The electric light, the telephone, radio, television, combustion engines, jet engines, travel through the skyways — these are but a few of the wonders we have come to accept daily. We have lived to see men walk on the moon, not once, but several times. Technological advances have placed at our fingertips conveniences and gadgetry which have revolutionized our lives.

But all of the changes have not been for good. At best we have advanced at a frightful price. Industrial out-put has polluted the air we breath, defiled our rivers and devastated our landscape. The splitting of the atom holds prospects of great advancement for the good of humanity, but its advent wrought a nightmare of death and destruction as a military weapon. Now the world is caught in an arms race as one nation after another flexes its muscle at the world by its own nuclear blast. The balance of power is precarious.

### POLITICAL CHANGES

The centers of empire have shifted. The oriental empires of the fertile crescent, whose operations touched the lives of the nation of Israel and embedded the names of some of its rulers on the sacred pages of Old Testament history, have gone. Assyria, then Babylon, then Persia ruled, and Israel had to adjust to changing masters. In 333 B.C., Alexander the Great defeated Darius 111 at the battle of Issus and two years later pierced the heart of the Persian Empire in his campaign against Arbela. From then on the center of empire shifted to the west and relegated the glory of the eastern kingdoms to the history department. Then it was Rome which arose upon the fragments of Alexander's empire to rule for several hundred years in what must have seemed an endless era. But Rome fell beneath the weight of its own corruption in government and throughout the fabric of its society. The world has seen first one ruler and then another prance across the stage of human history, preening himself on the glory of territorial conquest and each thinking his domain would prove invulnerable. We have had Charlemagne, Napoleon, Kaiser Wilhelm, Hitler; these, and many others. Now they are gone.

Today the British Empire is gradually falling apart. Uneasy truces have made strange partners in governments ideologically opposed to each other. Our own republic will soon be 200 years old. That is longer than many governments have lasted. Yet our own system is groaning with almost daily revelations of crime in high places. Confidence of the people in those who rule us is at a very low ebb. Can a people be expected to rise above the moral strength of her own rulers? The God of all the earth has a way of bringing down corrupted governments and nations. Rulers and their subjects would do well to ponder the statement of Daniel when he reviewed the rise and fall of Nebuchadnezzar. Once he feared God and was exalted. But "when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne" (Dan. 5:20). This was done "till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (Dan. 5:21).

### MORAL CHANGES

As people lost faith in God, they abandoned his word as a standard of conduct. No people can rise higher than the standard which they respect. Chief among sinners in the moral corruption of humanity has been the acceptance of the hypothesis of organic evolution. Man has been viewed, not as a creature just a little lower than angels, and fashioned in the image of God, but the product of a long climb out of the swamp. His ancestors are said to be apes and tadpoles. If he is not the product of God's creative art, but has survived through the law of the jungle, then he owes God nothing, is here for only a little while with no good reason and has no hope in the world to come. If he is descended from the brute he might as well live up to his expectation! It does not take a Solomon to see that we are facing a moral crisis. This will continue until people are convinced that "the way of man is not in himself,

for it is not in man that walketh to direct his own steps" (Jer. 10:23).

### RELIGIOUS CHANGES

The inception of German rationalism into the mainstream of theological thought worked a revolution in religion as pronounced as the shift of empire from east to west was politically. The Bible was no longer viewed as the infallible, verbally inspired word of God. When the Doctors of Divinity finished dissecting the word of God, those who accepted their verdict were left with very little to believe. The seminaries became staffed with instructors whose minds were filled with these ideas and who taught them with evangelistic fervor. Gradually these views filtered down to the people in the pew. Many have had a startling awakening and do not like what they see, and with good reason. One man voiced this sentiment well when he asked this writer "What has happened to the churches, have they gone crazy?" Preachers may be found to advocate almost any cause, however bizarre. Premarital sex, trial marriages, homosexuality, wife-swapping and you name it, have their advocates among the "clergy."

One denominational church member after another has lamented to this writer that they are not hearing the Bible anymore and that they are sick of sermons on social causes and politics. Religious news today is really a spectacle. One preacher makes the papers for his interpretative ballet instead of a sermon, another for dancing in the aisles with a young girl to the beat of a rock group. Recently the students at a mid-western seminary (with 690 students preparing for a life of church work) boycotted classes and closed down the school in protest against the president who held that the Old Testament is factual and not just a myth. The World Council of Churches recently voted to spend \$100,000 to help Portugese draft dodgers and deserters. Had enough?

In the midst of all the turbulence, it desperately needs to be said that there are some certainties, some unchanging things in this world of change. We are trying to say that to you in this special issue of *SEARCHING THE SCRIPTURES*. "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom...And thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:8-12). "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:24-25). Amid the turmoil of an ever changing world, we want you to know there are some eternal verities which change not. For those who will listen, above the clamor and clatter of this changing world, may yet be heard the unchanging invitation of the unchanging Christ — "Come

unto me all ye that labor and are heavy laden, and I will give you rest" (Mt. 11:28). For this reason we bring you this special issue on **AN UNCHANGING KINGDOM IN A CHANGING WORLD**.

**THE  
INDESTRUCTIBLE  
KINGDOM**

Send Bible questions to:  
*Marshall E. Patton*  
806 Muriel Dr., S.E.  
Huntsville, Ala. 35802



It is gratifying to find in the midst of a world that is shaking, crumbling, and falling apart, something that is everlasting, unshakable, and secure — an unchanging kingdom in a changing world.

That there is an indestructible kingdom is not without overwhelming and conclusive evidence. About six hundred years before Christ, it was prophesied: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Dan. 2:44). According to Daniel's interpretation of Nebuchadnezzar's dream (Dan. 2:31-45), this kingdom was to be set up during the fourth world empire, namely, the Roman. It was "in the days of these kings" that Jesus said, "The time is fulfilled, and the kingdom of God is at hand" (Mk. 1:15). A further study of the interchangeable use made of the terms "kingdom" and "church" (Matt. 16:18-20; Col. 1:13,18; Heb. 12:23,28) shows this kingdom to be the church which was established on the first Pentecost after the resurrection of Christ, a record of which we find in Acts 2. This is corroborated by Paul's statement to the effect that the church is not an accident, afterthought, or substitution, but rather "according to the eternal purpose" of God (Eph. 3:10,11). It is the same thing God had in mind from eternity, whether it be called "kingdom," "church," or some other divine appellation.

A further study of Mk. 9:1; Acts 1:8, and Acts 2:1-4 shows that this kingdom came "with power" before any of the apostles, except Judas, "tasted death," and that it came simultaneously with their baptismal reception of the Holy Spirit. The setting up of this indestructible kingdom is, therefore, not a matter of future event. It is here! Paul, together with the Colossians, were in it (Col. 1:13). The Hebrew Christians had received it (Heb. 12:28), and John, along with those of the seven churches of Asia, were in it (Rev. 1:9). Furthermore, Paul taught the Corinthians that Christ was king then and would continue his reign till all things are subdued unto him (1 Cor. 15:22-28).

The indestructible nature of this kingdom was not only prophesied by Daniel, but was also solemnly

affirmed by the Hebrew writer: "And this WORD, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and godly fear" (Heb. 12:27,28). The "word" in the above reference is the prophecy of Hag. 2:6,7: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

When the second Temple was built under Zerubabel, some of the elderly men who had beheld the glory of Solomon's Temple wept at its inferiority (Ezra 3:12). God sent Haggai to comfort them with the promise that the latter shall surpass the former in glory by reason of the presence of "the desire of all nations." The "desire of all nations" was the Messiah. Hence, Haggai's prophecy definitely relates to the new order under Christ. However, associated with the coming of the Christ, there was to be a mighty shaking by the same voice that shook the earth at Sinai (Heb. 12:26). The symbolic language of the prophecy indicates the casting down of old positions of power and the inauguration of a new order and authority. Joel also foresaw this shaking (Joel 2:30,31) and Peter's use of it (Acts 2:16-21) shows that the reference is to the transition from the old order under Moses to the new order under Christ.

According to the comments of the Hebrew writer on the expression "Yet once more" (Heb. 12:27) the shaking was to continue until every thing that can be shaken ceases to be; so that nothing remains but what is eternal. It is in the midst of this setting that the Hebrew writer affirms that we have received "a kingdom which cannot be moved (Heb. 12:28). This kingdom which was set up on Pentecost (Acts 2) continues in a world that is shaking. Everything temporal serves its purpose and then yields to the shaking power of the Almighty God. Temporal kingdoms rise and fall, false religions come and go, philosophies of men are soon terminated, but the kingdom of our Lord "stands forever."

This does not necessitate the visible succession of the church through all the years since Pentecost (Acts 2). Efforts to prove such by Matt. 16:18 "the gates of hell shall not prevail against it," fail of their objective. The word "hell" or "hades" (A.S.V.) means the intermediate state of the dead, both good and evil, between death and the judgment. When Jesus died his spirit entered "hades," but did not remain by reason of his resurrection (Acts 2:31). It was not "hades" nor "demons" thereof, but rather the "GATES of hades" which "shall not prevail against it." Since DEATH is the only gate or entrance into "hades," I conclude that Jesus was simply teaching that his death would not keep him from building his church. His triumphant resurrection and the subsequent establishment of the church (Acts 2) vindicates his claim.

The perpetuity of the church inheres in the indestructible seed of the kingdom, which is the word of God (Lk. 8:11). While the church may visibly disappear from the earth — be lost in apostasy — it, nevertheless, continues to exist in the seed. God's immutable law of procreation, namely, that all seeds bring forth after their kind (Gen. 1:11,12) finds no exception in the spiritual realm (Lk. 8:5-15). When and wherever the PURE "word" is sown into "honest and good" hearts, the kingdom is made visible and perpetuated on earth. The kingdom, however, is always here — inherent in the "word of God which liveth and abideth forever (1 Pet. 1:23). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Herein lies our assurance of the indestructible kingdom today.

Ours is a shaking world. This is a time of uncertainty and doubt. The political world is rocking. Society is crumbling under the pressure of immorality, promiscuity, and the acceptance of things not formerly tolerated in a decent society. Theological and ecclesiastical systems are being "weighed in the balances, and art found wanting." THANKS BE UNTO GOD! IN THE MIDST OF ALL THIS DISINTEGRATION, THERE IS SECURITY THAT PASSETH ALL UNDERSTANDING. There is a kingdom that changes not! Even when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10), the kingdom of our Lord shall stand. "It shall never be destroyed"! "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

## TEMPORARY THINGS in the NEW TESTAMENT CHURCH

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"...And yet shew I unto you a more excellent way" (1 Cor. 12:31). The context of the above passage "sets the stage" for the thoughts in this lesson. Although the nature of the kingdom was and is unchangeable, some of the means of establishing it were temporary. Also, some of the customs that were binding then, though the principles still remain, are not binding on us. First, along this line, we will discuss:

### APOSTLES

The word "Apostle" means "one sent forth." Christ chose twelve such men who were constantly with him during his personal ministry. Christ chose them for the purpose of sending them forth as "ambassadors" to carry his message to a lost and dying world (2 Cor. 5:20). An "ambassador" is one who is sent in behalf of

another to carry his message. In this instance, they were to be witnesses for Christ (Acts 1:8), and they were to carry the message of salvation, which is in Christ, to the world (Mark 16:15-16).

Although we are to carry the message today (2 Tim. 2:2), we are not "hand-picked" messengers receiving "the word" directly from Christ and the Holy Spirit as they were (John 16:13; Mt. 10:19-20). Now, we must "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Thus, when they delivered the message they were sent to deliver, their work was completed and the need for Apostles ceased.

#### SPIRITUAL GIFTS

There are nine spiritual gifts mentioned in 1 Corinthians 12. These spiritual gifts also had a purpose. Christ points out the purpose in Mark 16:20 when he said, "And they went forth, and preached everywhere, the Lord working with them and CONFIRMING THE WORD with signs following."

We need to recognize that during the days when the Apostles preached, they could not turn to the New Testament and confirm what they were saying as God's Word; for the words they were speaking WERE (and are) the New Testament. There was no written word to which they could turn and say, "yes, God said this — here it is in black and white." Miraculous gifts were afforded them to CONFIRM that what they were saying was from God. Now if we had no scripture to tell us that these gifts had ceased, since the spiritual gifts were to confirm the word, common sense would tell us that when the PURPOSE for the gifts had been fully realized (the word had been confirmed, Heb. 2:1-4), then the gifts would cease. However, 1 Corinthians 13 tells us that the people in the days of the Apostles knew in part, but when the perfect (complete) was come, the part (prophecy, tongues, etc.) would be done away. James says the complete or perfect revelation has been revealed (Jas. 1:25); and Paul said even an angel from heaven could not add anything to it (Gal. 1:6-9). Thus, the temporary (gifts) have ceased.

Also, the Holy Spirit was given to people in the apostolic days only by the laying on of the Apostles' hands. For although Philip could perform miracles, two Apostles had to come from Jerusalem to lay hands on the "believers" that they might receive the Holy Spirit (Acts 8:14-19). Thus, when the last Apostle died and those who had had the Apostles hands laid on them died, the MEANS of receiving the Holy Spirit to perform miracles passed.

#### CUSTOMS

Holy Kiss; This was, and still is, a custom in the eastern countries. We in the United States greet each other with a hand shake today. This command of Paul's in Romans 16:16 is simply suggestive of an attitude that Christians are to have one for another.

FEET WASHING is another custom found in the eastern countries because of the fact that most people walk where they are going. Also, they wear sandals and in those very hot, dusty countries, one's feet are very tired and dusty at the end of a journey. Thus, it is their

custom to wash their feet as a means of showing hospitality to their guests. The same principle of showing hospitality applies to us today.

There are, perhaps, other customs set forth in the Bible that are not binding per se on us today although the principle involved may be. However, these things do not change the nature or terms of entrance into Christ's unchangeable Kingdom.

GOD'S  
UNCHANGING PLAN  
of SALVATION

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The title of this article says God, not man, has a plan that does not change with time for the purpose of saving man from sin. Since man needs salvation, it is implied that man is lost. This the New Testament teaches (Mt. 26:28; Lk. 19:10; Rom. 3:23; 6:23). "All have sinned" and are separated from God (Rom. 3:23; 6:23; Isa. 59:1-2).

Since man is lost and needs salvation, if ever there was a plan of redemption adequate to save man, that plan will accomplish in any age the salvation of man. If this is not so, the need has changed, the remedy has changed or both. Man has not changed since the first century even though he flies in a 747 instead of walking or riding a beast of burden. He is still a sinner and needs salvation. Since men were saved in the first century, the same scheme of redemption will save men today.

#### HEAVEN'S ANSWER

The words of Christ to the apostles concerning salvation were not his own, that is, they **did** not originate with him but **were the words of the Father** (John 17:8, 14, 17; 12:49).

Specifically, **before Christ ascended to heaven, he gave the terms upon which lost man could be saved. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"** (Mt. 28:18-20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:46-47). "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them,

and said unto them, Receive ye the Holy Ghost; Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:21-23).

Looking at the four gospel accounts of the terms of salvation, one learns that sins would be "remitted" or "retained" by the apostles as they "preached the gospel to every creature" and by the response people made to the preached gospel. If men "believed" the preaching, "repented" of their sins, would "be baptized" the results would be their sins "remitted" or men "saved." However, those who rejected the preached gospel and full and complete obedience to it, the result would be sins "retained", the end result being "damned." This plan of heaven when obeyed would result in sins "remitted" or their being "saved."

With the chart we summarize the words of Jesus as to what one must do in order to be saved.

	PREACH	BELIEVE	REPENT	BAPTISM	SAVED
Matt. 28:18-20	Teach			Baptizing	
Mk. 16:15-16	Preach	Believeth		Baptized	Saved
Lk. 24:46-47	Preached		Repent		Remission
John 20:21-23					Remitted

#### MAN'S QUESTION

Three times in the book of Acts in the New Testament, the question "What Must I Do To Be Saved?" is asked, though in different words (Acts 2:37; 9:6; 16:30). In the book of Acts one learns that man asked the question "What Must I Do To Be Saved?" and heaven records the answer with a number of illustrations of men and women from all walks of life obeying heaven's answer and being saved.

The question "What Must I Do to Be Saved?" implies several things. "What" implies there is something to do. "Must" indicates the "what" is essential, not optional. "I" suggests it is a personal response; none can be saved for others. "Do" tells there

is action or obedience. "Saved" informs one of the result of his action.

(1) RELIGIOUS JEWS were told as believers in Christ (Acts 2:37) to "repent and be baptized for the remission of sins" (Acts 2:38).

(2) SAMARIA had Christ preached unto them (Acts 8:5), and they believed and were baptized (Acts 8:12) with the result that they were saved (Mk. 16:15-16).

(3) SIMON who practiced WITCHCRAFT "believed also" the "preached Christ" and was "baptized" resulting in his salvation (Acts 8:5, 13; Mk. 16:16).

(4) THE QUEEN'S TREASURER of Ethiopia heard Phillip "preach unto him Jesus" (Acts 8:35). He "believed" that "Jesus is the Christ the Son of God" (Acts 8:37) and confessed this with his lips, upon which he was "baptized" (Acts 8:37-38). He was saved (Mk. 16:16).

(5) The good man, CORNELIUS (Acts 10:2), who was a MILITARY MAN (Acts 10:1) was told "words, whereby thou and all thy house shall be saved" (Acts 11:14). Upon hearing these words, he believed (Acts 10:43), repented of sins (Acts 11:18), and was baptized in water for the remission of sins (Acts 10:47-48). Peter preached water baptism "for the remission of sins" (Acts 2:38; 10:47-48).

(6) A BUSINESS LADY, Lydia, "heard" the preaching of Paul and Silas and was baptized for the "remission of sins" (Acts 16:13-15).

(7) A JAILOR heard "the word of the Lord" spoken unto him, he believed and "was baptized" and that at "the same hour of the night" (Acts 16:30-34).

(8) IDOL WORSHIPPERS (1 Cor. 6:9-11) in Corinth heard the gospel preached, "believed and were baptized" (Acts 18:8).

(9) Saul of Tarsus, a PERSECUTOR of the Lord's church, heard the will of God, believed it, turned in repentance of sins, and was baptized for the remission of sins (Acts 9, 22, 26; 22:16).

We summarize what these did with the chart:

CASES OF CONVERSION	PREACH	HEAR	BELIEVE	REPENT	CONFESS	BAPTIZE	SAVED
Jews - Acts 2	2:14	2:37	2:36	2:38		2:38	2:21,38
Samaritans - Acts 8	8:5	8:6	8:12			8:12	
Simon - Acts 8	8:5		8:13			8:13	
Treasurer - Acts 8	8:35		8:37		8:37	8:38	
Cornelius - Acts 10	10:34	10:33	10:43	11:18		10:47-48	11:14
Lydia - Acts 16	16:14	16:14				16:15	
Jailor - Acts 16	16:32		16:31,32	16:33		16:33	
Corinth - Acts 18	18:4	18:8	18:8			18:8	1 Cor. 15:2
Saul - Acts 9,22,26	22:22-13					22:16	22:16
SUMMARY	PREACH	HEAR	BELIEVE	REPENT	CONFESS	BAPTIZED	SAVED REMISSION

#### WHY VARIATION?

Often the question is asked, "Why are there different answers given to the same question of 'What Must I Do To Be Saved?'" One going from New York to San Francisco could ask "How far is it to San Francisco?" along the way and receive different answers. Yet, the answers would all be correct, but they would be answered in relation to where one would be from San Francisco when the question was asked.

Unbelievers were first told to believe in Christ. Believers did not need to believe, they needed next to repent. Those who had believed, repented of sins and confessed faith in Christ needed only to "be baptized for the remission of sins" (Acts 2:38).

Since God is no respecter of persons (Acts 10:34), if men today will do what men did in the book of Acts, God will save them just as he did those whose conversions are recorded in the fifth book of the New Testament.

## THE UNCHANGED ORGANIZATION

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"Whenever individuals unite for any purpose whatever, commercial, industrial, political, social, educational, benevolent or religious, there must be some kind of organization and government. There must be some basis of operation and co-operation, official superintendency and administration, and co-operation in execution, in order to the accomplishment of the object sought" (Church Polity, p. 12).

The New Testament supplies an organization through which citizens of the kingdom are to do the work of the church. It is simple but most efficient. The structure is unchanging — being designed by the wisdom of God, set-up by Jesus Christ, and revealed by the Holy Spirit. The organization of which we speak is the local church. Unless the Bible has changed, the organization is the same as it was in the first century.

In this short treatise we will deal with our subject under three headings: (1) the unchanged nature of the organization, (2) the unchanged relationship of the organization, and (3) the unchanged offices of the organization.

### THE UNCHANGED NATURE

The nature of the organization in the New Testament is local or congregational. Paul wrote, "Unto the church of God at Corinth" (1 Cor. 1:2). Luke records, "Now there were in the church that was at Antioch certain prophets and teachers" (Acts 13:1). Phebe was a servant of the church which was at Cenchrea (Rom. 16:1). When Paul returned on his first missionary journey he ordained elders in every church (Acts 14:23). To the Philippians Paul wrote, "...to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons (Phil. 1:1). More passages could be offered to show the kind of organization that is set forth in the New Testament, but these will suffice presently.

Conspicuously absent is any kind of federation or organic union that tied the churches together. There were no associations like the Baptists use, nor conferences like the Baptists use, nor conferences like the Methodists employ, nor synods like the Lutherans and Presbyterians have. Neither was there any sort of hierarchy that resembles the Catholic church. Church government was congregational, each congregation functioning independently of one another under Jesus Christ.

The local church is the largest and the smallest organization that one can read about in the word of God to do the work of the church. For this very reason all

other organizations are excluded through which the church may function. This specified organization excludes all others. Just as gopher wood excluded all other kinds of wood in building the ark, in like-manner the one specified organization excludes all other organizations. This is why societies, set up to do the church's work, such as missionary, benevolent, and edification societies, are wrong. They are not in the Bible. The same thing could be said of the ladies aid society and the young people's society within the church. There is no authority for them. The Bible just mentions the local church with its bishops and deacons.

### THE UNCHANGED RELATIONSHIP

New Testament churches were independent of one another, equal before God regardless of size, and each congregation was self-governing. Never was one church or churches ruled by another church or dominated by it. You do not read of the uniting of churches under one eldership to do a brotherhood work. No church acted as a brotherhood agency for all churches. Every church attended to its own business, running its own affairs. There was no organic combination of congregations for any purpose.

There is no *first* church in the Bible in the sense of superiority or preeminence. Whether it was the large church at Jerusalem or the church in Philemon's house, each stood equal before God. The mother church idea is human in concept and has no biblical basis whatsoever.

The Corinthian church decided on its own, without any outside interference, the matter of disciplining one of its members. Paul stated, "When ye are gathered together...To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:4-5). The Jerusalem church had the prerogative as to whether it extended fellowship to Paul or not. They accepted him on the recommendation of Barnabas (Acts 9:26-28). Each of the churches of Asia Minor was made responsible for its own conduct (Rev. 2:2; 2:9; 2:19; 2:23). The Corinthian church chose its own messengers to carry the funds to the place of destination (1 Cor. 16:3; 2 Cor. 8:19). These scriptures show explicitly the rights and privileges of churches of Christ to run their own business.

Peter told elders to "tend the flock of God among you;" not all other flocks (1 Pet. 5:2). The Ephesian elders were told to take heed to the flock over the which the Holy Ghost had made them overseers (Acts 20:28). When elders take on a work larger than their own local work, they cease to be local elders and become brotherhood elders. They need to learn to confine their activities within the sphere God authorized — the local flock or church. The evil fruit of elders not respecting God's limitations nearly 2000 years ago is seen in the Roman Catholic church hierarchy. It seems man never learns from history.

### THE UNCHANGED OFFICES

In the New Testament church there are only two offices — bishops and deacons (Phil. 1:1). The bishops are also referred to as elders (Acts 14:23), presbyters (1

Tim. 4:14), and pastors (Eph. 4:11). The inspired historian, Luke, uses bishops and elders interchangeably in the 20th chapter of Acts. In verse 17 Luke stated that Paul, from Miletus, called for the elders of the church at Ephesus. In verse 28 these same elders are addressed by Paul as "overseers." Some translations have "bishops" in the place of "overseers." Hence, Paul called the elders, "bishops." Elders and bishops are also used interchangeably in Tit. 1:5, 7.

Both Paul and Peter told the elders to "feed the flock" (Acts 20:28; 1 Pet. 5:2). The same word translated "feed" is rendered "pastor" in Eph. 4:11. It could be translated shepherd and convey the proper meaning. Elders were the pastors or shepherds and not the preachers. Nowhere in the word of God is a preacher or evangelist called a "pastor." Preachers had no oversight or charge of churches. Their authority is not to rule the church, but to preach the gospel (2 Tim. 4:1-2; Tit. 2:15).

Elders rule the local church under the authority of Jesus Christ. He is the head of the church (Eph. 1:22-23) and thereby determines the teaching and practice of the church. The Hebrew letter says to "Obey them that have the rule over you" (Heb. 13:17). 1 Tim. 5:17 states, "Let the elders that rule well be counted worthy of double honor." Although elders are to rule, they have no right to alter or change any of the divine precepts. Their duty is to see that the will of the Lord is executed in the congregation in which they are overseers. Their qualifications are plainly set forth in 1 Tim. 3:1-7 and Tit. 1:5-9.

Deacons' responsibility is to take care of the material aspects of the congregation. In Acts, chapter 6, the Jerusalem church chose seven men to serve tables in relieving the destitute widows. While elders spend their time primarily seeing about the spiritual needs, deacons, serving under the elders, are involved in helping the destitute saints as well as other physical and temporal matters connected with the function of the church. Deacons' qualifications are given in 1 Tim. 3:8-13.

When additional offices are added to the government of the church or substitute offices supplant the Bible offices, then church organization is perverted. Churches that are ruled by the preacher, or a board of deacons, or committees, or a district bishop, etc., have changed God's design and order for the governing of His church.

#### CONCLUSION

Let us be content with the divine organization in the New Testament and make certain we do the church's work within the framework of this Bible organization. It is complete, sufficient, lacking nothing. God planned it and a perfect Bible reveals it. Dare anyone say we need something else?

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## THE UNCHANGING WORK

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When one talks about the work of the church it is necessary to define certain terms. I mean by the work of the church, that segment of the Bible which tells us how the money collected on the first day of the week, is to be spent. Since some, even in the church, feel that every individual is doing the work of the church when he acts in his individual capacity it behooves one to clarify the issue.

Most churches of Christ, to my knowledge, collect money on the first day of the week, and since the early church did the same (1 Cor. 16:1-2), we must find out how inspired men authorized the spending of these funds. It must be observed, in the beginning that the collection on the first day of the week, in the above text was for benevolent purposes. However, we read in the Bible that churches also supported the preaching of the gospel. In 2 Cor. 11:8 Paul said, "I robbed other churches, taking wages of them, to do you service." One may read also where the church at Philippi supported Paul (Phil 4:15,16). Thus, the conclusion is inevitable; churches in Paul's day either had two treasuries—one for benevolence and the other for evangelism or they accomplished both works of the church out of ONE treasury. I doubt that many people would argue a two treasury system. This leads us to the firm conclusion that first Corinthians sixteen furnishes us with a Bible pattern of collecting money but not on spending it!

Thus far in our study we have found out from the Bible that the church has a scriptural way to raise its money. That is, each individual giving as he has been prospered on the first day of the week. Compare this to the modern schemes of some churches. It is a known fact that many churches raise money by pie suppers, rummage sales, etc. If God has not made known to us in the Bible how the church is to raise its money, it would be a matter to expedite under human judgment. However, when one reads that the early church raised money by each individual giving as he had been prospered this changes the picture. Since God has given us a pattern, we do not have the authority to raise money under human judgment.

It might be well to also mention that in the Bible, early Christians always sold possessions and gave to the church. There is no example of any individual giving real estate to the church (See Acts 4:34-37). We have also observed that this money may be spent for two things; benevolence for the poor saints and supporting preachers in the proclamation of the gospel.

Gentle reader, the work of the church has always been the same. This is one of the ways the church of our Lord stands unique in the religious world. Christians still believe in following the scriptures with reference to this important work. While many of our religious neighbors take money out of the treasury for all sorts of unscriptural practices, we must stay within the confines of the Bible. One only has to read the religious publications of churches today to see how they are using their money. Some spend money for gymnasiums and all kind of apparatus to build up the body. Others spend money for pleasure trips, taking both young and old on sight seeing tours. Am I opposed to sight seeing trips and gymnasiums? Certainly not, but friend these things are a function of the individual and not the church. The unchanging Book tells us that the work of the church is also unchanging.

Many things are not wrong within themselves but become wrong when purchased with money out of the church treasury. It is not my purpose in this article to say that providing entertainment for people is wrong. Neither am I saying that buying candy for children is wrong. But I am affirming that one does not have one vestige of authority for doing these things out of the church treasury. Some of the modern day "bus ministries" offer candy as a bribe to children in order to get them on their bus and thus build up their attendance. Such conduct is antagonistic to the very spirit of Christ. When one does this out of the church treasury, he is acting without the divine approbation of God.

Yes, man has changed but God and the work of his church has not. Like "Ole man river" it just keeps rolling along. Gentle friend, there is not a greater work in all the world than preaching the gospel to the lost. Jesus told his disciples to go into all the world and preach the gospel (Mk. 16:15-16). This gospel, which is God's dynamite to save (Rom. 1:16) has facts to be believed, commands to be obeyed and promises to be enjoyed (Acts 2:38-39).

THE  
UNCHANGING  
WORSHIP

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Some one has well said that the highest privilege of man is to think God's thoughts after Him. Man may walk on the surface of the moon but the plan of God is unchanged. All of the advancements of science that let man fly through the air with the wings of a bird and glide across the planet on ribbons of steel do not change the eternal purpose of the almighty. After all, Jesus was a space traveler almost two thousand years ago

when he was transfigured and rose from the disciples' sight.

The early church was not left to wander with aimless feet in regard to the gospel, organization, or the worship. The divine plan is ever present to the congregation that will take the time to find it in the sacred oracles. We are told in Acts 2:42 that the early church "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers". Attention is called to the expression "they continued steadfastly". This simply means the early church gave not only attention but great importance to these items of worship.

There is and has been two different ideas about Bible authority. One is, that men should speak where the Bible speaks but that a command forbidding an act is necessary. This position is denied by the worship of God. There is no command forbidding corn-bread on the communion table but to put it there would be sinful. The scriptural position values the silence of the scriptures, and thus we say "Speak where the Bible speaks and remain silent where the Bible is silent." This position allows no room to add to or take from the worship of God.

The items are very clear and simple.

1. The apostles' doctrine is simply the teaching of the apostles as found in the gospel.
2. The fellowship, things of common interest and benefit. These things belonged to all and they were to be shared by every member of the church.
3. The breaking of bread was the weekly observance of the Lord's Supper. If there is any doubt of this see 1 Corinthians 11:24. The Lord's Supper is called the (a) "breaking of bread" (Acts 20:7), (b) "the communion" (1 Corinthians 10:16), (c) the "Lord's Supper" (1 Corinthians 11:20).
4. They continued in prayers, for under the law there was a set time to pray and great importance was attached to this act. Prayer is equally important under the new covenant. Prayer is always scriptural.

The early church existed for some time without a formal treasury. The disciples sold what they had and gave to the apostles that distribution could be made to all. See Acts 4:32,37. Instruction was given to the church at Corinth by the apostle Paul in 1 Corinthians 16:1,2. It was that a contribution was to be made on the first day of the week. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The church at Corinth was getting ready to make a gift to the poor saints in Jerusalem. We know that the early church paid wages, for Paul tells us in 2 Corinthians 11:8 "I robbed other churches taking wages of them, to do you service." Wages involved money and the early church received instruction as to how and when it was to be collected.

### SINGING

The church of the Lord does not use mechanical instruments in its worship, although this is not peculiar to the churches of Christ. There are nine scriptures that tell us what kind of music Christ will approve in His worship. They can be found in the New Testament in the following places: Matthew 26:30, 1 Corinthians 14:15, Ephesians 5:18, 19, Colossians 3:16, Hebrews 2:12, James 5:13, Revelation 14:3, Romans 15:9, and Acts 16:25. The simple explanation for this is that we live under a spiritual covenant and mechanical things regardless of what they are do not fit. It is true that at one time under the law of Moses and under a material covenant the greek word "psallo" meant to pluck the strings of an instrument, and this fitted the covenant under which it was found but now it means to pluck the strings of the heart. Paul tells us exactly this in Ephesians 5:19, "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord". When we sing we pluck the strings of the heart and this is the instrument authorized by the New Testament.

### PURPOSE OF WORSHIP

Remember the purpose of worship is to please God. If worship was to please the worshipper we would do those things that please us, but its purpose is not to please us but to please God. Men use instruments of music today, not because they can find its use in the New Testament but because it pleases them. This is not the object and purpose of true worship. When I debated Morris Butler Book in Orlando, Florida on the use of instrumental music in worship he asked, "How do you know God cares if I play on a mechanical instrument? He did not say you shall not." I answered with 1 Corinthians 2:10 "For the Spirit searcheth all things, yea, the deep things of God." It was the work of the Holy Spirit therefore to reveal these things to man. This is the only way man can know what was in the mind of God. The Holy Spirit did not reveal the use of instrumental music save to make melody on the heart, therefore such was never in the mind of God. This is another way of saying what the Lord said in John 14:26 and in John 16:13 that the Holy Spirit would guide the disciples into AIL truth. The Spirit would make a complete revelation and did so to the apostles and they in turn to us. See Ephesians 3:3,4.

The items of worship in the early church were therefore;

1. Singing
2. Apostles' Doctrine
3. Fellowship
4. Breaking of bread
5. Prayer

This is how the early church worshipped and how we ought to worship today. It is simple yet deep in its nature. Men may walk on the moon, and fly like a bird but the word of God does not change. It is incorruptible seed that abides forever. Peter puts it this way in 1 Peter 1:23, "Being born again, not of corruptible seed, but incorruptible, by the word of God which liveth and abideth for ever."

Indeed, the simple worship of the early church was and is one of the unchanging things in a changing world.

## GOD'S UNCHANGING STANDARD of CONDUCT

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Can a book over 1900 years old be relevant for the twentieth century? Is Biblical morality out of date?

One's answers to these questions will hinge upon what he believes about God, the Bible and the nature of man.

If God is, and if the Bible is His message, and if man's nature has remained unchanged, then the Bible remains a relevant standard of conduct for today.

Though many things in this world have changed, man's nature, basic problems, and great questions have not changed. For this reason the word of God remains living and active (Heb. 4:12) in the first, twentieth, or one-hundredth century when and if that time comes. It addresses man as he is, provides solutions to his basic problems (guilt, fear, sin, despair, death, etc.), and answers his great questions (man's origin, purpose, and destiny).

That the nature of man, his problems and questions have remained constant through the centuries is reflected in the fact that his attempted solutions for these have not varied to any great extent.

Modern situation ethics and playboyism had their counterparts in ancient philosophies. Most of the people in Bible times devoted their lives to the satisfaction of physical desires and material wants. Carnal approaches to moral issues, then as now, were rooted in the absence of hope for the future. As Paul said, "If the dead rise not...let us eat and drink; for tomorrow we die" (1 Cor. 15:32).

Joseph Fletcher says in his book "Situation Ethics, The New Morality" that it is sometimes good to break the commands of God and in many circumstances it would be evil to keep His commands. He writes, "...every man must decide for himself...any act...even lying, premarital sex, abortion, adultery, and murder... could be right depending upon the circumstances."

Such teaching is not restricted to the writings of scholars like Fletcher or John A. T. Robinson or Rabbi Richard L. Rubenstein. It is prevalent in practically every level of communication.

For example, the moral stance of the Roman Catholic Church is purely situational. This religious body has accepted the teachings of the theologian Alphonsus Liguori as authoritative. He wrote:

"Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is, or to cover up the truth with words, or other ambiguous and doubtful signs, for a just

cause...for a just cause it is lawful to use equivocation in the modes propounded and to confirm it (equivocation) with an oath." (Less.1,2, c. 41)

Think of the applications the above doctrine can have and no doubt have had in the court rooms and political offices of our nation!

In Vol. 3, p.258 of his writings, Liguori said, "If anyone on an occasion should steal only a moderate sum either from one or more, not intending to acquire any notable sum, neither to injure his neighbor to any great extent, by several thefts, he does not sin grievously, nor do those, taken together, constitute a mortal sin."

Lest one think that such teaching is not disseminated to the public, in "The Manuel of Christian Doctrine" a textbook for use in Catholic high schools, academies and colleges, we find theft condoned when there is: 1) Extreme necessity. 2) Secret compensation. The latter applies mostly to employees who feel that they are underpaid. According to this doctrine, the pilfering of so much money from the cash register is justifiable in such a situation.

The same immoral concepts are taught in some of the textbooks used in our public school systems. One such book reads, "There are exceptions to almost all moral laws, depending on the situation. Most children learn that it's wrong to lie. But later they may learn that it's tactless, if not actually wrong, not to lie under certain circumstances." (Inquiries In Sociology, Allyn and Bacon, 1972, p.37).

Even more insidious is the manner in which this philosophy is radiated from practically every direction. The beer commercial says: "You only go around once, so go around with gusto!" Popular novelists subtly suggest the futility of our existence and the message is conveyed, "Yield to temptation. It may not knock again." Rock songs shout, "If it feels good do it."

Our society has chosen a changeable moral standard over God's unchanging standard. But I feel that there are some pragmatic reasons for accepting Bible morality rather than some form of situationism or do-your-own-thingism.

1) In the language of youth, the so-called new morality is a cop-out. It claims to be a superior approach to moral decision making while actually it is but a convenient excuse for doing what one wants to do without the inconvenience of feeling guilty (ideally).

2) The new morality has failed. Any objective analysis of the moral scene should convince us that whatever most people have accepted in lieu of God's unchanging standard has not worked. One of the greatest illustrations of the failure of such approaches occurred in Russia after the 1917 Revolution.

Old standards of sexual conduct were swept aside. Abortion became legal and adultery, bigamy and incest were no longer considered crimes. As a result family life and society almost completely collapsed. Parentless children roamed the streets in hordes.

In the middle 1930's legislation was decreed making divorce difficult. Abortion was outlawed, and solid family units were encouraged by tax exemptions. The

Russians learned that dancing may be fun but the fellow who plays the tune must be paid. (The Great Sex Swindle, John W. Drakeford, Broadman Press, 1966, p. 78,79)

3) The "new morality" violates the law of love. While advocates of the philosophy claim that love is the only standard or norm, their ethics actually violate this standard itself. Fletcher says, "It's not wrong to commit adultery or fornication unless someone gets hurt." It's been observed that this is like saying it is not wrong to drive 90 miles per hour in a 15 miles per hour school zone unless someone gets hurt."

This one rule standard is like a football game with only one rule, fair play. Can you imagine the chaos if such a general rule for any sport were enacted? There could be no game without rules and there can be no order in our existence without adherence to God's unchanging standard of conduct. Man needs this standard to know HOW to obey the law of love. People may with "the best intentions" make messes of their own lives and the lives of others.

4) The "new morality" is based upon the false and naive premise that man will by nature do the loving and right thing toward others. Our observation and experience confirms the Bible view that man is inherently selfish and rebellious (Prov. 22:15; 1 Cor. 9:27; Rom. 3:10-18). People want freedom but they need control. Only then can they enjoy true freedom.

5) The "new morality" advocates consistently misrepresent God's unchanging standard of conduct. They would have people believe that the word of God teaches that the basic appetites and normal desires of men and women are sinful.

Nothing could be farther from the truth. The Bible does not teach that possession of things is wrong or that ambition is wrong or that fleshly appetites are wrong. It does teach that all these things are wonderful servants but tyrannical masters. The Christian must control these areas of his life and not allow any of them to control him.

The description of physical love in Solomon's Song 7:6-9 is quite erotic and explicit: "How fair and pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes.. I said, I will go up to the palm tree, I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved..."

But the same inspired volume says, "For the lips of a strange woman drop as an honeycomb and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." And later, "Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Proverbs 5:3-5, 18, 19).

6) The "new morality" makes no provision for the spirit. Jesus has promised, "For whosoever will save his life shall lose it: and whosoever will lose his life for

my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:25,26).

Joe Creason told in the Louisville Courier-Journal of a country boy from Indiana at a State track meet. He didn't have a starting block like most of the others. One of the directors asked him if he was going to dig a toe hold. "No sir", he replied, "I ain't gonna be here that long."

As Abraham of old, we're not going to be here long enough to dig a toe hold either. We look for a city which hath foundations whose builder and maker is God (Heb. 11:10). Therefore let us hold to God's unchanging hand and adhere to His unchanging standard of life.

## THE SIN of CHANGING the UNCHANGABLE

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Since brother Adams asked me to write an article on the above subject, I have given considerable thought to three or four approaches to the subject and have finally decided upon the one which is presented here.

### WHAT IS SIN?

Sin is defined in the Bible as the transgression of the law (1 John 3:4). It is knowing to do good and not doing it (James 4:17). It is all unrighteousness (1 John 5:17). It is acting without conviction, or conduct in doubt as regards right and wrong (Romans 14:23). All of these definitions of sin may be condensed into the simple statement that sin, in the sight of God, is any THOUGHT or ACTION that is without divine authority, without conviction and in violation of conscience in conduct, and failing to respond to whatever is good and right according to one's ability. This definition of sin makes it applicable to every phase of one's life.

### CHANGING THE UNCHANGEABLE

From the point of view of one sinning by "changing the unchangeable," it would be, by the very terms used, an impossibility. Man could not, if he tried, change the rising and setting of the sun. He could not change the seasons and the course of life and death as they are unalterably and immutably decreed by God. Such changes are utterly impossible with man. But these are things that may be changed by God with the passing of time and at the day of the coming of the Lord when the entire universe will be burned up with the fire described in 2 Peter 3.

But there is another sense in which one does commit sin by "changing the unchangeable;" the only sense in which this is possible is that change by substituting that which is another, a perverted likeness, for that which is unchangeable.

### THE UNCHANGEABLE CHRIST

One characteristic so well described and illustrated in the Bible is the unchangeable nature of the Godhead. In Old Testament times, both individuals and nations learned that God was unchangeable in his ways and that every effort to change the nature and purpose of God brought disaster to those who attempted to do so. Romans 1 describes some of the sins of those who tried to change some of the things of God. They changed "the glory of the uncorruptible God" into idols (Rom. 1:23), and they changed "the truth of God into a lie" (Rom. 1:25). Jesus Christ the same yesterday and today and forever" (Heb. 13:8). His characteristics as Saviour remain unchanged; his word, his redemptive work, his faithfulness as a high priest and mediator are unchangeable.

The songs, pictures, slogans, poems, and preaching of the masses today have pictured Jesus the Son of God as an entirely different person with different goals and different methods than those that are clearly set forth in the New Testament. Space does not permit a detailed description of all these sins, but they add up to the despicable sin of trying to change the unchangeable Christ who sits at the right hand of God with all power and authority and who is the only way one may come unto the Father (John 14:6).

### THE UNCHANGEABLE WORD

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever...But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23,25). "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel" (Col. 1:5)

The word of God, which is the gospel of Christ, is as impossible to change as it is to change the Son of God. For example, the apostle Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6-7). The expressions, "removed from him" and then "unto another gospel" and "pervert the gospel of Christ" all express the nature of the sin we have under consideration. To be removed from the gospel of Christ unto another gospel would have to be a changed or perverted gospel, but it is clearly stated that this is not another gospel because there is only one gospel, immutable and unalterable, for time and eternity.

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9). The significant emphasis is here placed upon the fact that anything other than the revelation delivered by the apostles under the power of the Holy Spirit that would be preached by any other man, or the apostles themselves, or even an angel from

heaven, was to be rejected as a substitute for the gospel. This is the sin of changing the unchangeable.

Rejecting the words of Christ is equal to rejecting him (John 12:48). Since he said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35), any effort to change, modify, delete, add to, or substitute for his revealed word is sin.

The gospel of Christ is complete to make one perfect unto every good work (2 Tim. 3:16,17; 2 Peter 1:3; Rom. 1:16, etc.). Some of the "enlightened intellectuals" and progressive "spiritually mature" sages who claim to be "heirs of the Restoration" are among the most grievous sinners in changing the unchangeable gospel of Christ.

Men also sin against the unchangeable word of God by preaching and practicing that which is not authorized in the word of God. They act without divine authority and are workers of iniquity. Jesus said that those who work iniquity will be cast away from the Lord at the judgment (Matt. 7:23). The word also says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 10,11). The word of God and all that it authorizes is as unchangeable as the Father, the Son, and the Holy Spirit and men who try to tamper with the word of God either to add to it, take from it, or simply disregard it, have an awful day of accounting before Christ for trying to change the unchangeable.

#### THE UNCHANGEABLE KINGDOM

The kingdom spoken of by the prophets, described by the Lord as "at hand," and declared to be fulfilled by the inspired apostles, with its promise of an incorruptible inheritance that fadeth not away, reserved in heaven, which is eternal life through Jesus Christ our Lord, is unchangeable. The materialists who would change this glorious kingdom into an earthly existence are sinning by trying to change the unchangeable. The modernists who deny a life after death by the gospel of Christ, and the premillennialists who have given a carnal concept to the kingdom of Christ are but a few examples of the sin of changing the unchangeable, kingdom.

The KINGDOM and the CHURCH of the Lord are two different terms referring to the same people, the same law, the same head, with the same destiny from two points of view. In Matthew 16:18 Jesus said he would build his church upon the rock that Peter had just confessed, i.e., that Christ was the Son of God, and then said, "I will give unto thee the keys of the kingdom of heaven." Isaiah 2:2, Daniel 2:44, Joel 2:28, Acts 2 all point out the features of the kingdom that the prophets said would never end and the reign of Christ that would continue until the kingdom was delivered back to the Father (1 Cor. 15:24). The kingdom or church will never be destroyed (Heb. 12:22-23). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:28-29).

The sin of changing the unchangeable in regard to the church is that perversion of the organization and function of the local congregation of God's people. Moses was admonished to make all things according to the pattern delivered thee in the mount (Heb. 8:5). When men try to change the worship, the conditions of entrance into the kingdom, the organization of the church or its function and mission, they are committing the sin of changing the unchangeable.

#### "IN THE NAME OF..."

Ronny Milliner

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"What does 'in the name of' mean?" "By the authority of comes the quick reply. However, this brief answer hides a deeper meaning of this phrase as it is used in different passages.

In Matthew 28:19 the phrase is used with the Greek word EIS being translated "in." In Acts 2:38 it is used again, but with EPI being translated "in." Another usage is found in Acts 10:48 with even still another Greek word, EN, being translated "in." Three different words; three different shades of thought.

In Matthew 28:19 Jesus says we are to baptize "in (EIS) the name of the Father, and of the Son, and of the Holy Ghost." One of the basic meanings of the word EIS is "into" (Arndt & Gingrich, p. 227). James D. Bales in The Case of Cornelius comments on this verse by saying, "To be baptized into the name of the Father, and of the Son, and of the Holy Spirit indicated that one was baptized into their possession. Thus the one who is baptized belongs to them." We then are to be baptized into the ownership of the Father, Son and Spirit.

This teaching is nothing new, for it is taught in the Scriptures. Peter tells us we are a purchased ("peculiar" — KJV) people (1 Pet. 2:9). We are baptized into Christ (Gal. 3:27). We are said to be sealed or stamped (the seal being a sign of ownership) "with the Holy Spirit of promise" (Eph. 1:13). Those who have been baptized no longer belong to self, but to God, Christ, and the Spirit. "... I live; yet not I, but Christ liveth in me." (Gal. 2:20).

The next passage noted is Acts 2:38. Here Peter tells us to repent and be baptized "in (EPI) the name of Jesus Christ." (Thayer (p. 232) defines this word, "Of that upon which any action, effect, condition, rests as a basis or support; prop, upon the ground of; relying upon the name." Correlating with this thought is the statement made in the Expositor's Greek Testament (Vol. II, p. 91), which reads, "St Peter's address had been directed to the proof that Jesus was the Christ, and it was only natural that the acknowledgment of the cogency of that proof should form the ground of the admission to baptism was the recognition of Jesus as the Christ."

Believers are to be baptized (Mk. 16:16). In order to know one's belief, a statement of belief, or confession, is essential (Rom. 10:9, 10). When asked what was hindering him from being baptized, the Ethiopian eunuch was asked if he believed with all of his heart. To this question the eunuch replied, "I believe that Jesus Christ is the Son of God" (Acts 8:37). **Then** Philip baptized him. We are to be baptized **upon the ground** that Jesus is the Anointed One of God.

Finally, in Acts 10:48 Peter commanded Cornelius and his household "to be baptized in (EN) the name of the Lord." It is here, according to Thayer (p. 447), that one is "to do a thing . . . by one's command and authority, acting on his behalf, promoting his cause." EN means "in," and Vincent (p. 84) states, "In the name has reference to the sphere **within which alone** (emphasis mine — RM) true baptism is accomplished." It is this same phrase found in Colossians 3:17, where we are told to speak and do all "in the name of the Lord Jesus."

It is hoped that these brief comments have shed a little more light on this phrase to the readers. Now, let us go, teach, and baptize **into the possession** of the Father, Son, and Spirit, **upon the ground** that Jesus is the Christ, the Son of God, and **by the authority** of our Lord.

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## LEARNING from the PARABLES

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### THE UNJUST STEWARD

The parable of the unjust steward (Luke 16:1-8) has been traditionally looked upon as the most difficult of the parables of Jesus. Despite this, once a couple of problems are resolved, the parable is really not too hard to understand and the principles therein are such that every Christian needs to understand them.

The characters of this drama are: 1) **THE STEWARD.** He's the main figure, the star of the story. A steward could be either a trusted slave or a hired servant chosen to oversee the finances of the master. Joseph occupied such a position (Gen. 39:1-6).

2) **THE DEBTORS.** These were persons who had either borrowed or purchased on time from the master.

3) **THE LORD.** The master of this parable is called "the lord" (v.4,5,11). Though this term is used now almost exclusively of Jesus, He being Lord of lords, it is purely a secular term in the Bible. When Sarah called Abraham "lord" (I Peter 3:9) she didn't attribute deity to him but simply acknowledged him as her master in the relationship they sustained.

It was the lord of the parable who commended the unjust steward (v.8). But Jesus was commending him too. This is the whole point of the parable and the most perplexing problem that expositors have had to deal with.

After all that is said concerning those who are worldly being fools (Psalm 14:1; Matt. 7:26; Matt. 25:2) Jesus said, "Now here was a man of the world who was a shrewd fellow and you ought to try to be like him."!

Why was this unjust steward set forth as an example? In what particulars should we follow him?

**I. HE FACED THE FACTS:** "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship..."

Here was a man who was able to look at the situation objectively and say, "I've been living high on the hog, but now the jig's up and I've got to do something and do it quick!"

Christians must follow this example if we please God. We must face the evidence of Christ's Deity and Lordship. We must face the fact of death and judgment to come.

**II. HE MADE A DECISION:** "I am resolved what to do..."

This man realized that indecision would never get the job done. He decided upon a course of action. While the authority was yet in his hands, he deducted a portion of the debts of certain ones, thus putting them under obligation to him. Then later, he need not hesitate to look to them when he lost his job.

I once heard James P. Miller suggest that the reason he subtracted 50 % of the debt of one and only 20 % of the other's debt was because the first one had an extra bedroom and a wife who was a good cook! That may well have been the case.

Christians have already made the big decision. That's to follow Jesus. Other decisions should be made in view of the big one. Other decisions should be programmed to a great extent. Just as we don't decide whether we're going to brush our teeth or shave each morning, so we should not have to decide whether to attend the services on Wednesday night or whether to read the Bible.

Such decisions should have been made in principle when we were baptized into Christ and arose to walk in newness of life.

**III. HE ACTED UPON HIS DECISION:** "So he called every one of his lord's debtors unto him..."

History is replete with catastrophes that occurred because men did not make decisions and put their plans to work. The Captain of the great Titanic was warned by radio of icebergs in his course but he procrastinated and 1,517 people, including himself, lost their lives in the greatest maritime disaster of all time.

On December 7, 1941, at Pearl Harbor, unidentified aircraft were observed on radar and the information was passed on to commanding officers. But no immediate plan of action was initiated and almost 3,000 of America's sons were slaughtered like sheep on that fateful day.

When we look about us and see a world lost in sin and hell-bound we should realize that this is no time to linger in inactivity or to shuffle our feet in indecision, "...let us not be weary in well doing: for in due season (Kairo) we shall reap, if we faint not. As we have therefore opportunity (KAIRON-season), let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9,10). This is the sowing season. Let us be busy.

**IV. HE USED HIS TALENTS:** "What shall I do?...I cannot dig; to beg I am ashamed."

The steward recognized there were some talents he didn't have but he didn't let that stop him. He had a good head on his shoulders and he used that to achieve his purpose.

The church would be in better condition if Christians would concentrate as deeply upon what they can do as upon what they cannot do.

There are many who have talents for speaking, meeting people, organizing, etc. who could be using these talents for the glory of God but are not. **CONCLUSION:** The unjust steward was commended because his actions were more consistent with his aims than ours often are. He strived for an earthly reward and he put himself wholeheartedly into the venture. We strive for a heavenly reward. Is our effort as great as his?

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# Searching The Scriptures

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# Editorial

Connie W. Adams  
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## THE GOLDEN RULE

One area where the Golden Rule needs to be applied, and sometimes is not, is in the relationship between preachers and congregations. Preachers ought to be fair, honest and industrious. They are charged to "preach the word" (2 Tim. 4:2), "give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13) and to be an "example of the believer" (1 Tim. 4:12). They ought to teach "publicly and from house to house" (Acts 20:20). There is no excuse for a preacher not having plenty to do.

But there is another side to the story. With the serious shortage of preachers we have, it is saddening to learn of congregations that are demoralizing some of the young men who have started out to give their lives to preaching the gospel. They expect a man in his early twenties to have the wisdom of Solomon and the knowledge of Paul. They get him caught in the crossfire of disputes which he did not create and make life miserable for him when he does not please all concerned. Some are ready to string him up when he does his duty to "reprove, rebuke and exhort" rather than holding up his hands. Some think they own the preacher, lock, stock and barrel and are fretful if he does any of his teaching anywhere else. He is their preacher. Yet when they are through with him and want him gone fast, they can't understand why he can't instantly find a place to go, when they locked him up so he could never preach anywhere else. One place even forbade their preacher to cross a state line to attend gospel meetings in an area only a few miles away. The Bible already sets forth the work of preachers, and faithful men, whether young or old, are not going to let ignorant brethren create the doctrine they are to preach. Unless brethren stop such childish antics, the shortage of preachers will get worse and worse.

The Golden Rule also needs to be applied in the matter of support. Everyone who is trying to pay his debts and keep his family fed and housed is painfully aware of the rise in the cost of living over the past year. The business and industrial world have long taken this into account and provide periodic "cost-of-living" raises. If your preacher has not received such a raise within the last year, then this actually amounts to a cut in pay for what he was making a year ago certainly buys much less at the grocery store and service station than it did then. It is humiliating to most preachers to ask the brethren for a raise. Some would rather move than do this. Yet the cost to all concerned is much

greater if he does. Think about it brethren, are you practicing the Golden Rule?

## PREACHING TO BE UNDERSTOOD

There is a place for scholarship and for preaching that probes far beneath the surface to bring out the meat of the word. But some of what passes for that leaves this editor cold. When a man goes out of his way to insinuate that the "run of the mill" preachers are mental sluggards who do nothing but "parrot" what they have heard somebody else say without using their God-given brains, then I wish to take exception on behalf of the "run of the mill" preachers.

Preachers who raise more questions than they settle, who go to great lengths to meander to the same conclusion on doctrinal points which faithful men all reach, but who in the process treat us to the idea that it is a good thing they came along so all the careless thinkers can be put in their place, have an ego problem. And if they are not coming out at the same place on basic doctrinal matters, then somebody needs to sign some debate propositions and find out who is teaching the truth and who is not. When members sit through a meeting and then comment that they did not know what the preacher was talking about half the time, then not much good has been done, at least for those people. Certainly preachers are different and each one approaches his task his own way. This is refreshing and benefits us all. But unless people understand the preaching and can make practical use of it, then we have wasted our time and theirs. It has always been interesting to me that some who wish to be known for their scholarship and regard themselves mentally as a notch or two above the rest, are always being misunderstood. God expects us all to understand his will (Eph. 5:17). Paul said "we use great plainness of speech" (2 Cor. 3:12). All of us would do well to remember that.

## OFFICE NOTES

**NEWS ITEMS** should be sent five or six weeks in advance. We are on a one-month-in-advance basis with the printer. Several debate announcements have reached us too late to appear until after the debate was over. Again, we must plead with those who send news reports to be brief. We are receiving an increasing number of news items and want to carry every one. State the facts in the fewest words possible. **ADS FOR PREACHERS** are carried as news items. We do not make a charge for this service, for we regard it as news. But we do not carry a news item but once. We receive many such notices requesting that we carry the information several times. If this were done on a paid-ad basis, then we would do that. But just once around as a news item.

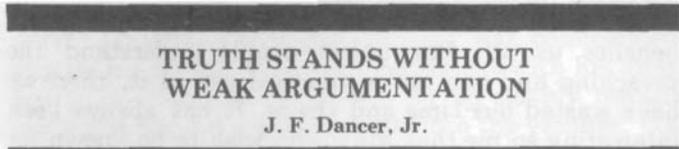
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to Religious Supply Center and sometimes even to one of the writers, but that only slows things down.

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We have over 7,000 on the mailing list. With the exception of a few bundles and some lists which are paid by friends who want to help teach others, we have to send bills each year to subscribers in the month when their subscription falls due. This is the only businesslike way we know to handle this. Each bill mailed out costs 10c in postage, not counting the cost of stationary and labor. We are finding that many do not pay their bill until they receive a final notice, mailed usually two or three months after the first one. Each of these costs 10c more to mail. When you multiply 10c by several hundred a month, then you get some idea as to the expense involved. We believe \$5.00 a year is a reasonable price for this paper and urge all subscribers to help us stay in business by paying promptly after receiving the first notice.

Also, we could use the help of friends sympathetic with what we are trying to do who are willing to pay for a list of subscriptions. For \$60 a year you can send it to 20 people. We need to replace some who paid for a list and then dropped out. Could you help with this? When you renew, why not subscribe for a friend or relative?



In the March issue of SEARCHING THE SCRIPTURES brother Larry R. DeVore had an article entitled, "The 'Bus Ministry' Craze". I suggest you read it again. It is an excellent article in some ways but argumentation in two paragraphs is invalid. I am opposed to the unscriptural use of church funds in the purchasing of buses to be used for trips to amusement parks, roller rinks, etc. I also agree with brother DeVore that "the 'Bus Ministry' appears to be sweeping the brotherhood like an outbreak of chicken pox." But in our condemnation of a practice let us be specific in our opposition and be sure we oppose something on scriptural grounds.

In paragraph two under the caption of "WHAT IS A BUS MINISTRY?" the statement is made "The use of the word 'ministry' in connection with bus routes seems to be used in a denominational sense." Bro. DeVore then implies that the Bible use of the word "ministry" is limited to the preaching of the word. This is not stated, but is implied in his use of Paul's exhortation to Timothy (2 Tim. 4:5b). He concludes, "It would be far better to go back to calling 'Bible things by Bible names'." Now, in the New Testament we have the word "ministry" (Greek word "diakonia") used with reference to Martha serving (Lk. 10:40), the feeding of widows (Acts 6:1), preaching of the Word (Acts 6:4), the taking of relief to needy saints (Acts 11:29; 12:25), the work of service in God's kingdom (Eph. 4:12), and many other instances. In 1 Cor. 12:5 Paul says that

there "are varieties of ministries" (New American Standard Version). His point is that there are different "services" that brethren perform in exercise of their abilities before God. "Ministry" in the Bible means more than preaching.

Granted, that brethren borrowed the term "Bus Ministry" from the denominational world. However, in paragraph four brother DeVore admits the scripturalness of buying a bus to use in transporting people to hear a preacher — here we have a "bus service" or, if one prefers, a "bus ministry." Calling "Bible things by Bible names" is fine but the Bible does not identify by name most expedencies in obeying the Lord.

Also in paragraph four, under the caption, "ARE BUSES SCRIPTURAL?" bro. DeVore rightly shows that it might be expedient for a church to use its funds to purchase a bus to bring people to hear a preacher. I agree that the circumstances that would make this expedient "would indeed be rare." Well and good! But then note his reasoning that follows in the end of the paragraph:

"a bus is purchased because of a scriptural necessity, then the bus is also (emphasis mine, JFD) used for other purposes thereby destroying its scripturally." (right to purchase bus)

This reasoning does not follow! If the bus is purchased because of a scriptural necessity, the purchase of the bus is scriptural. If the bus is then also used for other (unauthorized) purposes, the unauthorized use is unscriptural, not the purchase of the bus! Following bro. DeVore's reasoning we have this parallel: A meeting house is purchased because of scriptural necessity, then the building is also used for other (unauthorized) purposes, thereby destroying the right to purchase a building! I can't buy that! Let us all take a firm stand against the practice of offering (and giving) gifts to entice people to come to Bible study and/or worship. But in so doing let us not become so determined to "stand up straight that we fall over backwards!" Let's show it is sinful to give gifts to entice people to come to services. Let's show the dangers involved in having "children's worship services." Let's show that if a church owns a bus this does not give it the right to use it to take trips to amusement parks, roller rinks, etc. But let us be specific in our charges and not just avow that the "Bus Ministry" is wrong! What is called a "bus ministry" in some places may be the expedient purchase and use of a bus to bring people to services because of a scriptural necessity, and that alone. Think about it, brethren.

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## SOCIAL DRINKING: FOLLOW-UP STUDY OF PASSAGES

Ron Halbrook

### Luke 21:34

Notice the New American Standard, "Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap." For "weighted down," the King James says "OVER-charged," which may leave the impression that a little dissipation, drunkenness, and over-anxiety is allowable. The actual thought is that we should not carry about such burdens at all. The word translated "over-charged" is a word meaning burdened or carrying a weight.

The word translated "surfeiting" or "dissipation" seems to mean gluttony, continued carousing, and excesses of any kind. W. E. Vine's **Dictionary of New Testament Words** says, "the giddiness and headache resulting from excess . . ." Thus, he thinks the word emphasizes the sluggishness, discomfort, and distraction resulting from excesses. Another scholar, Robinson, thinks the word is closely related to drunkenness: "properly, **seizure of the head**: hence intoxication."

At any rate, this passage is like many others in the New Testament which impress the need of guarding against gluttony, intoxication, passions, over-anxiety, or anything else that tends to becloud the senses. There is no hint of allowing just a little intoxication in such passages, any more than a little gluttony. All such weights with a keen sense of watchfulness. "Watch ye therefore, and pray always . . ." (vs. 36). "Be on guard."

### Rom. 14:17-21

In this chapter, Paul discusses principles of liberty and expediency. Some are willing to eat all things, including meats. Others eat herbs only, being vegetarians. Such private opinions and choices do not make one particle of difference; they are private and individual. Some esteem one day above another; others esteem every day alike. "Let every man be fully persuaded in his own mind." "The kingdom of God is not meat and drink." The authority of God has neither forbidden nor required — not by express statement, apostolic example, or necessary implication. Here is the realm of liberty and expediency. Whatever opinions men may privately hold in this realm are perfectly lawful in the sight of God.

But, Paul says these principles are not fully understood until another principle is understood. That is, God does not allow us to use our liberty to the hurt of another saint. Such use of liberty is an abuse. "Destroy not him with thy meat, for whom Christ died." If a brother is so deeply convinced that it would violate his conscience to eat meat, don't dangle temptation and confusion in his face by purposely eating meat in front of him. Do not despise the brother for his weakness; do not "put a stumbling block or an occasion to fall" in his way. "Follow after the things which make for peace, and things wherewith one may edify another." Teach him, but don't destroy him.

To what extent should we be willing to yield our liberty for the sake of saving a brother? Paul says he

Wine (grape juice) may refer to an intoxicating drink or a non-intoxicating one, just like our word "cider." To know the nature of the wine in any passage, we must be guided by the context of the passage and the context of what other passages teach on the subject. The overall context must include passages like **Prov. 20:1**, which identifies wine as a "mocker" and the drink of fools, and **I Pet. 4:3**, which forbids (1) extreme indulgence and debauchery with intoxicants, (2) the intoxication of revelings, and (3) sipping the intoxicant or social drinking. Let's consider some passages which have troubled some brethren.

### Luke 7:33-34

Jesus condemned the Pharisees because they were like children — "nothing pleased them" (**Barnes'** commentary). On the one hand, John came "neither eating nor drinking," "abstaining as a Nazarite," and they rejected him (**Ibid.**). The expression "neither eating nor drinking," referred to "his austere life spent in the desert, apart from the ordinary joys and pleasures of men, not even sharing in what are usually termed the necessities of life" (**Pulpit Commentary**). On the other hand, Christ came "eating and drinking," "not practising any austerity, but living like other men" — and they rejected him, too! (**Barnes**) Christ joined in such affairs as the marriage feast of Cana, ate and conversed among the common people, and participated in feasts to which he was invited.

Luke 1:15 shows John was a Nazarite. He took no "wine" — which is representative of all products of the grape vine. All the fruit of the vine, in whatever form, was forbidden **as part of the special Nazarite vow** (Num. 6). No such general prohibition was given to all the people. It was peculiar to this special vow of service to, and sacrifice for, God. Isa. 5:11 shows that the use of intoxicants brought a pronouncement of woe upon God's people in general; thus, it was certainly out of place for one devoting himself in a vow of dedicated service to God! This is part of the vow, but not **peculiar** to the vow. General warning, prohibitions, and woes are announced elsewhere (as **Prov. 20:1; 23:29-35**).

Luke doesn't compare John and Jesus as to their supposedly different attitudes toward intoxicants. He compares them as to their different patterns in regard to austerity and social intercourse, and shows that the Pharisees put the worst possible construction on both men. The Pharisees obviously were not the children of wisdom and truth, but of lies, prejudice, and Satan. Though this passage does not explicitly state whether the juice Christ drank was intoxicating or not, we should not have any trouble determining the matter in the light of the nature of the life he lived, the example he set, and the teaching he delivered in **I Pet. 4:3**.

will not eat meat (a common food of the time), nor drink wine or grape juice (a common drink of the time), nor do **anything else** that will cause one to stumble. This is stated in verse 21, which is sometimes used to justify drinking.

We've looked at the text in context. Now, if we will not read into the text the restricted meaning of the English word "wine" we should have no trouble understanding Paul's statement. Remember, Paul is discussing things indifferent in themselves, things concerning which God has not legislated. Some try to bring instrumental music in as our liberty so long as we don't make someone stumble; but, God has legislated in the matter of worship and forbidden addition to it. Paul obviously isn't contradicting other clear passages by allowing freedom to use instruments in worship. Likewise, God has legislated on the matter of intoxicants (as in I Pet. 4:3). Paul doesn't contradict other clear passages by allowing freedom to use intoxicants.

When the context of Romans 14 and the context of what other passages teach are considered, we have no trouble realizing what kind of grape juice is referred to in Romans 14. Even so, we have no trouble determining what kind is referred to in Gen. 9:21; according to the context, that grape juice was an intoxicant. It is surely not this mocker, this drink of fools, that Paul places under liberty and expediency! (Prov. 20:1)

### Eph. 5:18

Drunkenness was and is a very common sin. The Lord forbids it in this passage. That is all! He does not mention the first or early drinking of intoxicants in this verse. "Social drinking" isn't mentioned — nor stealing, adultery, murder, etc. Other verses do mention those things and forbid them.

Some confuse themselves by reasoning, "Now, the Lord could forbid the drunkenness by forbidding the drinking in the first place; since he doesn't do it that way, he must mean to allow drinking, but not drunkenness." Let's try it on some other passages. "Eph. 4:28 forbids stealing. Now the Lord could forbid the stealing by forbidding the covetous attitude in the first place; since he doesn't do it that way, he must mean to allow covetousness, but not stealing." "In verses forbidding murder as a vent of hatred, the Lord doesn't forbid using harmful force. So while I can't murder the man I hate, I can indulge in more moderate use of force — such as maiming him."

We must guard against (1) unwarranted inferences, (2) neglect of immediate context, and (3) neglect of other passages.

### I Tim. 3:3,8 (Tit. 1:7; 2:3)

I Tim. 3:3 says, "Not given to wine." In keeping with this translation, some scholars think the expression emphasizes the drinking. J. W. McGarvey thinks the "use of wine," in whatever amount, is emphasized and forbidden (**The Eldership** p. 61). Barnes says this indicates the practice of joining with those who sit around the cup of intoxication; drinking or being seen

in company with those who are drinking are involved. Similarly, James Bales summarizes from his survey of scholars: "not beside wine" or not "sitting at wine" (**The Deacon and His Work**, p. 25). Others see an emphasis in keeping with the marginal translation, which says, "Not ready to quarrel, and offer wrong, as one in wine." "Not a brawler" or "one in his cups," says Alford (**Greek Testament**). "A man rendered petulant" by intoxication, he adds. Vincent says, "to treat with drunken violence" (**Word Studies**). We see, then, a man qualified for elder is not a user of intoxicating wine, and thus not evidencing the moods, dispositions, and actions characteristic of intoxication.

"Not given to much wine," says verse 8. W. E. Vine points out on Tit. 1:12 that the Cretans were notorious for their sinful ways: liars, evil beasts, idle gluttons. "The phrase 'idle gluttons' stands for the grossest self-indulgence" (**The Epistles to Tim. and Tit.**, p. 157). In Tit. 2:3, Vine explains on "nor enslaved to much wine" that Paul is referring to "the general conditions of the Cretians" and telling Christians not to be like them (**Ibid.**, p. 162). Thus, Paul is saying, "Don't be drunkards like they are!" Neither Christian women nor deacons should be such (I Tim. 3:8). As suggested on Eph. 5, Paul can focus his attention on one sinful practice, without implying that another one is allowed.

Notice, too, "vigilant" (temperate, sober) in I Tim. 3:2. It indicates clear head and self-control, so as to be very watchful on a constant basis. Barnes says, "It means, properly, **sober, temperate, abstinent**, especially in respect to wine; then **sober-minded, watchful, circumspect** (Robinson)." W. E. Vine says, "the word **nephalios** primarily has to do with abstinence from strong drink; it acquired, however, the more general sense of soberness in disposition" (**The Epistles to Tim. and Tit.**, p. 51). The Christian must be utterly watchful — on the guard against every device of Satan, every wayward thought, and every subtle temptation. Even non-Christians, dealing with the need of vigilance in non-spiritual matters, have learned the propriety of avoiding all use of intoxicants. "The higher faculties of the brain are impaired by alcohol, as Dr. Ivy pointed out, 'before a person feels the effects and occurs after the consumption of 1 or 2 beers or 1 or 2 cocktails.'" (James Bales, **The Deacon and His Work**, p. 33). That is why driver education authorities warn,

"One drink may impair judgment, create a false sense of well being, and a constant tendency to produce over-confidence. All this without being apparent to anyone including the drinker himself. The drinker quickly comes 'under the influence' of alcohol whether it is beer, or wine, or whiskey, or vodka, or any other beverage he may drink which contains alcohol." Truly, the children of this world can seem wiser than the children of God at times.

There is not one particle of help to the social drink position in Paul's letters to Timothy and Titus. There is plenty to warn us all of the sin of intoxication. [*Look for an exchange next month between O. E. Watts and Ron Halbrook on this issue — Editor*]

# Using the SWORD OF THE SPIRIT

Eugene Britnell  
8909 Mayflower Road  
Little Rock, Ark. 72205



### FAN MAIL

The editor and all who work and write for this paper enjoy and appreciate the correspondence which we receive. This is true whether it be commendable, or in the form of constructive criticism. We try to profit by all that we read.

Although very little criticism has come to my attention, I fear that my work may be misunderstood by some who may not understand the general nature and purpose of my column. You see, to use the "sword of the Spirit" is to engage in negative and destructive work. What is a sword for? When I expose or condemn some unscriptural doctrine or practice, I always try to show what is right and what the Spirit has revealed.

Anyway, I appreciate the following letter from a reader in Maryland:

"I have followed your writing in the SOWER and SEARCHING THE SCRIPTURES for some time. I wanted to drop you a letter and tell you how favorably impressed I have been lately with the content, spirit, and style that has lately characterized your efforts. I know that there must have been a conscious effort put forth on your part to be more effective in your writing, because the result is so strikingly evident.

"As a preacher I have gotten volumes of criticism for my efforts to teach truth, as I am sure you have. Some of it was justified and some of it was not. Because I have seen how brethren can reject the truth under the guise of being offended 'with the way you do it,' I have hesitated ever disagreeing with a brother if the disagreement was merely in 'the way you do it.' There have been times when I have sat down to write you, and have taken the paper out of my typewriter, and prayed instead that you might be always strong in proclaiming the truth. I feel like God has answered those prayers.

"A man may be criticized for teaching truth, but a loving man is known even by those he slices with the sword of the Spirit. Keep on the path reflected in your words: 'Teaching the truth in love'."

I print this letter, not because of the personal praise, but because it contains a lesson for us all — especially all who teach and defend the truth. Thanks, brother, I needed that!

----- o -----  
**FAITH vs. INTELLECTUALISM**

The battle between intellectualism and the faith that comes by hearing God is an old one. The apostle Paul

engaged in such conflict in Athens. Tertullian of the third century asked, "What has Athens to do with Jerusalem?" Do you understand his point?

May I pass along an interesting and truthful observation from Reuel Lemmons in a recent issue of the FIRM FOUNDATION:

"Man is a creature of two worlds: the world of the flesh and the world of the Spirit. He should not grow up ignorant in either. Much of the education in the secular world is subjective; it grows out of our experiences. It is subject to our mistakes and miscalculations. It can be, and always is, imperfect and inferior. Faith is objective. It comes from Revelation. It is imperfect to the extent that the knowledge of God's will is imperfect, but it has every advantage over secular knowledge. When a choice is forced between faith and intellectualism we must always be ready to choose faith. What we can believe is always far better than what we can know. We must live by faith."

Those who smite their breast for their authority would do well to remember these important principles.

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**HONEST BEER?**

I heard a man advertising a certain brand of beer on radio the other day, and among other things he described it as being "an honest beer." I have no idea what honest beer is, but if there is such a thing that is more than can be said for the man who advertises it and the manufacturer who paid him to say what he did. They present only one side of the picture — the selfish and deceptive side. They never mention the ten million confirmed alcoholics, the millions of problem drinkers, the crime, death, misery, broken homes and lost souls as the "finished product of the brewer's art."

Let the wise man tell it like it is: "At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:32.)

----- o -----  
**PRAYING TO MARY**

The Italians voted recently on whether to keep their controversial divorce law. It seems that the Pope didn't want to get too deeply involved, but he did make a statement which seemed to indicate his position. If he is infallible and Catholics believe it, we wonder why he didn't just lay down the law and avoid the nation-wide vote on the issue.

The newspaper report said:

"Pope Paul VI, who had voiced 'deep grief when a divorce statute was introduced in Italy in November 1970, Sunday said he wouldn't break his silence on the issue.

"However, the pope exhorted a crowd gathered in St. Peter's Square at noon to pray to the Virgin Mary 'for the well-being of the family.' This was understood as a veiled plea, especially to women who have traditionally been devotees of the Madonna, to vote against divorce."

We agree with the pope's position on divorce (not because he said so, but because of what the Bible teaches) and we state our position plainly, not in a

"veiled plea." But we disagree with his remedy. Why pray to the Virgin Mary? Did the Lord, the apostles, or anyone else mentioned in the New Testament ever ask anyone to pray to Mary? NO! I agree with the soldier who had been critically wounded in battle, who, when advised by a buddy to pray to Mary replied, "A sick man needs the doctor, not the doctor's mother."

-----o-----  
**GRAHAM ON SILENCE**

An elderly couple wrote to Billy Graham concerning the possibility of meeting their pet dog again in heaven. He questioned the possibility. Another person wrote and asked, "Now while the Bible says nothing about dogs in heaven, where does it say there are not?"

Billy replied: "When you reason from the Bible's silence, as it is called, you can get into some theological trouble. The safe position is to hold only to what is expressly stated in Scripture."

Amen! That means that Billy and others cannot play a mechanical instrument in worship, sprinkle for baptism, etc., because the Bible doesn't say not to. If they follow the "safe position" of appealing to that which is "expressly stated," they will sing, immerse, and otherwise follow that which is authorized in the Bible.

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**GRACE AND THE GOSPEL**

The "New Unity Faction" promoted by W. Carl Ketcherside and others seek to make some kind of an effort in teaching that the grace of God will overlook doctrinal differences and as long as one has been immersed upon faith in Christ, in some way God's grace will work out differences of doctrine. Therefore, there is little need to be very much concerned with worshipping with those that use instrumental music and teach other false doctrines. What saith the Scriptures?

**Grace Saves**

Paul says the grace that saves has appeared unto all men (Titus 2:11-12); but this grace teaches. In the gospel men are taught how to be saved from sin, for the gospel is God's power unto salvation (Rom. 1:16-17).  
 Law and Grace

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This passage does not teach that men are under grace and under no law. Grace and truth are used in this verse in contrast with the law of Moses. There were both grace and truth under the law of Moses. It was by God's grace that Israel marched into the promised land. What God told Moses to tell Israel was the truth, not a lie. But Christ was the *fullness* of grace and truth (John 1:14). Jesus Christ was given to die because of God's grace (Heb. 2:9). Jesus was the fullness of truth (John 14:6). Paul showed that men were no longer "under the law, but under grace" (Rom. 6:14). Under grace they had obeyed from the heart the form of doctrine that was delivered unto them (Rom. 6:14-17). Grace does not mean men do not need to obey, and obedience does not nullify grace.

**Acts 14**

Paul spake boldly the "word of his grace" (Acts 14:3). He "preached the gospel" (Acts 14:7, 21). He called upon the saints to "continue in the faith" (Acts 14:22). Paul preached the gospel, the faith, which was the word of grace.

**Acts 20**

When Paul spoke to the Ephesian elders he said he had preached "the gospel of the grace of God" (v. 24). He said this was "preaching the kingdom of God" (v. 25). This was at the same time he declared "unto you all the counsel of God" (v. 27). At this time he commended them not only to God, but also to "the word of his

grace" (v. 32). He urged them "to remember the words of the Lord Jesus." The gospel of grace, the kingdom of God, the counsel of God, the word of his grace and the words of Jesus were all preached by Paul at Ephesus showing that they are all the same.

**Gospel Connected to Grace**

Paul said in Rom. 5:2 "we have access by faith into this grace" but faith comes from hearing the word of God (Rom. 10:17). We can only know what the grace of God provides as we hear from the word of his grace. If the revelation of the gospel which comes by the grace of God does not provide us with knowledge that a thing is true, then we can not know it is a part of God's grace.

God's grace is revealed through the gospel of his grace.

Word	Action	Grace
2 Th. 2:14	Called	Gal. 1:15; 2 Tim. 1:9
I Cor. 15:1; I Th. 2:14	Receive	2 Cor. 6:1
James 1:21	Saved	Eph. 2:8
I Cor. 15:1	Stand	Rom. 5:2
I Thess. 2:13	Believe	Acts 18:27
Col. 1:23	Continue	Acts 13:43

Observe that Paul says man is called by grace (Gal. 1:15; 2 Tim. 1:9) but it is by the gospel that man is called (2 Th. 2:14). The call of God's grace is through the gospel. We are informed that the grace of God can be received (2 Cor. 6:1) but the gospel is received (I Cor. 15:1) and the word of God is received (I Th. 2:13). Men receive God's grace when they receive the revelation of his grace. Paul affirms men are saved by grace (Eph. 2:8); the word of God is able to save our souls (Jas. 1:21). Our souls are saved by grace when we are saved by the word of God. Men could stand in the grace of God, (Rom. 5:2); yet Paul said we stood in the gospel (I Cor. 15:1). Men believe through grace (Acts 18:27); yet the word of God worked in those that believe (I Th. 2:13). Paul persuaded men to "continue in the grace of God" (Acts 13:43) and to "continue in the faith" and not to be "moved away from the hope of the gospel" (Col. 1:23). In these passages the action men take toward the grace of God is seen in the action taken toward the word of God, which is the word of his grace. God has always made known his grace to mankind through his word. Unless God reveals his grace through his word, man does not know what the grace of God provides.

**ETYMOLOGY AND COGNATES**

"Salvation" Words: "Reconcile"

The root of the various "reconcile" words is allasso. This term basically meant "to make otherwise." Its kinship to allos, "other," may be readily seen. Outside the New Testament one can find allasso in the sense of "to alter," "to give in exchange," or "to take in exchange." (See Theological Dictionary of the New Testament, vol. 1, pp. 251ff.)

The root allasso is prefixed with several different prepositions, making cognates that vary slightly in meaning, such as "to alter by removal," "to alter or exchange," "to distinguish oneself," "to surpass." One of the cognates, katallasso, is the common term for "reconcile."

**Katallasso in Greek Literature**

It seems that katallasso has no significant use in Greek pagan religion, inasmuch as the pagan religions do not stress a personal nearness between God and man as does Christianity.

The term in question is found commonly in Greek literature to denote the coming back together of a husband and wife who have been separated. It is interesting to note that the term denotes something that is done by, and not simply something that happens to, the husband and wife.

**Katallasso in the New Testament**

The root **allasso**, "change," may be seen in Acts 6:14, where it is charged by the Jews that Jesus would "change" the customs of Moses.

In Gal. 4:20 we find Paul saying, "I desire to be present with you now, and to change (allasso) my voice...:" Another occurrence of the term in the sense "change" may be seen in I Cor. 15:51, where Paul speaks of our "change" at the second coming of Christ.

The root **allasso** in the sense of "to exchange" may be seen in Rom. 1:23.

The term **katallasso** is used in the New Testament only in the epistles of Paul. It is to be noted especially that the passive sense of the term is used only of man; that is, it is man and not God who is reconciled (II Cor. 5:20; Eph. 2:16), etc. This use of the term clearly indicates that God and man do not stand on equal terms in the matter of reconciliation; that is to say, it is man and not God who went astray.

It should be noted again that reconciliation is something that involves the activity of man; it is not simply something that happens to man.

## ARROWS of TRUTH for denominational error

Ward Hogland

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Greenville, Texas 75402



### STRANGE DOCTRINES NO. 2

This is the second in a series of strange doctrines perpetrated upon the public. In this series I am discussing the strange doctrines of Mr. Jack Langford of Ft. Worth, Texas. These doctrines were taught in a discussion with brother Bob LaCoste earlier this year. As was stated in a preceding article, Mr. Langford was smooth in his delivery and crafty in his platform manner.

As in the case of most debates the discussion of Jno. 3 came in for its share of attention. For any who might not be familiar with the text it reads, "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again." It seemed that Mr. Langford had as much trouble with the new birth as Nicodemus. He kept getting back to a physical birth. The context shows the only reason Jesus ever mentioned a physical birth was because Nicodemus got "hung up" on it. Mr. Langford made the usual false charge on my colleague. He asserted that brother LaCoste taught that "born of water" was water baptism. I immediately called a point of order and insisted on a correction. I pointed out to Mr. Langford and the audience that my colleague taught that being born of "water and the spirit;" included water baptism but other factors were also involved! This correction has to be made with most sectarian preachers.

Mr. Langford then made the following argument on John three. He said that "Born of water" could not mean water baptism because the word "born" means a delivery or coming out of; whereas baptism means a going down into or being submerged. He then, as most false teachers, made a fatal mistake. He went to verse six and said that "Born of Spirit" meant Holy Ghost baptism. It was called to his attention that if "born of water" could not mean water baptism how could "born of Spirit" mean Holy Ghost Baptism? He immediately saw his dilemma and took back water. He tried to deny saying "bom of Spirit" meant baptized with the Holy

Ghost but the tapes showed otherwise. The next night he was trying to patch up his mess on John three and still refused to tell what "Born of the Spirit" meant in verse six. I had brother LaCoste to call a point of order and ask him what "Born of the spirit" meant if it didn't mean Holy Ghost baptism. He replied in anger, "You are disturbing me and are out of order, I will discuss that later." Well, as might be expected he found it convenient to forget this, until the debate was over. This shows how debaters can meet themselves coming back.

The next argument Mr. Langford made on John three was a typical sectarian argument. He said "Born of water" was a physical birth and that "Of the spirit" was spiritual birth. He went on to say that all doctors used the expression "water birth" referring to physical birth. After he made this assertion the debate sounded more like a medical convention in the field of obstetrics than a religious debate. Brother LaCoste immediately pointed out that doctors do use this expression at time because most laymen would not understand the medical terms. He pointed out that actually the so called water in the mother was not water but embryonic fluid. He also emphasized that embryonic fluid, sometime called water comes before the birth of the child. That actually the child is born "dry" after the fluid has passed. Well, there was a bit of humor connected with this and finally someone asked if there was a doctor in the house! It is sad that matters of this nature have to be discussed but when sectarian preachers keep insisting on a physical birth, there is no other alternative.

Brother LaCoste then pointed out that verse five does not mention two births but ONE birth and two factors. It was also observed that when the Lord said "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" simply means that one cannot see or observe the new birth! I shall continue with other arguments later.

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**MARVIN YOUNG,** P.O. Box 906, St. Cloud, FL 32769. I began work June 1 with the church in St. Cloud. The church is small but conditions for growth seem good. St. Cloud is in central Florida near Orlando and about 20 miles from Disney World. Worship with us when in this area and put us in contact with people you know living here.

**WILLIAM C. SEXTON,** 2219 S. Glenn, Wichita, Kansas 67213. In our first year's work with Southwest meeting at 1614 Calvert in Wichita, 12 were restored and identified. Attendance and contribution have risen. Cecil Willis, Derrell Shaw and Billy Moore have been with us this year in meetings. Robert Turner comes this fall. A new work began in Inman, Kansas, 60 miles northwest of Wichita on highway 61. Raleigh Cook, Maurice King and I did the preaching in a meeting there in May. These brethren are zealous and determined to hold forth the Lord's will in this central Kansas community. Dale Jones, Richard Holloway, David Lawrence and I shared the preaching in a meeting at Pleasant Valley in Wichita where David Lawrence works. If you are coming to Wichita, come and worship with us.

**TERRY D. JOHNSON,** 10813 T. Circle, Omaha, Nebraska 68137. The church now meeting in Parkview Heights Elementary School has been doing some door knocking in this area resulting in 4 classes started and one baptized. Personal evangelism works! We have a special class for new converts each Thursday morning with tests covering the previous session. Interest is good along with attendance. We hope to build a small building soon. One to adequately meet our present needs will cost about \$24,000. If any interested

individual would like to contribute to this end, you may contact us at the above address.

**A. C. GRIDER,** R.R. 1, Connersville, Indiana 47331. Our work at Connersville has started off well with three responses already. It looks like we will have a good and pleasant association with the people here. The small but nearly new building is located at 3327 Waterloo Road. We are averaging about 70 on Sunday with contribution a little less than \$300 per week. We do not have a radio program or bulletin yet but hope to have both later. In the meantime I want to write some for various papers and intend to prepare a manuscript for a book I want to write. We invite all our friends to visit us in Connersville. You will find a very friendly group of God's people here.

**KEITH D. MAJOR,** 1505-C Sealion Ct., Key West, Florida 33040. A group of military people has established a sound congregation known as Lower Keys Church of Christ and meeting in our home at the above address. We began with 7 adults and 3 children. Notify us of relatives or friends coming to the area. Call 294-9429 for information.

**JOE F. NELSON,** P.O. Box 744, Clarksville, Tennessee 37040. I concluded my work with the Expressway church just off 1-40 at highway 22 the last of June. They have a nice, comfortable building and are now completing a house for a preacher. A full time man is coming in July. This is a good place to stop and worship when traveling between Nashville and Memphis. I plan to preach by appointment until invited for full time work elsewhere. You may write the Expressway Church of Christ, Wildersville, Tenn. for reference on me.

**WILLIAM E. FAIN,** 11775 S.W. Fifth St., Beaverton, Oregon 97005. We note with much joy that Ben Shropshire is returning to the Northwest to establish a congregation in Pendleton, Oregon. We wish to give his proposed work our wholehearted endorsement. No man is better qualified for such a work, nor does anyone deserve more credit for the strength and soundness of the church in Oregon, than he. Nobody has worked harder nor made more sacrifices for the work. He is going to need outside support and may be contacted for the present at 2685 20th St., San Pablo, California 94806.

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# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## I MARVEL Galatians 1:6

James P. Miller

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Cocoa, Fla. 32922



### THOUGHTS ON FELLOWSHIP

Ever since the establishment of the church, there have been those who argue that everyone baptized for the remission of sins should be fellowshiped. They contend that the new birth makes all children of God, brothers, and as such, are worthy of our fellowship. Such teachers forget that children can be disinherited for going beyond God's will. The 23,000 in 1 Cor. 10 were the same Jews that are spoken of as disinherited children. See Num. 14:12. This error must have been the reason why we have the following admonition in 2 John 9-11:

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is a partaker of his evil deeds."

The weight of the matter rests with the expression, "the doctrine of Christ," which has to be limited to suit the convenience of the position to extend fellowship to all. Anything taught by Christ is his doctrine. The American Standard Version has it even plainer as "the teaching of Christ." Hence, if a man goes onward and abides not in the doctrine or teaching of Christ, he loses all claim to the favor of God. The expression, "hath not God" speaks of the seriousness of this sin. God withdraws all fellowship from such a one.

Christ stood in front of Pilate in John 18:36 and said,

"MY kingdom is not of this world." Now the problem for all is simply this: When the Lord plainly said that his kingdom was not earthly, was that a part of his doctrine or teaching? If it was, then I cannot fellowship premillennial brethren for they teach Christ's kingdom is of the world, whereas Christ plainly said it was not. I have no right to extend fellowship where God denies salvation.

We are told by Luke in Acts 2:42 that the early church "continued steadfastly in the apostles doctrine and fellowship, and in breaking bread, and in prayers." Are we to understand that there is a difference in the expression "apostles' doctrine" and the "doctrine of Christ?" By what rule of interpretation would there be a difference? The expressions are used in the same way and mean the same things. In Matt. 18:18 Jesus tells his disciples, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

It was upon this basis that the division over the use of mechanical music and the missionary society occurred many years ago. Brethren had "gone beyond the doctrine of Christ." Every verse in the New Testament said to sing. Nothing was authorized but the church to do the work of the church. In our time, we have experienced division over human institutions doing the work of the church supported out of the treasury of the church and over the pooling of vast amounts of power into the hands of one eldership: all missing from the "teaching of Christ."

#### The Plains of Ono

Now that the battle has been fought it would be sad indeed to lose it all by compromise. When Nehemiah went back to rebuild the walls of Jerusalem he was opposed in three ways:

1. Ridicule, Nehemiah 4:3,
2. Threat of force, Nehemiah 4:21,
3. Compromise, Nehemiah 6:2

There is no difference in the expression, "the doctrine of Christ," and "the apostles doctrine." If we fellowship those who are not willing to "abide in" but are determined to "transgress the doctrine," which causes them to lose God, I had better be careful lest I extend fellowship where God has denied salvation.

### GOSPEL ANCHOR REVIVED

In 1958 Gene Frost published briefly a quarterly called GOSPEL ANCHOR. It contained a wealth of excellent material and many brethren have not forgotten it. Now comes word that Brother Frost plans to publish the GOSPEL ANCHOR as a monthly. An excellent staff of writers has been chosen including Maurice Barnett, Jere Frost, David Harkrider, Jack Holt, Brent Lewis, Elmer Moore, Lloyd Nash and Morris Norman, besides the able material which we all know will flow from the pen of Gene Frost. These are all sound and capable men and we can expect good things of this paper. In a very attractive prospectus Brother Frost said:

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### TO THE PHILIPPINES AGAIN

Plans are being made now for the editor and Cecil Willis, editor of TRUTH MAGAZINE to spend the month of April, 1975 preaching in the Philippines. Brother Willis was there in 1970 and I was there in 1971. These trips and those by other brethren have been very fruitful. Many brethren have been urging both Brother Willis and myself to return and we have decided to go together. The main purpose of the trip will be to conduct study sessions with as many preachers and teachers as can come to the places we will be speaking in hopes that they will be better prepared for their task of evangelizing that nation. Some of our readers have had a part in supporting faithful men in that country and may have an interest in helping to make our trip possible. Travel expenses are much higher than they were the first time we went and we will need to raise an adequate amount. Should any readers have an interest in helping we would be glad to hear from you and will supply you with information as to what is needed. More will be said about the trip and the work in that fruitful country as the time draws nearer.

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# Editorial

Connie W. Adams

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## PERPENDICULAR PARALLELS

It is not uncommon in defending a practice to argue that said practice is equal to, or runs in the same direction as another practice which is accepted without question. In discussions of differences among brethren, it often has been said that some things are parallel to others. Any religious issue must be settled by divine authority expressed in scripture. It does no good to prove that plan "B" is parallel to plan "A" unless plan "A" is scriptural. Otherwise, though a parallel might be argued, both would be wrong for want of scriptural proof.

In the controversy over church support of colleges, those favoring it have said the practice is parallel to church support of benevolent institutions. Both operate under boards governed by state charters, and both perform a service which, in at least one area, overlaps a responsibility of the church. N. B. Hardeman pointed out these parallels. Batsell Barrett Baxter argued in his tract on "Current Issues" that the right of the church to support one such institution, was the right to support both, and that they "stand or fall together." I believe he was correct in this assessment. Our difference is that he believes they both stand and I am convinced they both fall, though they are parallel.

But some think they see parallels where none exist, hence the contradictory title of this article. A perpendicular parallel is as non-existent as a round square or a wet dry spell. Now, if you are still with me, here are some "for instances."

(1) The church and the individual. It is commonly held by some brethren that whatever the individual Christian is at liberty to do, the church as a body may also do. Now there is a perpendicular parallel if I ever saw one. Some have gone a step beyond and said that whatever the individual does, the church is doing. A little exercise in common sense should be sufficient to show that is not so. A Christian goes bird hunting. Did the church? A Christian in business sells ten gallons of gasoline. Did the church? A godly mother spansks her child. Did the church do it? Two passages clearly show a distinction between individual action and church function. In Matthew 18:15-17, Jesus pointed out what to do in cases where one brother sins against another. After the offended person goes to the offender and even after he takes one or two more with him, it is then said "if he will not hear them, tell it to the church." One person was not the church. A combination of two or three individuals did not constitute the church.

The other passage is 1 Timothy 5:16 where Paul distinguished between a brother relieving his own needy kin and the church doing the same thing. "Let him relieve them and let not the church be charged; that it may relieve them that are widows indeed." If whatever the individual does the church is doing, then when this brother relieved his needy relatives, the church was already doing it. But Paul did not believe that.

(2) Institutionalism and the preacher's house. Some say they do not believe the church should support any human institution from the treasury, but that they see no advantage in leaving a congregation which does so, to associate with a congregation which provides a preacher a house. Here is another perpendicular parallel. The Bible teaches that it is right for a preacher to receive "wages" (2 Cor. 11:8) and to have his "necessities" provided (Phil. 4:15-16). He is entitled to "live of the gospel" (1 Cor. 9:14). One thing necessary for all is a place to stay. Whether the congregation provides a house as part of his wages, or pays him the extra amount to buy his own is a question of judgment. But it all falls under the heading of "wages," "necessities" and a "living." This is not parallel to a church attempting to do some of its work through another organization. If the church made monthly contributions to a construction company operating for the purpose of building houses for preachers, then we might be getting closer to a parallel.

(3) Congregational practice and inconsistencies of some members. Some are unwilling to leave congregations involved in unscriptural teaching and practice and join themselves to a nearby congregation which practices none of these objectionable items, on the

ground that there are inconsistencies in the lives of some members in the congregation trying to stand for truth. Nobody claims, so far as I know, that every member (or any member) of such a congregation trying to resist innovations, is sinlessly perfect. Hut the question of essence is this: Does the congregation publicly endorse and defend the objectionable practice? Is that the "official" position of the congregation? Is the pulpit free? Is a gospel preacher at liberty to preach the truth on any subject, though some might be slow to accept and practice it in their personal lives? If so, then that is a far cry from a congregation supporting false teaching and erroneous practice. This has become one of those perpendicular parallels to sooth the consciences of those who have found themselves in unscriptural situations and who lack the courage to renounce all such and take their stand with brethren who are trying to teach and practice the truth.

(4) The loose fellowship movement. Some are arguing that because Romans 14 teaches there are some items in which brethren may have scruples which differ with other conscientious brethren, that this justifies fellowship with those who have perverted the public worship by unscriptural practices (instrumental music), or who have perverted the work and organization of the church. They want to justify fellowship with those who have departed from the truth on the ground that Paul put the eating of meats in the

realm of the individual conscience. But they are not in the same category at all. What involves the private conscience of one brother without affecting anyone else is not the same as that which concerns public activity in work or worship where the action of all becomes an issue. Some are wondering if brethren can work together when they differ over a woman's covering or participation in government service, why the same does not hold true regarding instrumental music or institutional support. That is one of those non-existent parallels. One concerns individual conscience only while the other involves collective activity of all.

Of late some brethren have become exercised over the question of how much sin the Lord will overlook, or how much wrong the grace of God shall be expected to cover. Do not be deceived, my brethren. This argument is a smoke screen thrown up by those who really believe that instrumental music, institutional support, sponsoring churchism and the like, should not be condemned but that we should forget the whole thing, throw our arms around each other and not be so belligerent as to tell the innovator that his practice is unscriptural. That is what it is all about, perpendicular parallels to the contrary notwithstanding.

## ANSWERS for our hope

Send Bible questions to:

*Marshall E. Patton*

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Huntsville, Ala. 35802



**QUESTION:** What is the Scripture's teaching concerning forgiveness of sins of which we have no knowledge of committing? Such as: 1) Killing someone in war under the impression that such was lawful and even commanded by our Lord, 2) Telling lies unintentionally, and 3) Using instruments of music in worship under the impression that such was authorized of God and even commanded by our Lord. — H.K.E.

**ANSWER:** Before attempting to answer the above questions, it is imperative that one have some understanding of what the Bible teaches concerning different kinds of sins. This will enable one to make proper classification of the above questions as well as proper application of truth in answering each.

One fundamental distinction to be kept in mind in the matter of answering questions is the difference between the work of a lawyer and the work of a judge. The former determines what law is; the latter pronounces sentence. If justice demands clemency, not provided for in revealed law, in view of extenuating circumstances, it is the prerogative of the judge to grant it — not the lawyer. Our responsibility is that of the lawyer. I, therefore, am not too concerned about answering questions which pose hypothetical situations and in-

volve extenuating circumstances which demand clemency from the viewpoint of a human sense of justice. Granting such clemency is not my prerogative. My work is determining law in the light of revelation.

Furthermore, it is not my purpose just here to identify every possible classification of sin. I shall point out some fundamental differences that will suffice for answering the above questions and solving some related problems.

Sin is a transgression of the law (1 Jno. 3:4). Since God's law is perfect, and since humanity cannot attain unto perfection, "All have sinned, and come short of the glory of God" (Rom. 3:23). This is true of the child of God as well as the alien (1 Jno. 1-8). For this reason Jesus became "the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 Jno. 2:2). However, the benefits of this sacrifice must be appropriated. The salvation offered is conditional (Matt. 7:21; Heb. 5:8,9).

It should also be noted that not all of God's conditions are the same in nature. Some commands are absolute and some are relative. I believe this to be a fundamental point of distinction. By absolute commands, I mean those so fixed as to be void of any relativity. Obedience to such is determined not upon the basis of its relation to something else, but rather upon the basis of being wholly independent of everything else. Concerning obedience to such, there is no "give or take" depending upon some situation or outside factor. There is no "grey" area — it is all either "white or black." One either obeys or he does not, without regard to other matters. For example, one is either "buried and "raised" in baptism (Col. 2:12), or he is not — and that is it. Such commands are absolute.

By relative commands, I mean those obedience to which is determined by its relation to something else. Obedience to the command to add the "Christian Graces" (2 Pet. 1:5-11) must be determined in relation to other matters. People may possess these graces in varying degrees. One man's "knowledge" may far excel another man's "knowledge." Yet, the one with the lesser "knowledge" may be obedient, whereas the other may not be. Obedience in this instance depends upon one's "giving all diligence" (v.5). Diligence requires a sincere effort commensurate with one's time, opportunity, and ability. In "The Parable Of The Talents," Jesus teaches that "talents" represent the measure of what one is accountable for, and that one's accountability is in proportion to his ability (Matt. 25:15). Hence, one may grow some in "knowledge" but not commensurate with other determining factors (time, opportunity, and ability) and still not be obedient. Such commands are related to these important factors, hence, are relative.

One may keep absolute conditions to the degree of perfection. In fact, if they are kept at all, they are kept perfectly. There is no relativity about it. One either obeys or he does not — and that is it. Grace is not needed in obeying such commands, so far as human effort is concerned. Grace is seen in the nature of the commands themselves — they are within reach of

human effort. Faith (obedient faith) is the determining factor in the matter of obedience.

On the other hand, the relative conditions, void of their relativity, cannot be kept by humanity to the degree of absolute perfection. Man, because he is man, cannot attain to such. In recognition of this, God's grace has made such conditions relative. Because of this a child of God can be righteous in spite of his coming short of perfection. God's grace puts righteousness within reach of human effort. This righteousness, however, is conditional! In addition to faith, the determining factor here is primarily one's ability. Thus, man becomes and remains righteous not by meritorious effort, but rather "by grace through faith" (Eph. 2:8,9) — faith that manifests itself in obedience to both absolute and relative commands.

There is still another area in which God's grace is urgently needed and in which it has been lovingly provided. This area involves that margin of difference between man's ability and perfection. This is an area of transgression that perhaps has received all too little emphasis. While God in his grace does not require of man that which is above his ability, his law, nevertheless, remains perfect. After man has done all that he can do, he comes short of perfection. He, therefore, is a transgressor of God's perfect law, hence, a sinner (1 Jno. 3:4). Something must be done about transgressions in this realm between man's ability and perfection.

The Scriptures teach that we must maintain a penitent attitude toward and make confession of those transgressions that grow out of our inability to keep his perfect law. Furthermore, he requires a deep sense of unworthiness on our part, even after we have done all that we can do. Jesus said, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Lk. 17:10). No doubt, John had such transgressions in mind, primarily, when he said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jno. 1:8). Perhaps some were thinking that they had kept God's absolute commands, and consistent with their ability had kept His relative commands, and, therefore, were without sin. John corrects this erroneous view.

David, no doubt, had such in mind when he said, "Who can understand his errors? Cleanse thou me from secret faults" (Psm. 19:12). The law made provisions for "sin through ignorance" (Lev. 4) so that when the sin became knowledgeable, certain conditions were to be met in order to obtain forgiveness. Prior to that nothing need be done. The context shows that such sins were due to ignorance of law. Evidently, David's "secret faults" refer to sins of which he was not knowledgeable, nor did he expect to be — sins not due to ignorance of law, but due to human inability. Hence, he prayed without regard to the conditions of Lev. 4. He evidently had such in mind when he said, "Have mercy upon me, O God, according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my

sin. For I acknowledge my transgressions: my sin is ever before me" (Psm. 51:1-3). David was conscious of continual guilt over, above, and beyond all that he could do.

Who can deny that we all are equally guilty today. We even fail (because of human inability) to properly evaluate our time, opportunity, and ability, though in our own eyes we seem to have done well. We, too, need cleansing from "secret faults." How far short are you in the matter of patience, temperance, etc.? The truth of the matter is you don't know — God does.

What then does the Lord our God require of us? He requires obedience to His absolute commands. He requires obedience to His relative commands commensurate with our ability. Any transgression in this area must be forgiven through repentance, confession, and prayer (Acts 8:22: 1 Jno. 1:9). While God made provision for transgressions through ignorance of law among the Jews (Lev. 4) and suffered such among the Gentiles (Acts 14:16), that time is no more. Now, he commands "all men everywhere to repent" (Acts 17:30). Furthermore, concerning transgressions which grow out of our inability to keep his perfect law — even sins of which we may not be cognizant (not through ignorance of law, but through human inability), of which we all are guilty (1 Jno. 1:8), He says in effect: While I cannot bend my perfect law to accommodate your human inability, I will extend my grace to cover such, conditionally. The conditions are that you continually make penitent confession of such and pray for forgiveness (1 Jno. 1:9) — yes, pray without ceasing (1 Thess. 5:17) — and ever maintain a deep sense of unworthiness (Lk. 17:10). Thus, with this attitude of heart and by regular prayer, grace covers our inability.

If it be argued that it is impossible to maintain this spirit of mourning and at the same time rejoice in the Lord, I reply that such is not difficult, but rather in harmony with personal experiences of time. Suppose, for example, that here is a man who while a child, in disobedience to his mother's command, played with fire. As a consequence, his mother in her effort to rescue him from danger suffered a severely burned body and a face scarred for life. Since that time — even continually — he mourns the fact of his disobedience. Yet, perhaps no person is filled with deeper gratitude for a mother's love, nor rejoices more in the reality of living. Every day he rejoices in the fact of life and continually praises his mother for the love that saved him from the consequences of his own disobedience. So it is with God's children. We continually mourn our transgressions — even our "secret faults" — yet, we rejoice always because of the spiritual life that is ours in Christ Jesus.

Now, we briefly answer the questions of our querist. The command "Thou shall do no murder" (the literal meaning of Ex. 20:13) is absolute. The issue concerning killing someone in war is whether or not such is murder? Surely our querist would agree that not all killing is murder. Accidentally killing someone is not murder. I do not believe that killing someone while acting as a duly authorized agent of God in executing His

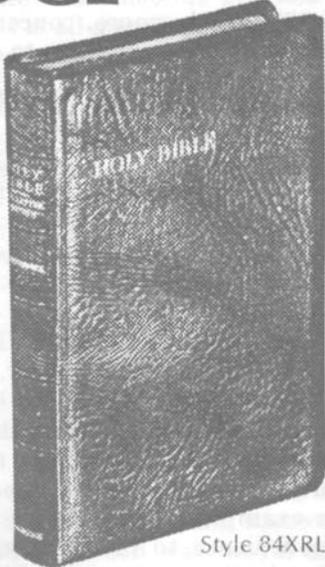
vengeance upon evil doers (Rom. 13:4) is murder. However, if "killing someone in war" is murder, then the individual so doing is guilty of sin and can be forgiven only through repentance, confession, and prayer. His impression or ignorance of law is no excuse today.

Not all untruth is a lie, according to the strict use or primary meaning of the word "lie." Webster defines it to mean: A falsehood uttered or acted to deceive." Hence, one cannot "lie unintentionally" in the sense in which the Bible condemns lying.

Our worship must be "in truth" (Jno. 4:24). Since His word is truth (Jno. 17:17), anything unauthorized in His word is a transgression of law — hence, sin (1 Jno. 3:4). I know of no provisions for ignorance of revealed law in this dispensation of time. Again, God's law of pardon for transgression of revealed absolute law applies.

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## MUCH GRAPE JUICE?

O. E. Watts

In opposing social drinking brethren and others sometimes go to unwarranted extremes. They try to remove all alcohol from "wine" as it was used by Jesus and His followers. To see how the Lord used this word read Luke 5:37-39.

Please consider some statements in, "The New Smith's Bible Dictionary." The article, "Wine," was written by Paul M. Cooper. "Because of the climate of Palestine, fermentation began almost immediately after the pressing out of the juice, thus there is little reason to maintain that the wine used by Jesus and his disciples on occasions (Mt. 11:19; Lk. 22:18; Jn. 2:1) was not fermented wine. It would thus seem that the Biblical emphasis is against the consumption of wine to excess whereby one became drunk (Isa. 5:11, 56:11; Ezek. 44:21; Lk. 21:34; Rom. 14:21; Eph. 5:18; 1 Tim. 3:3-8, 5:23; 1 Pet. 4:3), but no absolute prohibitive commandment is to be found."

The contention that some of the ancients may have preserved fresh grape juice the year around is no evidence that all the Christians did all the time. This they would have had to do if they never used fermented wine in the Lord's Supper. In regard to its institution J. W. McGarvey writes (The Fourfold Gospel, Page 658), "Wine, mingled with water, was drunk during the paschal supper. Jesus took a cup of this for his new institution. But the word 'wine' is nowhere used in any of the accounts of the Lord's Supper, the terms 'cup' and 'fruit of the vine' being employed in its stead. Those, therefore, who choose to use unfermented grape juice are guilty of no irregularity."

We have yet to find even one of our extremist brethren who insists that if no fresh grape juice had been available a church could not have observed the Lord's Supper using fermented wine. It is "fruit of the vine," too.

References to Old Testament or Septuagint usages have nothing to do with the meaning of Greek words in the New Testament. Therein, only one Greek word (oinos) is used where the English "wine" occurs, with the one exception of Acts 2:13. Authorities give only the one meaning for (oinos). Their judgment is supported by noting how the word is used in different New Testament Scriptures.

In First Timothy 3:3 and Titus 1:7 one of the qualifications of an elder has to do with wine. Though translated "brawler," the compound word used prohibitively means literally, "near wine" (Strong). Thayer defines it as "one who sits long at his wine." Now, tell us why he did not write, "never touches wine." Or should it read, "one who sits long at his fresh grape juice?" Must an elder now not linger near his orange juice?

Also, First Timothy 3:8 requires that deacons be "not given to much wine." Why did he forbid "much" if "a little" would have been sinful? Now, do not try the "different meaning" dodge here. Read it, "not given to

much fresh grape juice." Would the Lord have said that?

Titus 2:3 would have aged women "not enslaved to much wine." If he meant that they never should taste it he would have said so. The language had the words. Try the other meaning which some claim the word had. Can an older woman or anyone else be enslaved to much "fresh grape juice?"

For Timothy's ailments and the sake of his stomach the inspired Paul (1 Tim. 5:23) urged him to "use a little wine." If all Christians had to banish all alcoholic beverages from their surroundings Timothy could not have kept his divinely prescribed medicine. Or, would "a little fresh grape juice" have been good for stomach trouble? Is using fruit juices to be contrasted with being a "water drinker" (teetotaler)?

Read Romans 14:21. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." If my zealous brethren believe that he meant "grape juice" let them say so. How could drinking fresh grape juice cause another to stumble? That taken care of, it is clear that drinking wine in moderation was regarded as indifferent as was the eating of meat. We can not claim that Paul would have written, "It is good not to eat meat or to steal sheep, or to do anything by which a brother stumbles." This would be parallel if drinking a little wine were sinful.

Brethren need to learn that when they require more of others than does the Lord they are over-stepping, "going beyond." Faithfulness demands that we "abide in the teaching." "If any man speak let him speak as the oracles of God." It is not ours to let our enthusiasm carry us elsewhere.

— Box 895

Craig, Colo. 81625

(Editor's note: This article by Brother Watts is typical of the concept of an increasing number of brethren who regard those of us who oppose social drinking as "extremists" and too "zealous." A certain interim editor refused to carry Ron Halbrook's first article on this subject because he said he did not want to give his paper the image of "southern, rural morality." The editor of this paper is happy to recommend to the reader the articles of Brother Halbrook on this subject and urges all to read his response to what Brother Watts had to say).

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## OINOS: NO HELP FOR SOCIAL DRINKING

Ron Halbrook

Brother Watts fears we have gone to "unwarranted extremes" in showing the Bible does not sanction social drinking but positively forbids it (Searching the Scriptures, June 1973; Apr. and Aug. 1974). 1 Pet. 4:3 forbids (1) extreme indulgence and debauchery with intoxicants, (2) the intoxication of revelings, and (3) sipping the intoxicant or social drinking. Brother Watts believes "Jesus and his followers" drank alcoholic wine, so Christians need not abstain from "all alcoholic beverages." Drinking such intoxicants is a matter "indifferent," thus subject only to the normal limits of any freedom. Social drinking is not sinful per se in his view.

The definition of OINOS is crucial. Three positions are held. (1) Wine was always fermented or intoxicating. One source lists several words translated "wine" and says that regardless of the different intoxicating powers suggested by these words "absolute condemnation" is pronounced on none of them<sup>1</sup> — step up to the bar and order what you will, brethren! This approach requires seeing intoxicants in every Biblical use of OINOS. Thus Zerr implies Jesus may have provided potent intoxicants in Jn. 2 since "the world was not yet ready for the more advanced teaching on the subject...."<sup>2</sup> Jn. 2 is just one passage that must be twisted to harmonize with this position. Not only does it have Jesus opening a distillery, it has him providing booze to folks who already had drunk their fill! See v. 10. "It is utterly impossible for us to imagine Jesus being present in a tipsy crowd, to say nothing of aiding such carousing by his first miracle."<sup>3</sup> (Some try to avoid the force of this impossibility by denying v. 10 really applied to the case in Cana, but the very reason it is stated is that it did apply.)

This approach allows social drinking. Those who state it rest their case on two presumptions. They don't think the ancients knew how to preserve the fresh juices (which we have already rebutted), and the idea of intoxication clearly suggested in some passages (i.e., a generalization is made from such).<sup>5</sup> In other words, these scholars have judged the wines were invariably alcoholic from external considerations, not from anything which inheres in OINOS itself.

(2) The wines of Palestine were generally fermented, but very light. Thus these "fermented" wines were "not always properly inebriating."<sup>6</sup> Absolutely no intoxication came from drinking these wines, unless taken "in enormous quantities."<sup>7</sup> These scholars say the modern intoxicants of our land "differ so widely from the light wine of Palestine that even the most moderate use of them seems immoderate in comparison."<sup>8</sup> The comparison is valid according to research on our alcoholic beverages; they are so strong that "the effects" begin "after the consumption of 1 or 2 beers or 1 or 2 cocktails."<sup>9</sup> Whedon points out that if this second view is correct (though he takes the next one), "there is not the slightest apology for drinking"

modern "alcoholic drinks" on the basis of Bible customs.<sup>10</sup> This position does not eliminate "all alcohol from 'wine' as it was used by Jesus and His followers," but the outcome is the same on social drinking. We are not requiring "more of others than does the Lord" when we identify the modern practice of social drinking as sinful. We would be glad to see Brother Watts come even this far and join the fight against a sinful compromise that is gaining ground in the church — the sinful compromise of social drinking. But, again, nothing inherent in OINOS will prove the validity of this second approach. And it still must let each context determine whether the OINOS was the common, daily beverage or a stronger wine truly intoxicating.

(3) OINOS, "wine" in the New Testament, inherently implies NEITHER fermented nor unfermented, intoxicating nor non-intoxicating. Young's Analytical Concordance says of OINOS, "wine, grape juice," and of its most common Old Testament counterpart, YAYIN, "what is pressed out, grape juice" (p. 1058). McClintock and Strong admit that YAYIN referred at times to "unfermented liquor" of the grape, at times to "fermented liquors." They say of OINOS, corresponding to YAYIN, "comprehending every sort of wine."<sup>11</sup> A. Macalister says there is no "adequate foundation" for "differentiating intoxicating from unfermented wine in the biblical terminology."<sup>12</sup>

Etymology shows that our word "wine" is from the Latin VINUM, which was "primitively related" to two Greek words: (1) OINOS, wine, which in its oldest form began with one additional letter representing V or W, and (2) OINE, vine or wine.<sup>13</sup> The primary connection of wine, VINUM, and OINOS is with vine, product of the vine, not fermentation or intoxication. In Anglo-Saxon the words wine and vine were sometimes used interchangeably, and not merely in instances where V and W might be interchangeable — i.e., even after the terms came to have distinctive meanings, they were still sometimes interchanged.<sup>14</sup> Both in Old English and modern American, the ambiguity is preserved in compound words in which wine "is equivalent to 'vine' or 'grapes.'" <sup>15</sup> Modern usage of the word wine implies a fermented or intoxicating drink, as reflected in modern dictionaries which report current usage. Even so, the second definition frequently (the first definition occasionally) points out the word is still sometimes used in reference to "fermented or unfermented" juices.<sup>16</sup> The point is that the original ambiguity in OINOS has never entirely passed away, even with the English word wine. Regardless of the modern emphasis on intoxication (which accounts for some of the confusion in reading the Bible), there was no such emphasis in OINOS. It was simply the juice of the grapes, used as a beverage, either before or after fermentation — exactly like the modern word cider (juice of apples).<sup>17</sup>

Thus B. W. Johnson notes the presence of both "fermented" and "unfermented juice of the grape" in Palestine; he quotes Whedon who saw "no reason for supposing" that Christ made intoxicating wine in John.<sup>18</sup> A. Barnes agrees that Christ made only "the

pure juice of the grape." "the common wine drunk in Palestine."<sup>19</sup> On the wines of antiquity. Canon Farrar said, "...many of them were not intoxicant; many more intoxicant in a small degree: and all of them, as a rule, taken only when largely diluted with water."<sup>20</sup>

The scholars who disagree (as by taking position 1 above) almost invariably admit non-intoxicating wine was used, but think it must have been exceptional. Their reasons do not inhere in the word OINOS, but in such considerations as (1) there are scripture "allusions to intoxication" (a thing no one denies, but which these men generalize from), and (2) the supposed ignorance of the ancients regarding means of preserving the juice (which has been rebutted).<sup>21</sup> McClintock and Strong say of GLEUKOS (another Greek term for wine), it was "produced from the very purest juice of the grape," but the word alone is "not conclusive" on the question of fermentation, "while the context implies the reverse" in Acts 2:13. They say of the Hebrew terms for wine (corresponding to OINOS) that they refer at times to "an unfermented liquor" as well as to "fermented liquors."<sup>22</sup> Here again the only rule for distinguishing between them is the context.

In sum, the word OINOS does not imply fermented or unfermented, intoxicating or non-intoxicating. Scholars who admit that, sometimes go on to claim YAYIN or OINOS was always fermented except when "modified by the immediate connection in which it is used."<sup>23</sup> But this always-fermented rule is based on weak assumptions admittedly external to the actual term OINOS. The truth is no scholar can look at OINOS in the text and know whether the juice was fermented or not, intoxicating or not, except by looking at the context. "The immediate connection in which it is used" is the very thing which modifies the term every time. The inherent connection of OINOS is with the vine and its product, the juice, not with the fermented or intoxicating character of the juice. This leaves no ground for social drinking in the Bible word OINOS or "wine."

What about the Lord's Supper? First, the passages which forbid using intoxicants as beverages (whether for sipping, reveling, or debauchery) do not forbid other types of usages — medicine, cooking, etc. Secondly, as the Supper was instituted at the Passover, unleavened bread and "unleavened" (unfermented) grape juice were used — "the fruit of the vine." Jesus did not have one more round of intoxicating drinks in instituting the Lord's Supper!

What about Lk. 5:37-39? What the Lord referred to cannot be found in OINOS per se, but is found in the context — and no one denies fermented, intoxicating wine existed. The other passages Brother Watts uses are dealt with in the previous articles.

### Conclusion

Brother Watts assumes we claim non-fermentation, non-intoxication inheres in OINOS, as he claims it was always alcoholic. We have shown there is no presumption either way. The assumption he thinks we make conflicts with 1 Tim. 5:23, Prov. 23:31, and "much wine;" his assumption conflicts with passages

like Jn. 2 and 1 Pet. 4:3. REPEAT: OINOS alone signifies the juice of the vine: its character is revealed by the context. Brother Watts' contrary assumption stands on another assumption (no means of preserving unfermented juice) and on generalization (OINOS is intoxicating in all passages because it is in some).

Can Christians now socially drink modern intoxicants? Keep beer in the refrigerator? Stop at the tavern for "a couple of rounds with the boys?" Attend cocktail parties? Conclude business deals with a few shots of whiskey? Attend banquets where drinks are served and sip intoxicants with the rest of the worldly crowd? Whereas we would not expect to see Brother Watts doing these things, he is in the same boat as another preacher (who is already in so much hot water that we forgo naming him) with whom we discussed this subject. This young preacher was asked by a new convert in St. Louis, Mo., whether he might keep beer in his refrigerator now that he was a Christian, as he had done all his past life. He was told "YES" — this was his liberty subject only to the same restrictions as any other liberty. The Holy Spirit gives a different answer through Peter: "For the time past of our life may suffice us to have...walked in...excess of wine (drunken debauchery), revelings (intoxicated partying), banquetings ('not of necessity excessive' sipping of intoxicants)" (1 Pet. 4:3).

<sup>1</sup>McClintock & Strong, *Cyclopedia of Biblical, Theological, & Ecclesiastical Literature*, Vol. X, p. 1017.

<sup>2</sup>E. M. Zerr, *Bible Commentary*, Vol. V, p. 198.

<sup>3</sup>R. C. H. Lenski, *Interpretation of St. John's Gospel*, p. 197.

<sup>4</sup>Charles Simeon, *Expository Outlines on the Whole Bible*, Vol. XIII, p. 235n.

<sup>5</sup>Zerr, *op. cit.*; William Smith, *A Dictionary of the Bible* (F. N. & M. A. Peloubet, eds.), p. 746.

<sup>6</sup>McClintock, *op. cit.*, p. 1011.

<sup>7</sup>B. W. Johnson, *The People's New Testament*, Vol. I, pp. 330-1.

<sup>8</sup>J. W. McGarvey & Philip Y. Pendleton, *The Fourfold Gospel*, p. 118. Cf F. B. Meyer, *A Commentary on the Gospel of John*, p. 53.

<sup>9</sup>Authority cited by James D. Bales, *The Deacon & His Work*, p. 33; cf American Automobile Assoc, *Sportsmanlike Driving*, pp. 67-8 "...the 'higher' centers of judgment and reason are impaired" starting after "the first drink."

<sup>10</sup>Johnson, *op. cit.*

<sup>11</sup>McClintock, *op. cit.*, pp. 1010, 1014.

<sup>12</sup>Article on "Food," James Hastings (ed.), *A Dictionary of the Bible*, Vol. II, p. 34.

<sup>13</sup>James A. H. Murray et. al. (eds.), *A New English Dictionary on Historical Principles*, Vol. X, Part II, "Wh-", p. 168.

<sup>14</sup>*Ibid.*, p. 170.

<sup>15</sup>*Ibid.*

<sup>16</sup>William Dwight Whitney (superv.), *The Century Dictionary & Cyclopedia*, Vol. X, p. 6938; cf Funk & Wagnals *New Standard Dictionary of the English Language*, p. 2718.

<sup>17</sup>Isaac K. Funk (superv.), *A Standard Dictionary of the English Language*, p. 340.

<sup>18</sup>Johnson, *op. cit.*

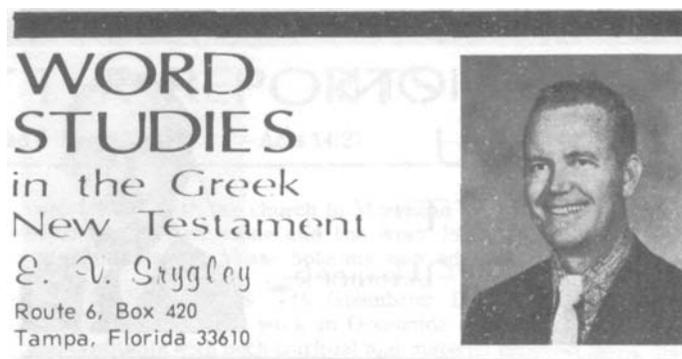
<sup>19</sup>Luke & John in *Notes on the New Testament*, p. 193.

<sup>20</sup>Cited by William Smith, *op. cit.*, p. 747.

<sup>21</sup>McClintock, *op. cit.*, p. 1010; Smith, *op. cit.*; Hastings, *op. cit.*, p. 34.

<sup>22</sup>McClintock, *op. cit.*, pp. 1014, 1010.

<sup>23</sup>*Ibid.*, p. 1010.



## "SALVATION" WORDS: "REDEEM"

### Etymology and Cognates

The Greek verb from which we derive "to redeem" is lutroo. The noun "redemption" is derived from the basic noun lutron. The root verb for all the "redeem" words is the verb luo, "loose, destroy, etc." In post-Homeric Greek the noun ending tron appears to denote "payment for something." Hence, the term lutron comes to mean "money paid as a ransom." The term is not found in Homer, but occurs in later Greek literature, in addition to occurrences in inscriptions and papyri. (See *Theological Dictionary of the New Testament*, vol. 4, pp. 340ff.)

Lutron was especially used of money paid in ransoming prisoners of war, but it was also used to denote the ransom of slaves. It is noteworthy that the term was infrequently used to denote payment to deities.

A cognate word is antilutron, which is basically a strengthened form of lutron. This longer form occurs only once in the New Testament: 1 Tim. 2:6. The cognate lutrosis occurs only in Luke 1:68; 2:38; and Heb. 9:12. The cognate lutrotes, "redeemer," occurs only once in the New Testament: Acts 7:35. This term does not occur outside the Bible. The compound verb apolutroo does not occur in the New Testament, but its cognate noun, apolutrosis, occurs often.

### "Redemption" in the New Testament

It is very striking that the various "redemption" words occur much less frequently in the New Testament than do the other "salvation" words that I have been studying. The noun lutron, "redemption, ransom," occurs only twice: Matt. 20:28; Mark 10:45. In these passages Jesus explains the meaning or purpose of His death. A controversy might arise regarding how far we are to push the ransom figure in these passages. Surely, the death of Jesus was vicarious. This is clear from the passages. Some assert that Jesus paid a ransom to Satan, for which man was released from sin. Others claim that Jesus paid the ransom to God, to whom the sinner is indebted.

The verb lutroo occurs in the New Testament only in the middle voice, and is always used of the redeeming act of God or of Jesus (Luke 24:21; Titus 2:14; 1 Pet. 1:8). It should be noted that these are the only occurrences of this verb in the New Testament. Here, again, consider the idea of a "ransom," or the idea of "buying back."

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### LOVE ABOUNDING

*"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).*

This is one of Paul's prayers found in his epistles. In his prayers he prays that brethren may abound in such things as love, joy, patience, longsuffering, wisdom and gratitude. Paul's main concern was for their spiritual enhancement.

In his prayer for the Philippians there are three things to which I direct your attention: (1) Love must be properly directed, (2) the purposes of directed love, and (3) the expression of abounding love.

#### The Direction

Christians are to overflow with love or have an abundance of love. This is the meaning of the word, "abounding." But this love must be channeled and it must act judiciously. An old trite saying is, "Love is blind." This certainly is not true in regards to Bible love. Love is discriminatory. It is to abound in knowledge and in all judgment.

Love and knowledge are indispensable to one another. Paul wrote that "Knowledge puffeth up but charity edifieth" (1 Cor. 8:1). Knowledge must be mellowed with love. The same apostle also stated that if we have all knowledge and have not love, we are nothing (1 Cor. 13:2). On the other hand, love needs knowledge for guidance and discretion.

The child of God needs to know whom to love and how to love. These he obtains from a study of the word of God. The Bible tells us that we are to love God with all our heart, soul and mind and our neighbor as ourselves (Matt. 22:37-40). How we go about this is distinctly outlined in the Scriptures.

#### The Purposes

The reasons for discernible love are plainly set forth in verse 10. (1) The first reason is that ye may approve the things that are excellent. The word, "approve," in the original language is the word which was used for testing metal or a coin to see whether it was pure or genuine or unalloyed. Discernible love tests the issues to see what is excellent or good. The footnote says on

this text to "distinguish the things that differ." Love gives us keen perception to eliminate the good from the bad, the important from the unimportant, the trivial from those things that really do matter.

(2) The second reason for discernible love is that we may be sincere. The word "sincere" comes from two Latin words (*sine*, without) and (*cera*, wax) and means without wax. Albert Barnes states that *sine cera* is "honey which is pure and transparent." The idea is that Christians are to be free from the impurities of the world.

In the Greek, William Barclay stated that the word means either (a) that which is able to stand the test of sunshine by exposing it to the sun's bright light without any flaw appearing or (b) to whirl around in a sieve until all impurities are extracted. Regardless which one is meant, the idea of purity is indicated and the word "pure" could correctly be used in the place of "sincere." In fact, some translations have "pure."

(3) The **third** reason for discernible love is that we may be without offence. R. C. H. Lenski writes that the debate regarding this word is "whether this is active or passive, offering damage or undamaged, 'uninjured' ourselves. Both meanings are found, here the context favors the latter." Barclay makes it the damage to others.

If Lenski is right it means that we are to live an undamaged life — that is, we are to avoid being morally injured by the sinful obstacles of life. If Barclay is correct, it means that we are not to say things or do things which cause others to stumble. Barclay made two good points in this connection when he wrote that there are people so harsh and austere that they in the end drive people away from Christianity, and secondly, there are people who are good, but they are so critical of others that they repel other people from goodness.

We can profit from both views on Paul's usage of this word "offence" in verse 10. The Bible teaches both, although only one is meant in the text under consideration. You decide which one for yourself.

#### The Expression

When love abounds the lives of Christians are filled with the fruits of righteousness. This is how love expresses itself. "Righteousness" stipulates the quality of the fruit, and being filled with this kind, it leaves no room for fruit of another character. The quality of righteousness is determined by the Lord's will or his commandments.

The spiritual harvest will consist of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23), and as William Hendriksen suggested, "works which result from these dispositions." Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Some of us are failing in fruit-bearing, especially the winning of souls to Christ.

The source of life for the fruit we bear is Jesus Christ. He brought us into a spiritual relationship and enables us to produce fruit unto the glory and praise of God. To honor and adore God is the chief aim and end of man (cf. Matt. 5:16).

## THE NEWS LETTER REPORTS

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

**W. C. MOSELY**, 1231 W. Knox Place, Tucson, Arizona 85705. The last of August, I will be moving to San Bernardino, California to work with the Mountain View Avenue church. David Curtiss, who preached for several years in Yuma, Arizona, will follow me in the work at Northside in Tucson.

**EUGENE DUMAS**, R.F.D. 2, Milton, Vermont 05468. The church in Milton needs some help. In March they lost their meeting place and now are having to pay \$130 a month to rent the High School. They have paid \$5,000 for a nice lot which is well located and hope to erect a pre-fabricated building on it for about \$4,000. The group is small with a weekly contribution of about \$40. There are 16 members, 6 of which are wage earners. Five have been baptized recently and attendance runs about 30. Faithful churches are scarce in this part of the country. If anyone would like to help but wishes to investigate the need further, you may contact Rea Pennock, 1001 Samford Ave., Auburn, Alabama 36830; Ralph C. Smart, Sr., 516 Union St., Bangor, Maine 04401; or Jay K. Guyer, 57 Holly Lane, Holliston, Mass. 01746

**LEO ROGOL**, 412 E. King St., Shippensburg, PA. Paul M. Caldwell was recently in a meeting at Walnut Bottom, PA church with 7 baptized. There were 4 baptized recently at Shippensburg. Walnut Bottom is 15 miles northeast of Shippensburg. These brethren have shown a willingness to accept New Testament authority and have stopped their support of Herald of Truth. I will begin full time work with them in September but will continue to assist the brethren in Shippensburg in any way I can.

**JADY W. COPELAND**, 335 Fletcher, Fayetteville, Arkansas 72701. After 15 years in California, we have moved to Fayetteville, Ark. to work with the Old Wire Road church. Our last five years were in the San Fernando Valley (Los Angeles) with the Sepulveda congregation. This was the third congregation with which I worked, the other two being 10th and Termini in Long Beach and Studebaker Road in the same city. These two churches have now merged and Brent Lewis is doing a fine work there. Fayetteville is located in the beautiful Ozarks and is home of the University of Arkansas. Rayford Faires formerly worked here. Visit us when in this area.

**BILL COLLETT**, 3000 Lake Villa Drive, Metairie, Louisiana 70002. The Lake Villa church is a small, sound congregation in the New Orleans area. If you have friends or relatives living here who are unfaithful or who do not know about us, please inform us.

**LEE BRINEY**, Rt. 2 Box 46-C, Blairsville, Georgia 30512. A new congregation now meets in Warne, N.C. in a new building. This church is convenient to visitors in the Blue Ridge Mountains of north Georgia or North Carolina. Warne is near the border of these two states in the area of Blairsville, Young Harris and Hiwassee in Georgia, or Hayesville and Murphy in N.C. Worship here when in the area.

**W. S. WALKER**, 119 Meigs St., Sandusky, Ohio 44870. I am now working with a small congregation here, the nearest conservative-minded group to Cedar Point Amusement Park, the Ohio Soldiers and Sailors Home, Firelands Branch of Bowling Green State University in Huron, Blue Hole and Deer Park in Castalia, and the Edison Birthplace in Milan. There are 34,000 people in this city. Presently, we meet in the home of Jim Hensley on Sunday and Wednesday nights. We need encouragement and would be glad to see brethren who visit this area. Harry Pickup, Jr. was with us in a meeting in August. If you have relatives or friends we could call on, please let us know. Write me at the above address or call (419) 625-6584.

**REAVIS PETTY**, 6102 Whiteway Dr., Tampa, Florida 33617. I began work with the North Street church in Tampa on July 1, after

twelve years with the church in Morehead City, N.C. One has been baptized since we came and the work looks encouraging. Those sending bulletins, please note my new address.

**RALPH R. GIVENS**, 545 Greenbrier Dr., Apt. 6, Oceanside, California 92054. The work in Oceanside continues to be pleasant and profitable with both spiritual and material progress being made. Several faithful members attending here live in or near Excondido, 21 miles away, and plan to start a sound church there in September. The brethren here are in full agreement with these plans and pray God's blessings on this new work.

**JAMES P. MILLER**, P.O. Box 591, Merritt Island, Florida 32952. The meeting at Wendell Avenue in Louisville was a success in every way and was my first effort of this kind since the recent surgery. It was encouraging to find that it did not tire me and that I was equal to the task. Surely the Lord is good. One was baptized and one placed membership during the meeting. Brethren came from all over southern Indiana and northern Kentucky to fill the house every night. My son, Rodney, has been with Wendell Avenue the last five years and has an excellent program of work. My next meeting will be with Imhoff Dr. in Port Arthur, Texas where Bill Cavender is the preacher.

**GUTHRIE DEAN**, 1900 Jenny Lind, Fort Smith, Arkansas. My health is much improved following a heart attack in May. We have three new elders and six new deacons at Park Hill. We had a good meeting in July when Floyd Keith spoke on "How to Establish Divine Authority," Olin Kern on "The Need to Keep Informed," Walton Weaver on "The Development of Institutionalism," Judson Woodbridge on "The Benevolent Work of the Church," Hubert Wilson on "Evangelism and Congregational Cooperation," James Yopp on "Current Liberalism and Its Cause," and Randy Dickson on "The Future of the Church."

**BOB CRAWLEY**, 2522 Southview Dr., Lexington, Kentucky 40503. ANEW CONGREGATION began meeting in Richmond, Kentucky on June 2 with members from four or five families. Rod Boston, employed to work with them as evangelist, is currently supported by the following churches: Shively and Wendell Avenue in Louisville, Liberty Road and University Heights in Lexington and Harrodsburg, all in Kentucky. The new congregation, known as the "University Church of Christ," meets at 328 Geri Lane in the building of the Madison Lighting Co. Those who know of persons in the Richmond area who are interested in having a part in this work, and especially those knowing of students who will be going to Eastern Kentucky State University, are urged to tell them of this church. Robert Turner was in a meeting there in August.

### NOTICE ABOUT THE PHILIPPINE WORK

**WALLACE H. LITTLE**, P.O. Box 1306, Marshall, Texas 75670. Part of the program of the Philippine Government to control inflation and other economic problems is a very high import tax. It runs 100% of the value of the item, and in some cases, even higher. Thus when sending material of any sort there, to preachers or others, be it for benevolent purposes or to aid preachers in their work, when it is sent to these individuals, they must pay the import tax before they come into possession of it. Considering the very low income of these folks, they can ill-afford to do so. I suggest such material be sent to the Church of Christ (New Testament), in care of the particular person concerned. These will be able to receive whatever you intend for them to have and use in God's service there while legally avoiding the heavy import tax. Since such things (other than benevolence) are not for personal use, this is legitimate. I urge your attention to this matter.

**WILLIS LOGAN**, Jacksonville, Arkansas. I began work with the church here in August. The nucleus of the membership came from

Arch Street in Little Rock and were members already living in this area. Attendance now runs in the 50's and growth potential is good. We have a 15 minute radio program on Saturday mornings on which Eugene Britnell spoke until I moved. A teaching column in the newspaper is soon to begin. If you are visiting in the area, worship with us.

**HOWARD (Hoss) WYLIE**, 2116 Helen Ave., Las Vegas, Nevada 89108. A new congregation began in January in the northeast section of Las Vegas. We presently meet in the Eager Beaver Academy building at 1841 N. Decatur Blvd. We are referred to as the Charleston Heights congregation. Forest Moyer conducted a meeting here in March. The owners of the building, who were Lutherans, attended the entire meeting, studied with us afterward and in April this family of four was baptized. I preach three Sundays a month and Jack Freeman and Leonard Leavitt preach the last Sunday each month. Should any readers of this paper come to Las Vegas on conventions, call us at 648-4827 or 648-5925. We will pick you up and show you it is possible to be faithful Christians and live in Las Vegas, Nevada.

**SANTA FE HILLS CHURCH**, located between Alachua and High Springs, Florida (3/4 mile west of I-75 on U.S. 441) needs a full-time preacher now. If interested write or call Draper Underwood, P.O. Box 993, High Springs, Florida 32643, phone (904) 454-1981; or R. M. Grimes, P.O. Box 247, Alachua, Florida 32651, phone (904) 462-2236.

IN THE NEWS THIS MONTH

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(Figures taken from bulletins and papers the past month)	

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# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

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## INNOVATIONS AND DIVISION

Irven Lee

P.O. Box 866  
Hartselle, Alabama 35640



When the Society Movement came to the church in the last century it brought division with the digressive element being larger by far. Faithful brethren and sound churches set to work to rebuild in communities where digression had destroyed the church. Within a few decades they had succeeded to a remarkable degree in doing this.

The same attack has been made by the devil again in our generation, and the results have been similar. History has repeated itself. History will repeat itself also in that faithful brethren and sound churches will rebuild in communities where digression has destroyed the church. In fact, the rebuilding process is in progress in many communities.

The effort to "activate the universal church in our day caught on much faster than it did in the American Christian Missionary Society era. The Society was floundering and struggling to survive when it was twenty years of age. The Herald of Truth became powerful at once, and it has already fallen into disrepute among its early promoters. Its modernism and typical denominational attitudes came years earlier than it did to the Society. The division came to the churches across the nation, and the rebuilding after the division came at a much more rapid rate in our generation.

The division over the present central agencies has been exactly parallel to the division of the last century. The names assigned by the promoters of the unscriptural schemes have been the same as used then. Those who opposed the digression have been called antis, trouble makers, fanatics, legalists, etc. No new name has made its appearance, and no new

argument has been advanced unless it was the now defunct constituent element argument. The argument over central agencies has been alike in the two centuries even in the bitterness engendered and the shameful division. We may now expect the churches that support institutions to make the rapid fall into modernism and into complete partnership with Protestant churches that came to the promoters of the central agencies last century. History does repeat itself, does it not? The Disciples of Christ denomination exemplifies and defends modern denominationalism and ecumenism. It has gone far from the back to the Bible effort. Fifth and Highland in Abilene, and many other congregations have rejected the NARROW way that leadeth unto life. They are going through the same rut of apostasy, just as they went through the same list of arguments made by the digressives in the last century in defending their societies.

It has always been true that people who break with the New Testament pattern of organization for the Lord's people also show the spirit of apostasy in lowering their standard of morals, and in changing the things they teach. Expect more and more preachers who promote central agencies for the church, and make entertainment a prominent part of their church work, to join ministerial associations, even to the point of backing nationally known evangelists who preach the commonly accepted "faith only" plan of salvation.

There are many points of current history parallel to the history of the last major division. One is that both centuries have had those who refused to oppose the digression. They looked the other way. They may be identified in the tale about Nero who was accused of fiddling while Rome burned. Count their influence with the digressives. (See Matt. 12:30.) The instruments of music, kitchens, societies, etc., came where they were not opposed in the days of our grandfathers.

It is also true that churches who seek to conserve the New Testament pattern have a certain number in their own ranks to fall away to the digressives. There are many capable young men preaching among churches that have been counted sound churches who would not say that instrumental music is sinful, and

that they are in no position to say that the institutional promoters are sinful. Few of these "smart boys" will be converted, but they will take many with them into the liberal movement. So many of their views are the same as the liberal preachers. Brethren, beware of the subtle influence of these able young men. Awake to the danger. They are soldiers from the other army in the uniform of saints. They have sheep's clothing.

When we are shaken and shocked by experiences such as have come to the churches since World War II we are made to rethink many things. Servants of the Lord should be grave, sober, and temperate. Flying off at a tangent is not wise. Making additional laws for the Lord is not good. Brethren, expect conservative churches to get more than their share of crackpots. Let good men realize that wisdom is the principle thing. Let not faithful churches break into splinters over twiddle dee and twiddle dum. We have important work to do. We need patience, wisdom, love, knowledge, courage, mercy, forgiveness, and the ability to see our own littleness. Endeavor to keep the unity of the Spirit in the bond of peace while you wrestle against wickedness in high places.

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# Editorial

Connie W. Adams

P.O. Box 68

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## BRITNELL TO EDIT GOSPEL GUARDIAN

With mixed feelings we announce to our readers that this is the last issue of the paper in which the excellent articles by Eugene Britnell will appear. A group of business men have bought the C.E.I., business and the GOSPEL GUARDIAN along with it and have selected Eugene Britnell to edit the GUARDIAN. We believe they made a very good choice, though we regret losing the assistance of such an able writer from this paper.

It would be hard to convey to readers the extent of help given by Eugene Britnell to *SEARCHING THE SCRIPTURES*. His column has been among the most popular features we have carried. His short, punchy paragraphs have been especially well received. Many readers including my wife, have told me that they always read his column first. But his help did not stop with the products of his capable pen. His advice was often sought and carefully considered by this editor. Seldom did he conduct a meeting that he did not send a club of subscriptions. Just the connection of his name with these efforts has given stature to the paper and to what it has been trying to accomplish. He has the confidence of a host of brethren over the country who are trying to walk in the old paths in a day when it is popular to desert them. I know of no man better suited to the task of leading the GUARDIAN back to a place of respect and usefulness among conservative-minded brethren.

While we commend the new editor of the GOSPEL GUARDIAN and those who chose him for this work, and seek to assess the loss this means to our own journalistic efforts, yet there is a feeling of deep relief with respect to the GOSPEL GUARDIAN. For much too long that journal has followed an uncertain course and readers have wondered from week to week "What next?" During the 1950's and most of the 1960's, the GUARDIAN stood firmly for the truth and was a major influence in arresting the progress of the forces of institutionalism and centralization. Because of its influence in those years, many congregations and preachers stood when others were drifting with the tide. In the early 1950's the publishers and writers of that paper were pressured, boycotted, quarantined and generally blasphemed by those who were joined to their idols and wished to be let alone. Through those turbulent

years, Roy Cogdill, Yater Tant, Luther Blackmon and a host of faithful men bore the brunt of the battle in the heat of the day and refused to be intimidated. Out of all the conflict came much good teaching on the nature, work and organization of the church. The subject of Bible authority and how it is established received much attention and over and over again the appeal was made to "speak as the oracles of God."

But toward the late 1960's, a different sound began to be heard. The editor of that paper became convinced that he could then reason with some in the liberal churches who before then would not even talk or listen. He began a "peace offensive" which, though well-intentioned, did not succeed and which portended not peace, but troubled days ahead. The names and good articles of seasoned stalwarts disappeared from the paper. Articles were often lifted from church bulletins to take up space. Commercial interests took up more and more space. Efforts to salvage Charles A. Holt reached far beyond the limits of patience and understanding and played a part in diminishing confidence in the paper.

In 1970, William Wallace became owner and editor of the GUARDIAN. For twenty years prior to that time he had stood boldly for the truth and his writings had influenced many for good. He was of great help, along with Cecil Willis, in keeping TRUTH MAGAZINE alive when it was about to go out of business, and served as an Associate Editor until 1968. But he too was enamored of the "peace offensive." The merger of the paper with C.E.I. brought him in close contact with Edward Fudge and Gordon Wilson who became Associate Editors of the paper. Edward Fudge served as editor for brief periods to allow Brother Wallace to catch up with his work. Serious questions began to be raised about some of the views of Edward Fudge on the subjects of fellowship, grace, imputed righteousness and ideas generally associated in the minds of brethren with W. Carl Ketcherside. Several attempts were made by Brother Fudge to satisfy the minds of all with the result that he tended to confirm their misgivings rather than relieve them. Brother Wallace elected to defend Brother Fudge both in the paper and in "pulse feeling" trips, while denying personal commitment to the views in question.

During all this time the GUARDIAN was losing much of the respect it yet had in the eyes of those who really wanted to see it live to do good. It has been obvious to many observers for sometime now that something had to be done before much longer or else the paper would go under. Personally, this editor would have preferred to see that happen, IF the paper had followed on the course pursued the past few years.

But the prospects of a new and better day now appear. Eugene Britnell will begin his task of rebuilding with the confidence, prayers and goodwill of many faithful brethren. There is no doubt in anyone's mind as to where he stands on any

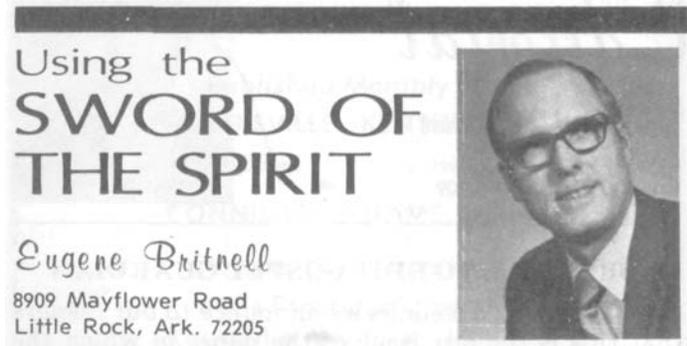
question of importance. He is not given to uncertain sounds. His writings in this paper and in the *SOWER*, which he published for many years, have always been well done and true to the word of God. We are sure that his efforts in the *GOSPEL GUARDIAN* will be of the same character. While I have not been able, personally, to encourage people to subscribe and read the *GUARDIAN* for the last few years, I must now reverse that practice and urge brethren everywhere to subscribe and read this paper. Many readers of *SEARCHING THE SCRIPTURES* will want to follow the writings of Brother Britnell. They will no longer be available in either the *SOWER* or *SEARCHING THE SCRIPTURES*. You will need to take the *GUARDIAN* to read what he has to say. Unless a price change is announced, single subscriptions are \$6 annually (the paper is a weekly) and \$5 in clubs of 10 or more. You may send these to *GOSPEL GUARDIAN*, P.O. Box 5624, Little Rock, Arkansas 72205.

There are a number of good papers published by sound brethren which we can heartily recommend. There is a quarterly, *FAITH AND FACTS*, edited by Robert Welch. Monthly papers include *TORCH*, edited by James P. Needham, *PRECEPTOR*, edited by Stanley Lovett, *GOSPEL ANCHOR*, edited by Gene Frost, and don't forget, *SEARCHING THE SCRIPTURES*. *BIBLE STANDARD* is published twice monthly, edited by Bob Craig and Kent Ellis. *TRUTH MAGAZINE*, edited by Cecil Willis is a weekly and now the *GOSPEL GUARDIAN*, edited by Eugene Britnell. These papers constitute valuable tools for the spreading of gospel truth and the defense of the word against attacks from whatever quarter.

We expect to keep in close touch with Brother Britnell. His personal friendship means a great deal to this editor. Eugene, an editor's chair gets hot sometimes and decisions are sometimes difficult, but there is much compensation in terms of the good you know is being done when the truth is taught, or error exposed. Keep wielding that sword of the Spirit which you have so ably done through the years. We pray God's richest blessings on you in this great undertaking.

Meanwhile, *SEARCHING THE SCRIPTURES* will continue to present what we consider to be a balanced diet of reading for the benefit of all subscribers. We have some excellent material on hand which will be in print in the next few months. Seasoned writers will be submitting requested articles on a variety of subjects, and those tried and true men who write under assigned headings will continue their faithful work. We make no pretensions of being a deep, scholarly journal, though we have material at times which we believe would fairly fall into that category. We make our major appeal to the average, ordinary Christian. Every writer who has been asked to prepare a column with regularity has been asked to write with that in mind.

With no offense intended to preachers, we figure that if the average, ordinary Christian can get what we are saying, then probably the preachers will catch on as well. Stay with us, brethren.



**A CLOSING STATEMENT** In August, 1967, I received a telephone call from brother H. E. Phillips inviting me to become a regular writer for *SEARCHING THE SCRIPTURES*. I gladly accepted the opportunity, and have had no reason to regret it. My work and association with brother Phillips was all that one could possibly expect or desire.

When brother Connie Adams became owner and editor of the paper, he urged me to continue to write my regular column, which I was happy to do. My association with him has been very pleasant. I consider him one of the most faithful, able and congenial men in the church today. He is loved and respected by all who really know him. He has done a wonderful work with this paper, and I'm sure that he will continue. He knows and loves the truth, and will teach and defend it. I could not hope for a better friend!

As brother Adams will also explain in this issue, I am giving up my work with this paper in order to accept the invitation to become the editor of the *GOSPEL GUARDIAN*. This was indeed a difficult decision, and I make the change with mixed emotions. I would not have severed my connection with this paper to become merely a writer for any other paper, for I know of no better paper. But the opportunity and responsibility with the *GOSPEL GUARDIAN* was a different situation. Connie and I discussed all aspects of this, and we understand and agree as to what it entails — as will many of you.

The *GOSPEL GUARDIAN* has a rich heritage and has been a powerful influence for good among Christians. But within recent years it has had problems, and its circulation and influence have suffered. We have a rebuilding task ahead, and we hope to restore the paper to its place of respect and influence among faithful Christians.

While it is obvious that I shall devote my time and energies to the *GOSPEL GUARDIAN*, I shall continue to be a friend and supporter of *SEARCHING THE SCRIPTURES*. We would certainly like to have you read the *GUARDIAN*, but I do not want anyone to fail to subscribe to this paper in

order to get that journal. Why not read both of them?

There are many battles to be fought and victories won before "the roll is called up yonder," so let us join hands and hearts in the greatest work on earth — the proclamation and defense of God's eternal truth!

I express my sincere appreciation to brethren Phillips and Adams for these seven pleasant years of labor together, and to all of our readers who have taken time to read my articles and perhaps write a few words of encouragement and appreciation. I'm humbly grateful for every opportunity to share my thoughts with you through the pages of this good paper.

For those who desire to correspond with me concerning the GUARDIAN or anything else, my address will be: P.O. Box 5624, Little Rock, Arkansas 72205.

As I bid farewell to the readers of this paper, I can think of no more meaningful and appropriate words than a statement from the apostle Paul:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27)

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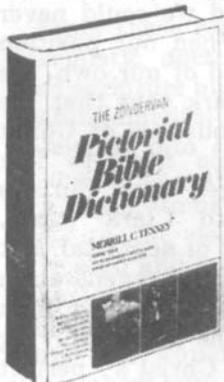
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## A CONSIDERATION OF THE DOCTRINE OF IMPUTATION

Mike Grushon

4204 Sunflower Avenue  
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When the apostle Paul got the opportunity to preach the gospel of Christ to King Agrippa, he stated that he could speak of the things pertaining to the gospel with assurance that the king would know about them because "this has not been done in a corner" (Acts 26:26). Within the last few years, and greatly intensifying in the last several months, there has been a controversy among brethren over the creeping inroads being made by the false concepts of Calvinism into the teaching being done by those among us. We would had "to have been stuck in a corner" not to be aware of this situation. The questions being raised in these discussions demand answers. Each Christian has the responsibility to seek the answers in the inspired word. The area that I wish to focus our attention on in this article is the topic of imputed righteousness.

### What Is Imputation?

The word "impute" comes from the Greek **iogizomia** which means "to take into account, calculate, or to put down to a person's account" (Vine, p. 252; Arndt-Gingrich, p. 476-477; and Thayer, p. 379). "The word imputation . . . denotes an attributing of something to a person, or a charging of one with anything, or a setting of something to one's account. This takes place sometimes in a judicial manner, so that the thing imputed becomes a ground of reward or punishment" (ISBE, III, p. 1462). The idea of imputation is that we are credited with something, that it is accounted to us. The word is used at least thirteen times in the book of Romans and is generally translated "reckoned" in the NASV. The controversy that has been brewing does not arise over the definition of the word, rather it comes from the development of the concept within one's overall thinking concerning the scheme of redemption.

### What Is The Controversy?

Basically the controversy over imputation is the question of what is imputed to the Christian's account. That something is reckoned to the Christian for righteousness cannot be denied. The scriptures plainly state this in Romans 4:3-11, 22-24. What is it that is thus reckoned or imputed? The Calvinists answer this question one way, and they are being joined now by some of our brethren, while from my own study I believe that the scriptures provide a different answer.

### The Calvinistic Concept

The best way to express the Calvinistic concept of this doctrine is to let them speak for themselves, so we proceed with a number of statements from their pens. John Calvin states, "From this it is also evident that we are justified before God solely by the intercession of Christ's righteousness. This is equivalent to saying that man is not righteous in himself but because the righteousness of Christ is communicated to him by imputation. . . ." <sup>1</sup> He continues, "You see that righteousness is not in us but in Christ, that we possess it only because we are partakers in Christ. . . . The only fulfillment he alludes to is that which we obtain through imputation." <sup>2</sup> Again, "To declare that by him alone we are accounted righteous, what else is this but to lodge our righteousness in Christ's obedience, because the obedience of Christ is reckoned to us as if it were our own." <sup>3</sup> The Westminster Confession says, "Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves, it is the gift of God." <sup>4</sup> Gordon H. Clark, in commenting on the above portion of the Westminster Confession says, "Christ not only bore our penalty on the cross, but in his life he perfectly obeyed his Father. It is the personal righteousness of Christ's sinless obedience that is put to our account, on the basis of which we are declared not guilty." <sup>5</sup> Thus we can see that the Calvinist's position is that the righteousness of Christ is imputed unto the Christian for his righteousness.

### What Does The Bible Say?

Quite simply, the scriptures state that rather than the personal righteousness of Christ being imputed to the Christian for righteousness that the saving faith of the Christian is imputed. Please notice what the Bible says, "What then shall we say that Abraham, our forefather according to the flesh, has found? . . . For what does the Scripture say? And Abraham believed God, and it was reckoned to him as righteousness. . . . But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:1-5). "For we say, faith was reckoned to Abraham as righteousness" (Rom. 4:5). And he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them" (Rom. 4:11). "Therefore also it was reckoned to him as righteousness. Now not for his

sake only was it written, that it was reckoned to him, but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead" (Rom. 4:22-24). These passages state that our faith is imputed for righteousness. The Westminster Confession says that it is not by the imputation of faith, but by the imputation of the righteousness and satisfaction of Christ. I believe that we ought to stick with the way Paul said it in the book of Romans, **OUR FAITH IS IMPUTED TO US FOR RIGHTEOUSNESS**. It was for our sake that these things were written (Rom. 4:24).

### What Are The Consequences of The Two Positions?

The acceptance of the Calvinistic position of the imputation of the personal righteousness of Christ brings the Christian immediately to the question of what he is to do with the rest of the system. Calvinism is not a collection of assorted facts; it is a highly developed system, wherein the acceptance of one principle leads readily into the development of others. This is definitely the case with the question we have under consideration. It is a legitimate concern to ask, "Can one logically and consistently appropriate one facet of a highly developed and interrelated philosophy without being affected by the overall philosophy?"

Perhaps it would help to see what is included within the scope of the Calvinist's development of the concept of imputation. John Walvoord says, "It is reckoned to the believer at the moment of faith and becomes his FOREVER (all emphasis is mine — mg), by judicial declaration of God. The righteousness thus imputed meets COMPLETELY the demands of a righteous God and is the SOLE BASIS for our acceptance with God." <sup>6</sup> Notice the connection with other Calvinistic doctrines which are contrary to the word of God. It is reckoned at the point of faith, thus baptism is not essential to salvation. It meets completely and forever the demands of a righteous God, thus once saved always saved. It is the sole basis of our acceptance with God, thus obedience is not essential. Notice these comments from the pen of Gordon H. Clark. ". . . But it is otherwise with Biblical justification, for if favor with God depended on our future conduct eventual salvation would be based on our works — clearly contrary to Scripture — and we could never have an assurance of success. When our position depends on Christ's merits instead of our own, we have no need to fear." <sup>7</sup> Thus Clark says that the imputation of the personal righteousness of Christ means that the Christian has no need to fear judgment because he will be judged upon Christ's merits, not his own. Listen to Clark again, "Justification is God's judicial act of acquittal, but acquittal never comes to a man without regeneration and effectual calling. God never pardons a man without removing his heart of stone and supplying him with a heart of flesh. Christ's perfect

righteousness is never imputed without the sinner's being raised from the dead and given a new life."<sup>8</sup> So now we are told that the imputation of the righteousness of Christ is dependent upon predestination and the working of God's irresistible grace upon the heart of a sinner to cleanse him of his depravity and make it possible for him to accept the Lord. Where does one logically break with the system? I am certain that those among us who accept the Calvinistic position on imputation would denounce many of the major points of Calvinism. They would still affirm that baptism is essential for salvation, etc. But can they do it logically and consistently? The doctrine of the imputation of the personal righteousness of Christ is intricately woven with other false doctrines to compose the fabric of Calvinism. Those who advocate and defend this doctrine must demonstrate how it can be divorced from the logical framework of its Calvinistic heritage.

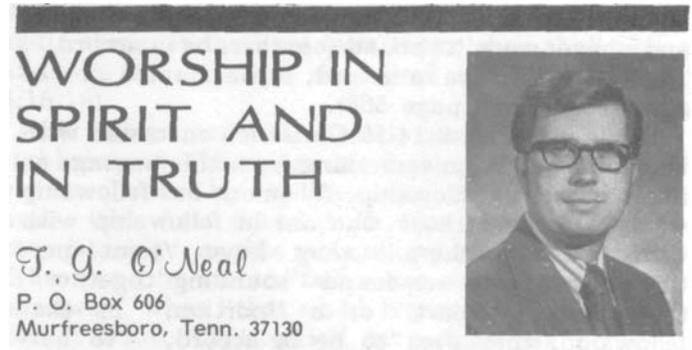
We see from the above statements from Calvinists that the position of the perfect righteousness of Christ being imputed to the Christian for righteousness results in unconditional security because once Christ's merits are reckoned to man he could not be otherwise. This leads logically and consistently to the Calvinistic doctrine of the preservation of the saints. On the other hand, the Biblical position defended in this article, that saving faith is imputed unto the Christian for righteousness, results in the believer having conditional security. Simply stated, we believe that as long as one is faithful to the Lord, he is secure. The example used by Paul in the book of Romans is Abraham. Abraham's faith in the Lord was exhibited in his faithful obedience to the will of God. Such faithful obedience to God's will is required of God's people today and that obedience does not amount to salvation by works of merit. Paul's use of Abraham as an example was to illustrate the difference between one obeying God out of a faithful heart and one trying to merit salvation by works of human will. Since our faith, patterned after Abraham's faith, is imputed to us for righteousness, as long as we are faithful, we are righteous, thus the Christian is secure in his faithful condition.

### Conclusion

From these considerations we conclude that the Calvinistic doctrine of imputation developed not from scripture but from the consistent application of the fundamental assumptions of Calvinism as it was developed into a system. The Bible teaches that saving faith, after the pattern of Abraham, is reckoned unto us for righteousness. We have tried to point to the doctrines of Calvinism that are interrelated and logically dependent upon, extensions of, or basis of the doctrine of imputation, calling attention to their false teaching and challenging those who would defend Calvinistic imputation to either show how they can logically and consistently

take only part of a highly developed and interrelated system, or to show wherein we have erred in our reasoning from Romans 4 to the conclusion that faith is imputed for righteousness.

1. John Calvin, *The Institutes of the Christian Religion*, The Library of Christian Classics, ed. by John T. McNeill, trans. by Ford Lewis Battles (26 vols.; Philadelphia: The Westminster Press, 1967), XX, p. 350.
2. *Ibid.*
3. *Ibid.*
4. Gordon H. Clark, *What Do Presbyterians Believe?* (Grand Rapids: Baker Book House, 1965), p. 120.
5. Clark, *op. cit.* p. 124.
6. John Walvoord, "Imputation", *Baker's Dictionary of Theology*, p. 282.
7. Clark, *op. cit.* p. 125.
8. *Ibid.*



### CAN FELLOWSHIP EXIST WITHOUT AGREEMENT?

Carl Ketcherside, Leroy Garrett and Edward Fudge have in their recent writings and speeches set forth their ideas of fellowship. They are saying that if one believes the "gospel" (as defined by them) that one may fellowship such a believer. This they say may be done regardless of that person's errors of "doctrine" (as defined by them). What they are really saying is that one does not have to be in agreement on "doctrinal" matters in order to have fellowship with them. This they say in order to fellowship those who use instrumental music, teach and practice institutionalism, and teach Premillennialism.

Consider a New Testament passage, 2 Cor. 6:14-16: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Paul asks in this passage one question in five different ways. In each instance, he used a different word, fellowship, communion, concord, part, and agreement.

**Fellowship** (metoche) is defined by Vine as "partnership" (vol. 2, page 90) and by Thayer as "a sharing, communion, fellowship" (page 407).

Communion (koinonia) is defined by Vine as "having in common, partnership, fellowship, denotes the share which one has in anything, a participation, fellowship recognized and enjoyed . . . negatively, of the impossibility of communion between light and darkness" (vol. 1, page 215) and by Thayer as "fellowship, association, community, communion, joint participation, intercourse" (page 352).

Concord (sumphonesis) is defined by Vine as "lit., a sound together" (vol. 1, page 221) and by Thayer as "concord, agreement" (page 598).

Part (meris) Vine says "denotes a part or portion" (vol. 3, page 160) and Thayer says "an assigned part, a portion, share" (page 408).

Agreement (sumphoneo) Vine defines "lit., to sound together . . . to be in accord" (vol. 1, page 43) and Thayer says "to sound together, be in accord . . . In the N.T. to be in accord, to harmonize . . . to agree together" (page 598).

While in 2 Cor. 6:14-16 Christ is contrasted with idols, one can learn something from this passage as to the nature of fellowship. When one has fellowship with Christ and those who are in fellowship with Christ, they "share," they have "joint participation," they are found "sounding together," they have a "part" or a "portion," in that fellowship, they are "to be in accord," "to harmonize" and are "to agree together." How could one have New Testament fellowship with others and be in disagreement with those with whom they claim to be in fellowship, to the point of saying they are not doing the will of God, is hard to understand in view of the above passage and the definition of the words contained therein.

It would not surprise me to hear some brethren take the position that one could fellowship both Christ and Belial but not be in agreement with Belial, or that one could fellowship the temple of idols, darkness and unrighteousness but not be in agreement with them. This would make as much sense as what some are teaching.

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## "CONFESS YOUR SINS TO ONE ANOTHER ....."

Larry R. Houchen

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Eugene, Oregon 97401



Sin separates man from God (Isa. 59:2). What a terrible predicament man would be in if God had not provided a plan for man to rid himself of that which separates him from his Maker! Yet, God has provided such a plan, and all man has to do is to utilize that plan. It is not this writer's purpose to discuss all the aspects of having sin blotted out. In fact, we want to center our attention upon one ever increasing problem — members of the church who commit public sin and then return to the assembly as though nothing has happened.

First, the expression "public sin" needs to be defined. A public sin is one which, because of the circumstances, has become generally known. An example of public sin is the case in I Corinthians 5 — the man who had committed fornication with his father's wife. Since a public sin is generally known, it needs to be repented of publicly. Those sins of omission and other such sins which constitute "private sins" (sins not generally known), need not be repented of publicly. All that a Christian needs to do is to ask God for forgiveness by approaching His throne in prayer (Mt. 6:12).

Now that "public sin" has been defined, can we not safely say that absenting oneself from the worship services is a public sin? If it is not, then exactly what would a public sin be? Members of the church are certainly aware of the infraction of God's law concerning assembling with the saints (Heb. 10:25). It is probable that the offender's friends and neighbors are aware that the individual is not attending services. What kind of example is such negligence to weak members of the church? What kind of example does the absentee have on the members of his physical family? Can such irresponsibility have a good influence upon one's friends and neighbors? Obviously, to ask these questions is to answer them.

Yet, in spite of such passages as James 5:16, the passage from which the title of this article has been taken, members of the church will return to the assemblies after several weeks or months without acknowledging wrong. Those who are guilty will sit up as straight in the pew and sing out as loud as the faithful member next to them. When approached about the matter, the response is sometimes, "It should be obvious that I've repented, I'm attending regularly now aren't I?" The matter, though, is not always as obvious as the offender would have us to

believe. He might be attending for any one of a number of reasons — all of which are not satisfactory in the sight of God. For instance, the guilty party may be attending because his wife threatened him with separation if he did not attend. Although the previous example is an extreme case, one should be able to see the point — just because one has begun attending again does not necessarily mean that he has repented.

This irresponsible action which is in need of a public confession can't be examined thoroughly without considering God's people as a family. A good article titled "A Public Confession" appeared in "News and Instruction". I quote an excerpt from it:

Suppose that you leave your family some day by just walking away for three or four weeks or months. You do not help your wife care for the children; you leave no way for them to get by except what they may do for themselves. You are not concerned about whether or not the rent is paid, there is food to eat, or the other needs are met. But suddenly one morning you walk in about breakfast time and inquire where your breakfast is, without a word of apology to your wife and your children. You feel no shame for your behavior and do not state that you have repented. HOW MANY WIVES WOULD PUT UP WITH SUCH A SCOUNDREL FOR A HUSBAND? Or, how many husbands would put up with a wife who did something like this?

Yet, members of the church do the same thing. Brethren, the purity of the church **must** be kept. Instruct those who are guilty "the way of God more accurately," and take what action is scriptural and necessary for those offenders who refuse to repent.

## EXORCISM CEASED

by Thomas Icard

An EXORCIST is one who claims to have the power (mystic charms or spells) to cast demons out of people. In heathen nations the acts of exorcists were common. The Jews believed demons to dwell in the idol gods of the heathen. This idea is confirmed in Matthew 12 by the Jews accusing Jesus of casting out demons by the power of Beelzebub or Baal, the idol of the Philistines. Josephus claims that God gave Solomon the skill to expel demons (*Antiquities*, Book 8, Chapter 2:5). Perhaps this is where the "vagabond Jews" in Acts 19 claimed their authority to expel demons.

The casting out of demons was indeed a part of the personal ministry of Christ. It was one of the many miraculous gifts that was used by Christ to confirm his being the Son of God. Jesus delegated these gifts to his disciples in the first commission in Matthew 10:5-16. The disciples that were sent on

the limited commission came back boasting that the devils were subject to them through Jesus' name, Jesus stated that he had beheld an even greater feat. "I beheld Satan as lightning fall from heaven" (Luke 10:18). In the Revelation 12, Satan is pictured as being cast out into the earth and his angels with him. This was done when "salvation, and strength, and the kingdom of our God, and the power of his Christ" was established (verse 10). During the first century (Christ's personal ministry and the church in infancy) these miraculous gifts were used by the disciples to confirm the truth of the gospel. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:16-18).

After Christ's death, burial, resurrection, and establishment of the kingdom, these gifts could only be passed down by the laying on of the apostles' hands. (See Acts 8:14-17). A true exorcist could not exist today, as this gift along with all the other miraculous gifts was to "fail, cease, vanish away, be done away" when "that which is perfect is come" (I Cor. 13:8-10). That which is perfect has come. James called it the "perfect law of liberty" (James 1:25). Believers have the New Testament to guide them in spiritual matters today. Just as there is no need for gifts of prophecies, gifts of tongues, and inspired miraculous knowledge, there is no need for an exorcist. Demons do not possess people today as they did in the first century because they are bound. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4). It is true, however, that Satan still has much influence over people. In this way he makes war with God's people. In Rev. 12:17 it is stated "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." However, his power is not as great because Jesus through his death destroyed the devil's power (Heb. 2:14-18).

Any power the devil exercises today in a person's life must be permitted by that person. This power is gained by a person's yielding to temptation and sin. W. E. Vine tells us "the seat of sin is in the **will** (the body is the organic instrument)", (**Expository Dictionary of New Testament Words**, page S-32). "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

Anyone whose life is of the devil has permitted the devil to tempt him. The way to get the devil out of a person's life is to obey the gospel, "for it is the power of God unto salvation" (Rom. 1:16). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:20). (See also Acts 2:38-41).

It is no wonder that denominational clergymen are beginning to claim to be exorcists. They have claimed in the past to have some of the miraculous gifts of the first century. Sceva's sons made false claims in Acts 19 to be exorcists in the name of Christ. Their punishment was having the evil spirit leap on them. Twentieth century fraudulent pretenders will suffer in the judgment (Rev. 20:10).

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Wellburg, W. VA 26070

## NOT HAVING EYES, YET SEEING!

Earl Kimbrough

Samuel Rogers was one of the lesser known nineteenth century preachers who blazed the trail in restoring apostolic Christianity. He was baptized by Barton W. Stone during the War of 1812 when he was 23. A few years later he began to preach and developed into an effective proclaimer of the ancient gospel.

In his last years Rogers suffered the loss of his vision and hearing. His natural forces abated until he could no longer preach "in the open air so as to be heard by one thousand people" as he could even when nearly 80. Nor would he ever again hear the wonderful words of life from the lips of other men. But he loved the church and loved to assemble with the Lord's people and did so even when many in his condition would have pleaded "providential hindrance."

When F. G. Allen went to Lexington, Kentucky for a meeting, probably in the early 1870's, Rogers was among those in attendance. For three days he sat within a few feet of the speaker's stand though unable to see or hear what was going on. Some were moved to ask him why, in view of his enfeebled condition, he so faithfully occupied his seat.

In "a fatherly talk" to the congregation at the close of the meeting, the old evangelist explained his action. He told them that "while he could neither see the faces of his brethren nor hear their words, he knew they were there! He knew God was there! The very atmosphere which he breathed was pre-*ved* with divine love, and he loved to be in it! His eyes could not see nor his ears hear, but his soul could feel the presence of God and the communion of the saints" (F. G. Allen, *Apostolic Times*, April 19, 1877).

It would not surprise us if men and women like Samuel Rogers should rise up in the judgment, like the citizens of ancient Nineveh, in condemnation of

those lukewarm brethren today who, in excellent health and with ample opportunity, find it "difficult" to make it out to the meetinghouse regularly when the church is assembled in the

## WORD STUDIES in the Greek New Testament

E. V. Snygley

Route 6, Box 420  
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### "SALVATION" WORDS: "SANCTIFY"

#### Etymology and Cognates

The Greek verb **hagiazō**, "I sanctify," is a member of an extensive family of words: **hagios**, "holy," (used substantively to mean "saint"); **hagiasmos**, "sanctification," (some say, "sanctifying"); **HAGIOTES**, "sanctifying," (some say, "sanctification"); **hagiosune**, "holiness," (some say, "sanctification").

The basic root of the "sanctify" words is **hag**. It seems that the noun **hagos** was used in classical literature to denote an object of awe, whether from the standpoint of reverence or of aversion. (See *Theological Dictionary of the New Testament*, vol. 1, pp. 88ff.)

Classical writers used the adjective **hagios**, "holy," to describe religious sanctuaries. Hellenistic writers used the adjective to describe the gods. The use of the adjective in non-Biblical Greek to describe men connected with the religious rites is debated.

It appears, then, that the HAG words were used in pre-New Testament Greek to denote things that were to be separate from secular or profane use.

#### "Holiness" in the New Testament

The **hag** words in the New Testament are used to denote the basic nature of people or of things: they are to be regarded as objects of awe or of reverence; they are to be separated from things that are secular and profane. We sometimes say that these things are to be "set apart," or "set aside."

#### God, Christ, and the Spirit

There are numerous passages in the New Testament in which the term "holy" is applied to each member of the Godhead. In Rev. 6:10 the holiness of God is given as the basis for God's vindicating His martyrs. In John 17:11 Jesus addresses God as "Holy Father." Just a quick glance at a concordance would reveal many other illustrative passages.

In a number of passages Jesus is described as "holy": Mk. 1:24; Luke 1:35; 4:34; John 6:69; I John 2:20, etc.

It should be evident to all who accept the New Testament seriously that neither God, Christ, nor the Spirit should be subjected to any form of profanity or irreverence.

### The Church and the Christian's Life

In Eph. 5:27 the church is described as "holy and without blemish." In Rom. 12:1 the Christian's life of service is described as a "living sacrifice, holy to God. . . ."

## THE NEWS LETTER REPORTS

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

### TAPE SERVICE SOLD

H. E. Phillips has sold the tape service for debates, lectures and the New Testament tapes to Dr. Ken Embry and Dale Proffitt of Louisville. Brother Phillips performed a valuable service to many brethren with this business and many will be glad to know that this service is still available. All orders and inquiries about tapes should be sent to: THE TEACHER'S VOICE, P.O. Box 91201, Louisville, KY 40291.

VOLUMES 1 and 2 of **SEARCHING THE SCRIPTURES**, Charles A. Holt has volumes 1 and 2 of this paper in one professional library binding for sale for \$50. A number of people have contacted us about finding the first few volumes of this paper in bound volumes, or even loose copies. They are hard to find. If you are interested, write to Charles A. Holt, 951 Julian Road, Chattanooga, TN 37421.

DON POTTS, P.O. Box 287, Jamestown, KY 42629. The church in Jamestown for a number of years was under the influence of liberal preachers and brethren. Also, as a preacher I have worked with the institutional churches in the past. However, let it be known to all that both this preacher and the Jamestown congregation are now firmly standing against the church support of human institutions, etc., and are sorry that this has not been the case all along. We are fully committed to advocating sound doctrine and to restoring New Testament Christianity. When in this area, please worship with us. Dorval McClister of Burbank, Illinois was with us in a meeting in September. LARRY R. DEVORE, Box 86, Roseville, Ohio 43777. W. O. Patterson was recently appointed to the eldership at Roseville and now serves with Donald Roush and Sidney Yoder. A young man was baptized here August 17. Paul Caldwell of Indianapolis will preach here in a meeting October 7-13.

B. G. ECHOLS, 7 Ridgewood Ave., Glen Ridge, NJ 07028. We have completed our first year since returning to work with the church in East Orange, NJ. The Lord richly blessed us with 15 baptisms and 6 restorations. Attendance and contributions are at all-time highs. The church is now fully supporting the evangelist. Work on the building included completion of installation of a baptistry, addition of a new classroom and repainting the entire basement.

GEORGE FLEM, 2nd and B, Brawley, CA 92227. In our first year of work here, 15 were baptized, 4 restored, 2 moved into the area to worship with us, 14 confessed wrongs and 2 have been withdrawn from. A personal evangelism class meets each Lord's day evening before worship. Home study classes continue at a good rate. Please come and worship with us in the land "where the sun spends the winter."

### EX-ROMAN CATHOLIC RETURNS TO IRELAND

GENE TOPE, 49 Langebrink Rd., Lyttelton, Verwoerdburg, Transvaal, Republic of South Africa. Steve and Cora Kearney have been faithful Christians since their conversion. Steve has worked with me for seven years, studying, preaching and teaching. He has unusual ability in the pulpit and a great zeal for lost souls. His life matches what he teaches. He is a native of Ireland and has decided to return to Ireland to work as a window dresser and to preach the gospel as he has opportunity. He has

many relatives in that country. His work will be hard but we believe he is prepared for it. They will be going to Dublin and hope to make Ireland their life's work

RAY VOTAW, P.O. Box 801, Springs, Transvaal 1560, Republic of South Africa. Two have recently been baptized at Springs. Weekly classes are still conducted for the whites in Brakpan and the Coloureds in Cerituville. Nicholas Dube is the only gospel preacher in Swaziland and is trying to arrange for me to speak before King Sobhuza as he has ties with the royal family. He needs the "blessing" of this old king so that his work will not have to be done underground. WE have just celebrated our 20th anniversary in this country but have never had a work fund. I need such a fund for my extra travel and work among the blacks. This work is scattered (we have traveled over 12,000 miles the last six months) to such places as Vendaland (300 miles), Swaziland (250 miles), Limpopo Valley (400 miles), Sekukuniland (250 miles). We could use some help on this.

### PREACHERS NEEDED

GULFPORT, MS. The Morris Road church in Gulfport needs a preacher. 45 in attendance. For information write Leroy Henry, 603 Rosemary Drive, Gulfport, MS 39501. Phone (601) 896-6312. MILLEDGEVILLE, GA. The small church at Milledgeville needs a full-time man who can arrange his own support. This middle Georgia congregation owns a nice meeting house which is debt free. If interested, contact Allan E. Martin at (912) 452-8665. GRINNELL, IOWA. The Grinnell church will need a full-time preacher after October 1. The church is small and most of the support must be raised elsewhere. Write to the church at 1402 3rd Ave., Grinnell, Iowa 50112.

OSPREY, FLORIDA. The church in Osprey is looking for a full-time preacher. Don Hastings has just completed four years work here and moved to Way cross, Georgia. The church here is self-supporting and has a preacher's house available. Osprey is located five miles south of Sarasota on U.S. 41. Write to Osprey Church of Christ, Osprey, Florida 33559; or call (813) 922-6425.

CHARLESTON, SC. The Ashley Heights congregation in Charleston seeks a gospel preacher to work with them immediately. Attendance runs from 60-80. The church is self-supporting and the only faithful church in an area of 200,000 people. Contact Horace Neely, 953 Lansing Drive, Mt. Pleasant, SC 29464. Phone (803) 884-7498.

UHRICHSVILLE, OHIO. This congregation of about 25 needs a preacher. We can supply about \$300 a month, with the rest required elsewhere. We are in a new building which is debt free. Those interested may write or call Warren Rummell, Route 3, New Philadelphia, Ohio 44663.

PURCELL, OKLAHOMA. Congregation of about 25 with small building, well located and out of debt, needs preacher able to do much personal work. Partial support available. Purcell is 15 miles from Norman, home of University of Oklahoma. Perhaps some young man interested in finishing his education, could be of help here. David Bonner and Leon Goff know of the work here. Contact **Jim Hendrick**, 1111 N. 6th, Purcell, Okla. 73080, or call (405) 527-6606.

ROSEVILLE, MICHIGAN. The South Macomb church needs a full-time preacher. At present we are able to fully support a man for a year. Afterward some additional support may be necessary. At-

tendence runs about 35. We are in the Metropolitan Detroit area. The fields are white unto harvest but the laborers are few! If interested, write or call the elders: Hayden King, 8282 Jewett, Warren, Michigan 48089, phone (313) 757-4218; or Clifford Palmer, 24705 Johnston, E. Detroit, Michigan 48021, phone (313) 773-1582.

**HELP NEEDED**

**JAMES L. DENISON**, 3402 Henderson Blvd., Tampa, Florida 33609. I was in an eight day meeting in late spring with the small church in Rochester, Minnesota where Gary Hargis preaches. He is working hard in a difficult field. Some newspaper articles entitled "Ask Your Preacher" are attracting some attention and have resulted in enrolling 18 in a Bible correspondence course. There are only five small congregations in the whole state. Gary lost \$300 a month in support in August and must replace this if he is to remain in this needy field. What about the church where you worship? What about you personally? Can you help? If so, contact Gary Hargis, Box 715, Byron, Minnesota 55920 or call 775-6819.

**W. C. SANDEFUR**, Rt. 4, Salem, Indiana 47167. The work at Hardinsburg, Indiana is making progress. In the last six months 13 have been baptized, six have placed membership and attendance has grown from the low 40's to an average of 70. We continue to meet in the community building but plan to build the basement part of our planned building in the Salem area. We are having classes every night in our homes to help strengthen the babes in Christ. July 1st, I lost all support but \$450 a month. The church here is not able to supply what was lost. I would appreciate hearing from any who are able to help. Full-time is needed for this work.

**IN THE NEWS THIS MONTH**

BAPTISMS	360
RESTORATIONS	118
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"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

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## I MARVEL Galatians 1:6

James P. Miller  
1111 Hickory Lane  
Cocoa, Fla. 32922



### THE DANGERS OF NEW TRANSLATIONS

For many years all translators handled the word of God with respect. The King James version was given to the English world by forty-seven of the world's finest scholars. It was given at a time when the English language was at its fullest flower. This translation gave us the restoration of the blood-bought church of Christ and is the most common version of the Bible until this day. It is true that Alexander Campbell published a translation called "The Living Oracles," but it was little used and Campbell continued, as did other restoration preachers, to use the King James version. Although some of the words used in the King James have changed their meaning, it should be remembered that no translation is made of words that all understand. A good dictionary overcomes this problem in short order. The pronouns such as "thee" and "thou" are not archaic for all know them and what is meant by them.

The Revised Version was given to the public in 1881 and was the first serious attempt to improve on the King James. It was followed in 1901 by the American Revised, thought by some to be the most literal translation ever made. All of these versions handled the word of God with respect and the truth of the gospel could be established by any of them. Translations such as Goodspeed, Phillips, Weymouth, and Williams posed little threat to the church of the Lord for they were used mostly for **comparison and study.**

In our day, however, this has not been the rule. The market is being flooded with modern translations that do not regard the word with respect, hence teach all kinds of false doctrine. The American Bible Society has joined in an effort to pass these translations off to the public as the word of God. The most serious of these is a translation called "The New English Bible" which was used by the American Bible Society in the version, "Good News for Modern Man." In translating Acts 20:7 it reads, "On Saturday night in our assembly for the breaking of bread."

I am sure I do not have to point out what this would do to God's people. They would not know when to partake of the Lord's supper. It has been pointed out time and again that we know when by this divine apostolic example. Paul waited a full week to be present on the Lord's Day. It was on this day that the church of the Lord had its beginning, on this day that the Holy Spirit filled the apostles, on this day that about 3,000 were added to the church. See Isa. 2:3, Joel 2:28, Dan. 2:44, Acts 2:38-47, etc. There is not a Greek text on earth that would justify the translation, "On Saturday night." This is not what Luke said and is contrary to the Greek, and to all "church fathers" who testified it was the practice of the early church to observe the Lord's Supper every Lord's Day.

The question as to why any translator would render it Saturday night may be clearly answered: modern scholars give their interpretation of what the verse means instead of a translation. The Lord's Supper is of small importance to them. It makes little difference whether it is observed on Saturday night, Sunday, or not at all. They do not regard it *is* important. The alarming thing is that the American Bible Society would push such a work. If the church of the Lord does not "give diligence" to make its calling and election sure, we will have a generation that does not know the difference in an interpretation and a translation and therefore a generation that does not know even when the Communion should be observed. I marvel.

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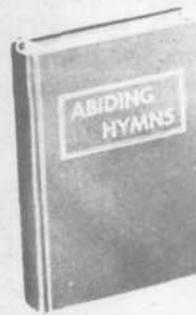
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# Editorial

Connie W. Adams

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## SCHOOLS AND PAPERS

All through the stormy days of conflict with those brethren who advocated the right of congregations from their treasuries to contribute to schools and other private enterprises, conservative-minded brethren generally granted the right of individuals to operate, support and/or utilize the services of privately operated service-type businesses. In recent years a few men have begun to raise their voices, rather loudly, in opposition to the right of Christians privately to contribute to a school which has a Bible department. Some deny the right of parents and students to utilize such service. According to some of these men, such a school can be operated by Christians but they cannot teach the Bible in it, for that becomes another "collectivity" to preach the gospel.

The Bible teaches that it is the work of the congregation to support the preaching of the gospel. It is also the duty of individuals in the home, school, business or wherever their influence may be exerted, to teach the truth.. It is the duty of parents to see that their children are educated. Teaching school is an honorable profession and when Christians run a school, if they honor their calling at all, then the environment they create will reflect the influences of the gospel in their own lives and they will surely use their opportunity to teach the Bible.

Daniel Sommer waged warfare on the schools for many years "in the AMERICAN CHRISTIAN REVIEW. He argued that since we are "complete" in Christ, that the schools are not needed and said that when a Christian gives to the congregation as he should that he will have nothing left to give to a school anyhow. Interestingly, he waged his war through his paper., which was not the church, and did not seem to see that if his argument on contribution was so, that his readers violated it when they paid their subscription to his paper.

A debate was recently held in Pasadena, Texas on this issue (the debate will be printed) in which both of these arguments were made. Frankly, I would like to know how brethren who espouse this position can successfully carry their battle without a paper to give voice to their views. If they operate a paper and sell it on a subscription basis, then they are selling a teaching service, which the school also does. However simply they may organize and run such a paper, it will fall under their own definition of "collectivity."

Every privately operated paper I know anything about is a legal entity, whether it is incorporated or not. They receive donations (whether money, time or service from various ones), have names, mailing permits and can be sued. Even those not incorporated are styled by law "quasi-corporations." We have not heard one argument against the school that cannot be made with equal force against the papers and publishing houses. Indeed, "happy is he that condemneth not himself in that thing which he alloweth" (Romans 14:22).

Yet, it is our conviction that these have a right to function in the realm of private enterprise and offer their services for sale to any who need them. We deny the right of a local church to contribute to a single one of them. But we affirm the right of individuals to run such businesses and the right of interested parties to make use of their services. Can congregations or individuals buy tracts, class literature or books from a publishing house? Or does the "completeness" argument mean that they must publish their own Bibles, tracts and class literature? If these are purchased from brethren in such business, then have the churches or individuals become guilty of patronizing another "collectivity" to preach the gospel?

There is absolutely no excuse for this issue ever dividing brethren unless some undertake to make laws which the Lord did not and make their consciences the guide for others. We have never thought less of a brother if he did not contribute to a school or send his children there. That is his own affair. If we contribute or send our children, then that is our affair. If one does not wish to subscribe to this paper, then that is his choice and we will think none the less of him. But when brethren take to their pulpits to air such matters, take up space in church bulletins, send for men to come and lecture before the congregation for a week on the subject, and begin to say that those who favor such activities are digressive, unsound and to be avoided, then factionalism has already started and "I pray thee, have me excused."

Supporters of schools or papers should not leave the impression that they question the spirituality of those who do not see fit to use their services. We believe it is out of place to use church facilities or functions to advertise and promote schools or papers. Some promoters of such activities, in their zeal, may at times have become the objects of just criticism. But abuses do not rule against a just principle itself.

Many occupations are spoken of favorably in the Bible. Further, the right of personal choice in the use of one's resources is also taught. Peter said to Ananias, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power" (Acts 5:4)? Ephesians 4:28 teaches the honor of work for the Christian "that he may have to give to him that hath need." This implies personal choice in the use of honorably earned wages. Of course, every Christian should give as he has prospered to the congregational treasury in order for the work God

gave the congregation to be accomplished. But it is not the business of the church to run schools or publishing businesses. These fall into the realm of private activity and that is where they ought to stay. This writer sincerely hopes that other oral debates on this question will not be forthcoming for awhile. We are not opposed to debates and have participated in several. Much good has come from them. But it appears to us now that further such discussion might generate considerable heat and pose the threat of fracturing peace and fomenting parties before enough time has elapsed for careful study to be given to the questions involved. Perhaps the papers would provide a better forum for discussion of questions which involve private enterprises since that is really what the papers are anyhow. Meanwhile, there is a need for careful thought, brotherly concern, long-suffering and patience. Objectivity should mark all such studies and detracting personal remarks should be left out entirely.

**Paper To Be Enlarged**

With the January, 1975 issue, *SEARCHING THE SCRIPTURES* will increase its size from 16 pages to 20 pages enabling us to include more teaching material each month. We think you will be glad (and perhaps surprised) to know that we propose to do this without a price increase in your subscription. We think this is a bargain in these days of ever-increasing prices. The bulk of the teaching articles each month is by those men who have been asked to cover certain assignments. This means that other articles must wait until space is available. Because of this lack of space, many good articles have accumulated which we hope in time to print. After January, we will be able to include more of these. We will also accept about 15 more church ads which will help defray this cost. Book advertising space will remain the same as it is now. Stay with us. By the way, when you renew, why not do someone a favor and subscribe for him?

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**WORSHIP**

The account of the conversion of the man from Ethiopia, with which we are familiar, is recorded in Acts chapter 8. Verses 26 through 28 bring into focus the statements to serve as launching points for this study. "But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, the same is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, and he was returning, and sitting in his chariot and reading the prophet Isaiah."

Worship, defined very simply is, "reverence rendered to God." Obviously it involves both attitude and actions. The importance of worship is complimented in that it is required of all men who want the proper relationship with God. It is inseparably connected with right relationship. Stress is placed upon meeting certain requirements in order to make it acceptable to God. The man of this text obviously felt very keenly his responsibility to worship since he had traveled several hundred miles to do so. There are several lessons to be gleaned from this man's actions.

We might note the object of his worship from a negative standpoint for emphasis. He had not traveled this great distance to worship some man. Any reverence thus rendered would have been as misdirected as was Cornelius' action when he bowed down to Peter. That rebuke must still be heard, "Stand up; I myself also am a man" (Acts 10:26). Neither angels, idols, nor devils had brought this nobleman from the lands lying south of Egypt to render reverence. Who then? Only Jehovah, the God of heaven and earth. Jerusalem, the Site of the temple, synonymous with the presence of God, challenged the presence of the Jew each year in his worship obligation under the Law. We cannot with certainty state whether the eunuch was a Jew or proselyte of the Jewish religion. In any case he was zealous in pursuit of his religion, an admirable trait we should cultivate. The purpose of his visit to Jerusalem was "to worship" according to the Law of Moses, for as yet he knew no other way.

He was returning homeward, probably by way of Egypt, the first leg of his journey being from Jerusalem to Gaza. Gaza is in southern Palestine, in

Judea, about 60 miles southwest of Jerusalem. As he was riding along he "was reading." The word thus translated is "*aneginosken*" which means that he was reading aloud as Philip "heard him." Historians note this was common for the Jew when traveling alone. Whether by command or by common practice such reading was no doubt a pleasant and profitable pastime. May I suggest the lasting impression made by his period of worship in Jerusalem activated this nobleman in seeking greater knowledge. Prompted by his worship of Jehovah he wished for a better understanding of His will and so he traveled along reading from Isaiah the prophet. Question: "Are we motivated by our periods of worship today to seek greater knowledge and understanding of God's will?" The eunuch teaches a profitable lesson here.

Worship involves three primary considerations: authority, place and the activity. The source of authority for both the eunuch, for you and me is God. The statement of Jesus to the woman at the well was "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Two essentials are here emphasized, "spirit" and "truth." To worship "in spirit" involves our conscious attention and involvement in the significance of what we are doing. This requires concentration and self discipline. "In truth" comprehends the things divinely appointed. "Thy word is truth" (John 17:17). Neither aspect as here stated is unimportant that it can be ignored. Neither is super-important to the neglect of the other. Each of these requisites must receive careful attention to be acceptable unto God.

"Meaningful worship" is a reference in common usage today and is apparently the object of much searching by some. To accomplish this some have adopted the atmosphere of the spiritualist by turning out the lights, joining hands, engaging in chain prayers, spontaneous singing and a lot of other "tomfoolery." Mark it, meaningfulness will not be found among these or other externals. Worship, filled with meaning, will be found where "spirit and truth" are combined in our expression of reverence unto God.

The place of worship for this eunuch, a Jew still bound to the Law of Moses, was Jerusalem. It was a matter of geography, a fact recognized by Jew and Gentile alike. The woman speaking to Jesus at the well reminded that the Jews said, "in Jerusalem is the place where men ought to worship" (John 4:20). Worship after the New Testament order, for you and me, requires rather than place, a relationship. It is in Christ, in the church, that men render acceptable worship unto God. This relationship embraces every true worshipper. Outside none can worship acceptably.

The activity of this eunuch in his worship of God in Jerusalem was regulated by the Law of Moses. Ours today is undergirded by the "apostles doctrine" (Acts 2:42). Nothing more nor less than that circumscribed by the New Testament may be engaged in. Five distinct avenues of expression for the worshipper are authorized. I trust every reader

remembers these as singing (Eph. 5:19), prayer (Acts 2:42), Lord's supper (Acts 20:7; 1 Cor. 11:23), giving (1 Cor. 16:1), teaching (Acts 2:42). These items comprehend the whole of God's requirement, His authorization for the worshipper. Involvement in these acts is personal and requires conscious attention, concentration and self discipline as we meet the demands of worshipping "in spirit." With minds centered upon God and hearts attuned to His will we commit ourselves to these expressions of reverence.

If we could turn back the pages of time, where would men of faith in yesteryear worship? Men like Peter, Paul, James and John. Certainly not where the Old Testament is still held as the standard of authority. Not where Roman Catholicism is the system with its image worship, bead counting and papal domination. Not in some protestant denomination, the name of which cannot even be found in the Word of God. I suggest, not even in all designated "churches of Christ." But where? In the place where every activity is backed by the authority of the scriptures, where they could worship "in spirit and truth." Would this be where you worship, gentle reader? If so, would it be because of my or your personal contribution to the worship atmosphere, or, in spite of it?

What about our worship? Yours and mine? Is it what it ought to be, what it must be? How do we compare with the sterling attributes evident in this eunuch? Favorably? He was of the people of God. He was a zealous worshipper, willing to overcome the hardship of time and distance for his God. He was a student of the word of God, a sincere seeker, who when he found the truth obeyed it. Are you, am I, a sincere seeker of truth? When confronted with truth will we obey it? Consider ye well!

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## SPEAKING TRUTH

O. E. Watts

In trying to plead against the use of extreme (false) arguments it is easy to make statements which are stronger than we intend. In the article, "Much Grape Juice?", my statement about requiring "more of others than does the Lord" was one of these. We, ourselves, "oppose social drinking" so certainly do not regard all others who do so as "extremists" and too "zealous".

But, my partners, some of your wild assertions and contentions are weakening the otherwise good and conclusive teaching you are giving on the subject. That is the point. Below are some examples.

The claim that ancients preserved fresh grape juice (with no trace of alcohol) the year around can not be proved. Recipes given will not work. Every sister who cans fruit juices knows that a little olive oil poured on top of a container of juke will not prevent fermentation. Her confidence in a preacher is weakened when she hears him claiming that it will.

There are those who use the "ancient preservation" argument for maintaining that early churches used fresh grape juice in the Lord's Supper. Then, they admit that all of them did not do so all the time. Those reading or listening naturally ask, "What is the point?" Yes. Why go through all that?

We are pleased to see a good brother who did equate alcohol with poison now admit what historians and travelers assert. The light wines of Palestine had enough alcohol in them to purify them but not enough to make one drunk ("unless you drank a barrelful"). This is true now of those of the lowlands of Europe, of northern Mexico, etc. Are preachers of the gospel there going to insist that these be given up?

The contention that wine was leaven was shown to be false by an article in another gospel paper. But his persisting in that error will continue to weaken every good thing any brother might say against social or recreational drinking.

Personal references are sometimes necessary even though not profitable. Please be advised that this unknown from the cow-country has never been intoxicated. Never have we done any social drinking. When we attend professional banquets preceded by a cocktail hour we go after the drinking is finished even though friends urge us to come and "drink a coke". We do not have a "drop of anything on the place". Never do we obtain wine, brandy, or rum to use in cooking. Are you teetotallers? We, more!

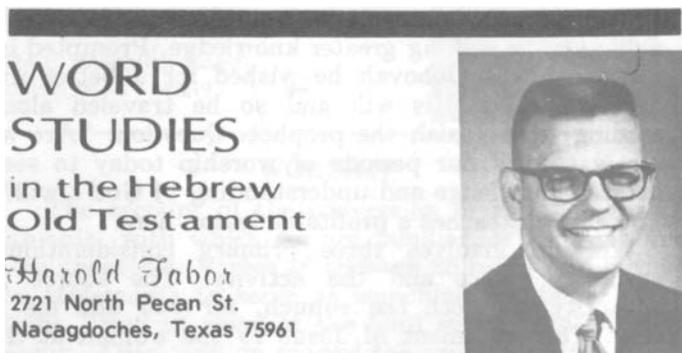
Yes, Brother Adams and Brother Holbrook, we oppose every drinking practice that you do. But do not include us among the believers in the fables of Josephus. We do not fall for those and we do not think that you should either.

Box 895

Craig, Colo. 81625

(EDITOR'S NOTE: We are glad to give this space to Brother Watts to state his case and glad for all to

see that he opposes "social drinking." We are still of the persuasion that some of his statements in his previous article "Much Grape Juice" were too loose and capable of misunderstanding. It was for that reason that we did not think it best to publish his article without a "disclaimer" attached.)



### COVENANT — BERITH

The Hebrew word for covenant is BERITH. The meaning of the word is a real etymological problem. There are at least three suggestions: 1) it may be related to the root BRH meaning "to eat"; 2) it may be connected with the Accadian word BARU meaning "to bind"; 3) and it has been connected with the verb CIRTH meaning "to cut in two or cut off".

The word is consistently rendered by DIATHAKA in the LXX except in Deut. 9:15 and I Kings 11:11. The usual translation of BERITH is "covenant" but is rendered also by "alliance, bond, compact, disposition and treaty" (cf. Girdlestone, Synonyms of the O.T., p. 213).

The Hebrew concept of the word may be divided into two main groups. These are the nature of a covenant between man and man and the second between God and man.

Secular or legal covenants followed a basic outline: 1) a historical prologue, 2) a statement of the stipulations, 3) an oath or document from each party, God of gods being their witness, 4) and curses and blessings (cf. *Eerdmans Bible Handbook*, p. 199). For comparison, study the covenants of Isaac (Gen. 26), Jacob (Gen. 31) and David with Jonathan (I Samuel 18; 20; 23).

The general thought of covenants between God and men and those between men and men are similar. Not all covenants were contracted between parties of equality (i.e. king-vassal relationship). In a divine covenant, God is the superior party and always initiates the covenant. Jehovah stipulated commandments and offers certain blessings or promises. Men accepted these conditions or commandments and recognized the penalties for disobedience. Some of the blessings are conditioned on the obedience of men. The earliest covenant recorded between God and man is with Noah (Gen. 9:9-17). A covenant with the nation of Israel is made at Sinai (Ex. 19:5; 24:4-8) and reaffirmed in Moab (Deut. 29:1). The prophets spoke of a new covenant (Jer. 31:31-34).

## LEARNING from the PARABLES

Ken Green

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### THE UNMERCIFUL SERVANT Matt. 18:23-35

All of the parables recorded in Matthew are about the kingdom of Heaven. In the parable of the sower, the seed represents the word of the kingdom (Matt. 13:19). This same seed is identified as the word of God in Luke 8:11. When the word of God is preached, it produces the kingdom of Heaven, the reign of Christ, in the honest and good hearts.

The kingdom is likened to a mustard seed in Matt. 13:31. Jesus taught that the kingdom would be gradual in its development — not immediate and spectacular as the premillennialists would have it. Matt. 13:41,42 indicate that the second coming will not be a time of establishing the kingdom, but a time of gathering out of the kingdom those who offend.

The parable of the unmerciful servant also sets forth a lesson on the kingdom of heaven. It reveals a quality that must be found now in the lives of its citizens. The central lesson is that recipients of grace must be willing to show grace. The forgiven must be willing to forgive.

Such is not an isolated lesson in God's word. In the model prayer, Jesus said we should pray: "... and forgive us our debts, as we forgive our debtors" (Matt. 6:12). He proceeded to elaborate: "For if ye forgive men their trespasses, your heavenly father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The ability and willingness to forgive others is as much a condition of salvation as faith, repentance and baptism. Eph. 4:32 demands that we "forgive one another, even as God for Christ's sake hath forgiven you." James 2:13 states: "He shall have judgment without mercy who hath shown no mercy . . ."

Like the Gentiles of old, there are many, even in the church, who are "implacable" (Rom. 1:31). This means "constant in enmity, relentless, not to be pacified or appeased."

If you happen to cross such a person one time, you have made an enemy for life. You can tell him you didn't intend to offend. You can ask forgiveness. But there is nothing you can do that will reconcile you to such a one. These kind refuse to let bygones be bygones. They are implacable.

I feel sorry for such people because of the misery they bring to their own lives and because they cannot

be saved with their present attitude. Furthermore, I fear such people because of **the damage they can cause the Lord's church.**

Contrast their attitude with the **teaching of Jesus:** "Then came Peter to him, **and** said, **Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven"** (Matt. 18:22, 23).

Then He taught this **parable.** Let's take a closer look at it:

#### I. THE KING AND HIS CONDUCT — 23-27

A. The king was a man of **great dignity and wealth.** Though the size of his kingdom is not told, the amount owed him indicates **great domain.**

B. **He was not negligent in the affairs of the kingdom.** He expected **an accounting from those who were indebted to him.**

#### II. THE INDEBTED SERVANT:

A. The amount he owed suggests he **was not a slave** in the usual sense. **Perhaps he was a prince** over a smaller territory, or one employed to collect taxes who then **squandered the money.**

B. Regardless of how he **made the debt, he had no more ability to pay than most of us would have.** 10,000 talents of silver **would be equal to perhaps \$3 million.** **The same amount of gold would be much more than that.** "He had not to pay."

#### III. THE COURSE ADOPTED BY THE KING:

A. **He demanded payment, v. 23, 24.**

B. **He ordered punishment, v. 25.** The family would be sold into slavery **and the king would get as much as he could in payment of the debt.** **This was his legal right. Justice demanded punishment.**

C. **He freely forgave, v. 26, 27.** The servant did not deny the debt. He threw himself on the mercy of the king and begged **for patience.** **The king had compassion and extended much more than patience.** He forgave the entire debt.

#### IV. THE UNMERCIFUL SPIRIT OF THE FORGIVEN DEBTOR — v. 28-30:

A. The debt of his fellow servant was small.. It was equal to about seven or eight dollars.

B. The fellow servant could not pay. As the old saying goes, "you can't get blood out of a turnip." But you can take the turnip and that's what the forgiven debtor did (v. 30).

C. In spite of the fact that the fellow servant begged for patience, no patience was shown . . . not to speak of mercy and **forgiveness.**

#### V. THE COURSE THE KING THEN ADOPTED — v. 31-34:

A. The unmerciful servant was delivered to the tormentors until he should pay all that was owed. This would be for the rest of his life or until another paid the debt for him, an unlikely prospect.

B. The real lesson is in V. 35: "SO LIKEWISE SHALL MY HEAVENLY FATHER DO ALSO UNTO YOU IF YE FORGIVE NOT EVERY ONE HIS BROTHER THEIR TRESPASSES." I cannot pay my debt to God any more than I could pay a debt of three million dollars. I must throw myself on the mercy of God. If it were not for His grace, none of us could possess hope.

C. He is willing to forgive. The terms of His grace are plainly revealed (Acts 2:37, 38). When I again sin and go into debt to God, I am to pray that He will forgive me as I also forgive those who trespass against me.

Conclusion: Let us not be as the unmerciful servant. There can be no salvation for those who are unwilling to show forgiveness.

## ANSWERS

for our hope

Send Bible questions to:

*Marshall E. Patton*

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**QUESTION:** In Matt. 5:43 Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." My reference Bible gives as a reference for the latter statement of this verse Deut. 23:6. Is this the verse Jesus referred to, or is there another more accurate? It seems to me that our Lord's quote is too generic to come from Deut. 23:6 which is very specific (see verse 3).

— M.A.

**ANSWER:** Our querist is probably laboring under the erroneous view that Jesus is here setting forth a moral law superior to the law of Moses. The truth of the matter is that Jesus was refuting and exposing the errors of the Scribes, Pharisees, and teachers of Israel. While Jesus frequently referred to statements found in the law of Moses, he, nevertheless, was exposing their perverted views and use of such. Hence, the contrast was between their traditional perversions and the truth. Matt. 5:43 is a good example.

There is no verse in the law of Moses that said: "hate thine enemy." Deut. 23:6 does refer to specific nations and how Israel was to treat them nationally. It has nothing to do with personal retaliation. Remember, reference columns and other reference systems in our Bibles have been supplied by men and should be treated accordingly.

The popular concept of the Jewish leaders "hate thine enemy" grew out of their interpretation of the command to "love thy neighbour as thy self" (Lev. 19:18). They generally restricted the word "neighbour" to mean relatives, friends, those of their party, and at most those of Israel. The lawyer asked Jesus "Who is my neighbour?" (Lk. 10:29) in order to "justify himself." Both the question and the motive of the lawyer pinpoint this particular error. Jesus told the story of The Good Samaritan which exposed the error of this restricted view of "neighbour" and showed it must be understood in the unrestricted sense. The Jewish teachers not only restricted the meaning of "neighbour," but also inferred therefrom that they should "hate their enemy." The latter

inference was but a very short and easy step from their first error.

They should have known that the word "neighbor" is often used in the Old Covenant to embrace those not of Israel. Here are two examples: "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. . . ." (Ex. 11:2); "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. 19:33, 34). The latter reference shows clearly that the command to "love thy neighbour as thyself" embraced more than those of Israel. Thus, the command to "love thy neighbour" should have been understood as an obligation to love all men.

There is no difference between what Jesus taught in Matt. 5:43-48 and what was taught in the Old Covenant: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord" (Lev. 19:18); "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:" (Prov. 24:17); "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21, 22).

## SUFFICIENT IN CHRIST

John M. Trokey

The life of the apostle Paul stands in the scriptures as a testimony of steadfastness and patience. He counted not his life dear unto himself but gave his life to minister the gospel of Christ even in the face of sure and impending bonds and afflictions (Acts 20:22-24). The apostle Paul suffered imprisonments, stripes above measure, stonings, shipwrecks and many perils, hunger and thirst, fastings, cold and nakedness for Christ's sake (II Cor. 11:23-28).

However, on one occasion, Paul besought the Lord three times to have a thorn in the flesh removed (II Cor. 12:8). This thorn in the flesh was given to him by Satan to buffet him (II Cor. 12:7). He wanted to be rid of this affliction. The answer he received from Christ is one of the most meaningful passages to me in the scriptures of comfort. Jesus said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9a). The apostle Paul's response was humble and wise, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9b).

Our lot in life does not call upon us to meet such opposition as did Paul. I doubt if any of us will ever be beaten for proclaiming the gospel. But life to all Christians has its hard and difficult moments. And at times we wonder, "How can I possibly carry on?" We

become sick and we search for comfort. Temptations to sin are strong and we wonder how we can overcome. Christians we know and love, many of them our relatives, turn away from God and His church and it makes us doubt and wonder. On and on the problems, small and great, confront us; what do we do, where do we go? Jesus says, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9a).

#### "GRACE"

In this context, grace has its simplest meaning, as the Divine help, the unmerited gift of assistance that comes from God. Into this grace the apostle Paul encouraged Timothy to be strengthened (II Tim. 2:1). God has granted us all things in this regard (II Tim. 3:16-17; II Pet. 1:3). Hence, when afflictions arise and difficult times arrive, find your strength and comfort in Christ Jesus your Lord.

#### "SUFFICIENT"

The grace of Christ is sufficient and all we need. David said in Psalm 23:1, "The Lord is my Shepherd; I shall not want." We will never be in spiritual want in Christ for God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

#### "MY STRENGTH"

The Christian who tries to overcome and be strong in his own strength cannot be long sustained. Paul found his strength in Christ; "I can do all things through Christ which strengthened me" (Phil. 4:13).

#### "PERFECT"

This passage is not teaching that apart from man's weakness Christ would not be perfect in strength but that the weakness of man has its perfect complement in the strength of Christ. The Greek word "TELEITAI" is the word translated "is made perfect." It is third person singular, present passive indicative of TELEO. It literally says, "is being made perfect." Christ's strength is fully realized in the weakness of Christians.

#### "WEAKNESS"

Man is weak and full of infirmities. We need to be made strong. This can only be accomplished in Christ. The Hebrew writer said of some Old Testament worthies: "out of weakness were made strong" (Heb. 11:34). They were made strong by their faith in God.

#### "GLORY IN MY INFIRMITIES"

Since strength is found in our weakness in Christ, we should rejoice, take joy in them. This does not mean try to be weak. We should grow strong but when we have trials, glory in Christ for the comfort and strength in Him. Infirmity is translated from the Greek word ASTHENEIA which means, want of strength. The Holy Spirit said in Romans 5:3-4, "we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness,

approvedness; and approvedness, hope." James said by the Holy Spirit, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:2-4).

#### "POWER OF CHRIST"

Once again, Paul is seeking the power (DUNAMIS) of Christ. The power of Christ can never come to the Christian who tries to rest in his own power. I Pet. 1:5 says, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

#### "MAY REST UPON ME"

Literally this means, "may tabernacle over me." Paul was seeking the power of Christ to tabernacle over his life of weakness and affliction.

The grace of God calls for recognition on our part to submit to Christ and the glory of His power; to be strong in Him.

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Fontana, Calif. 92335

### MISUSING THE DOCTRINE OF GRACE

Johnny Stringer

From the time the gospel began to be preached by the apostles until the present, the beautiful doctrine of God's grace has been perverted. Faithful brethren have vigorously fought the false teachings regarding grace which have prevailed among the denominationalists. Now, however, some of our own brethren in Christ grossly pervert the scriptural teaching concerning the grace of God.

According to the concept of grace which some embrace, if brethren sincerely believe they are right, their erroneous teachings and practices regarding the worship, work, and organization of the church will not hinder their salvation; for, it is argued, God's grace will cover those sins.

It has been replied — and properly so — that in order for a Christian to obtain God's gracious forgiveness, he must repent of his sins, confess them, and pray for forgiveness (Acts 8:22, 1 John 1:9). A Christian cannot persist in error and expect God's grace to cover that error.

#### Impossible to Comply?

There are attempts to refute the truth that the Christian must comply with God's terms of pardon in order for grace to cover his sins. From the writings of some, I gather that they actually believe it is **impossible** to meet the terms of pardon for every sin committed. They seem to think that the necessity of seeking God's forgiveness implies that we must name every single sin specifically as we pray for forgiveness. **I know of no one who so contends.** Such would indeed be impossible. Surely all of us sin from time to time, and none of us can call to mind each specific sin; but we can, as David,

pray for God's forgiveness for all our sins — including those which we do not call to mind — and do so with a determination not to commit such sins again (Psalm 19:12).

In seeking to show the impossibility of meeting God's terms of pardon for every sin committed, the author of one bulletin article which I recently read penned the following:

"According to this extreme position not one of us has a chance of being eternally saved! How many sins of omission have we committed? And can any man say that he has confessed each of these and asked for forgiveness (that is **honestly**) do so? This is what we are being told must happen to each and every sin committed!"

Regarding the sins of omission to which my brother refers, I ask, does not this brother experience sorrow because of the knowledge that he has from time to time failed in his responsibility to do good; does he not determine within his heart to be more diligent in the future; and does he not penitently pray for God's forgiveness? I imagine he does, thus meeting God's terms of pardon for his sins of omission.

**Perfect Law Keeping?**

Some would argue that we who insist that God's terms of pardon must be met by the erring Christian are depending upon perfect law keeping, rather than God's grace, for salvation. The author of the aforementioned bulletin article said, "This position is nothing in the world but a dependence upon law keeping for salvation — **perfect law keeping!** The law demands obedience and when broken it demands recognition of that fact, confession of it, penitence concerning it and prayer for forgiveness."

I have never met the writer of that statement, but realizing that he is a mature, experienced gospel preacher, I was rather taken aback — **shocked** would be a more accurate word — that he would make such an assertion. It should be perfectly obvious that the very fact that forgiveness must be sought, the very fact that sin has occurred, is proof positive that the law has not been perfectly kept. To say that one who has **broken** the law is saved by perfect law keeping is a contradiction if ever there was one. Those of us who teach the necessity of seeking God's forgiveness cannot properly be accused of teaching salvation by perfect law keeping; for when we say that forgiveness must be sought, we are necessarily implying that the law of Christ has **not** been perfectly kept.

Brethren, our salvation is most assuredly by the grace of God (Ephesians 2:8-9). To say that salvation is by God's grace is to say that we do not deserve it. We do not deserve it because we have sinned. Thanks be to God that He gave His only begotten Son to shed His blood on the cross, so that He can forgive us our sins and we can enjoy the bliss of heaven **despite our unworthiness.** They are slanderers and liars who accuse us of not believing in the grace of God.

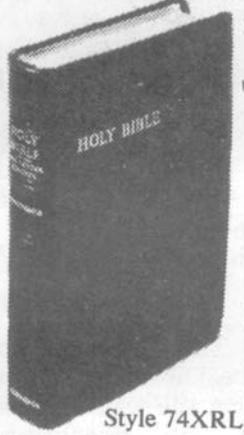
The Christian who maintains fellowship with God

and who will eventually enjoy the glories of heaven is not the one who perfectly keeps the law of Christ, for **all** of us sin from time to time; rather, it is the one who has enough **faith** and **love** within his heart to do his best to live according to the teaching of Christ and to continually pray **with a penitent heart** that God will graciously forgive him his shortcomings. This is the one who is walking in the light and whose sins are forgiven (1 John 1:7-9, Acts 8:22). Although he sins occasionally, there is no comparison between him and the one who persists in some sin, **never repenting of it**, never seeking God's forgiveness for it; but, according to some of our brethren, the one who never repents of his erroneous practices pertaining to the worship, work, and organization of the church remains justified by God's grace. The Bible does not so teach!

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# THE NEWS LETTER REPORTS

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

## NEW PAPERS

**SENTRY MAGAZINE**, a monthly, edited by Floyd Chappellear began in September, 1974. Articles will stress living as Christians. Subscription price is \$2 a year with group subscriptions at six for \$10. Correspondence should be addressed to 3910 Glenbrook, Fairfax, VA 22030.

**VANGUARD MAGAZINE**, a 32-page fortnightly journal, will appear in January, 1975 with Yater Tant as editor and David Edwin Harrell as featured columnist. The editorial staff lists Franklin T. Puckett, Homer Hailey, Peter J. Wilson, Hoyt Houchen, Robert Farish, Colly Caldwell, L. A. Mott, Jr., Sewell Hall and Clinton Hamilton. A sample copy will be sent to all interested persons. Subscription price is \$7.50 a year. Write to VANGUARD PUBLISHERS, P.O. Box 3006, Memphis, TN 38103.

## NEW CONGREGATIONS

**WALTER T. STEPHENS**, 127 Lake Street, Nicholasville, KY 40356. On September 1, 1974 a new congregation met for the first time in Nicholasville, Kentucky. Several members of the University Heights congregation in Lexington were living in this area and the work was planned and encouraged by University Heights. The writers' support will be furnished in part by University Heights until the new work can be self-supporting. A gospel meeting is planned for November 4-10. We are meeting at 127 Lake Street. If you know of people in this area we should contact, please let us know.

**JERRY L. JAMISON**, P.O. Box 332, Locust Grove, VA22508. A new congregation has begun in FALMOUTH, VA about two miles east of I-95. We meet in the Fredericksburg-Stafford Park Authority Recreation Center, 310 Butler Road, 1 block east of the junction of U.S. 17 and U.S. 1. Attendance runs from 10-15 at present.

**SAM BINKLEY, JR.**, 110 French Way, Athens, Alabama 35611. The debate between Carroll Sutton and Albert Hill which was scheduled for last May was postponed due to an accident which injured Brother Sutton a few days before that. He is now recovered and able to participate, though no date has been set. Contacts with the brethren at Hobbs Street have met with the response that they are so busy in the process of finding another preacher and other matters that they do not have time to even think about when they can get together to discuss another date for the debate. If, and when, the dates are reset, we will try to let you know.

**DON HASTINGS**, 403 College, Waycross, GA 31501. After four years in Sarasota, Florida, I have moved to work with the church in Waycross. If you have friends in this area we can contact, please notify me. Along with a teaching column in the newspaper, a daily 15 minute program is conducted. We have hopes for a paper to use in teaching. If you are visiting in the area, worship with us.

## DEATH OF FARRIS J. SMITH

With sadness we note the death of our friend and brother, Farris J. Smith, preacher for the Berea Points church in Birmingham. Brother Smith spent many years preaching in that area and was widely known and respected. He was faithful to the Lord. The editor of this paper will never forget the hospitality of his home a few years ago when making preparations to go and preach in Norway. The cause we love sustains a loss but our mourning is tempered with hope. Our sympathy is extended to his family.

**GARY HARGIS**, Box 715, Byron, Minnesota. In the last year six have been baptized in the work at Rochester, four of these the last six weeks. Attendance now runs 25-28. Through the obedience of one Lutheran lady a new congregation has now started in Spring Valley, Minnesota. Visitors are coming regularly there and a gospel meeting is planned soon with Don Taafe of Dundee, Florida. One couple with three children have been driving 60 miles from Red Wing to worship with us. They are as regular as clockwork and he shares in the preaching both here and in Spring Valley. He is interested in beginning full-time work shortly. Things are looking up. We now have many prospects. But there is this bleak note. January 1, 1975 I will lose \$300 a month of my support. If anyone knows where relief might be available, please let us know.

**EARL HARTSELL**, Rt. 1, Box 38, Ruston, LA 71270. After two years of pleasant and rewarding work in Magnolia, Arkansas, I have moved to Ruston to help start a new congregation here. We met the first time September 1 with 14 present. We have since had as many as 22. We meet in the V.F.W. Hall on Route 80. If you know of any in this area we should contact, please inform us.

## NEW SERVICE CONTEMPLATED

**BOB WEST**, 6121 Hudson St., Orlando, FL 32808. Would you be interested in a Clip Art Service produced especially for churches of Christ? Most likely it would be published quarterly on a subscription basis and would include reproduction quality art and type for ads, illustrations for articles, instructional cartoons, charts, column headings, etc. If you would be interested and would state what materials would be most helpful to you, please let me know. (Editor's note: Bob West is an elder of the Pine Hills church in Orlando, author of the popular THEOPHILUS cartoon series, and a graphic designer/illustrator/art director for more than 25 years. This proposed service could be of great help in bulletin preparation.)

**HAROLD V. COMER**, 521 Cumberland St., Florence, AL 35630. Franklin T. Puckett will teach a special series of lessons on "Calvinism and Modern Adaptations" for two weeks this spring from February 25 through March 7 in Florence, Alabama. He will deal with the traditional doctrines of Calvinism, misconceptions about what Calvinism teaches, the danger of it in various denominational writings and the place of Calvinistic thinking in certain current problems and discussions such as imputed righteousness, grace, indwelling of the Holy Spirit, etc. This should be of great value, especially to younger preachers. Some brethren in the Florence area are willing to open their homes to house those who wish to come but cannot afford to pay for lodging. Some homes will provide some of the meals. If you plan to come and wish such arrangements made, write to Franklin T. Puckett, P.O. Box 1166, Florence, Alabama 35630 or phone (205) 766-6179.

## REPORT FROM THE PHILIPPINES

**LESLIE DIESTELKAMP**, c/o Max Burgin, Lot 43, Seaview Ave., Ferny Creek, Vic. 3786, Australia. The first part of September it was my privilege to spend two weeks in the Philippine Islands. This was a side-trip enroute to Australia where I now labor with support by the 77th Street church in Birmingham. Since they also support a native Filipino preacher whom they do not know, they asked me to go there and work with him briefly. Consequently, in two weeks I preached in 13 congregations in two provinces and spoke 32 times (in one seven day period I preached 23 times). Everywhere I was received with much gratitude and hospitality.

The usual custom for American preachers who go there is to go in pairs and to spend most of their time in lectureships and training sessions for preachers. This is a real good work, altogether worthy of support and of effort. However, because of my previous experiences, my personality and abilities, I believe I am more useful if I go directly to the people. Consequently, this I did in the Philippines. I ate at their tables, slept in their rooms and preached to their hearts. They were very grateful and receptive. Sometimes I was asked why I had come there alone. I replied that I was not alone, but in the midst of more than forty million friendly Filipinos. Never have I been treated better, and throughout my travels, even into remote mountain areas, I had not even one moment of fear or anxiety.

Many native preachers are doing an excellent work with American support there, and they demonstrate abilities quite comparable to those of preachers in America and Nigeria. I regret that I only scheduled two weeks there, and I hope that while I am in this quarter of the globe I may return to the Philippines for a longer time. In the meantime I am thankful for the opportunity that was afforded me of reaching into the Asian field and now for this additional privilege of laboring for souls in my fifth continent, Australia.

IN THE NEWS THIS MONTH

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**PREACHERS NEEDED**

**SHEPHERDSVILLE, KENTUCKY.** The church here needs a preacher in November. We are self-supporting, own the building and a preacher's house. We are located just off I-65, 15 miles south of Louisville on Route 44 east. Contact Tony Lacefield, Rt. 4, Shepherdsville, KY 40165 or phone (502) 957-4633.

**LOVELOCK, NEVADA.** The small church in Lovelock needs a preacher on retirement income to work part time with this church. We can provide \$50 a week salary. For further information contact Damon Itza, 450 14th St., Lovelock, Nevada 89419.

**PLYMOUTH, NORTH CAROLINA.** The church which meets at Longridge Road and West Haven Drive in Plymouth needs a preacher in November. Joe Hickman, present preacher is moving to Sanford, N.C. in November. Interested brethren should write to the church at P.O. Box 711, Plymouth, N.C. 27962, or call Frank Hollowell at (919) 927-3172.

**GRIER'S CREEK, KENTUCKY.** The church in Woodford County, Kentucky, meeting at Grier's Creek, is in need of a preacher. This is a new work of three and a half years with great potential. For information write Morton Million, Rt. 2, Troy Pike, Versailles, KY 40383 or phone (606) 873-4385.

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

Volume XV

December, 1974

Number 12

## USELESS WARNINGS

A. C. Grider

R.R. 1  
Connersville, Indiana 47331



### USELESS WARNINGS

For six years, back in the late thirties and early forties, I taught school in the hills of Tennessee. Loving children as I did, I was a pushover when it came to their getting by with things. However, when it became apparent that they were taking advantage of my generosity, I was doubly hard on them. Those were the days when teachers could resort to the switch and I resorted to it.

I had one boy in school whose nickname was Bud. Bud was a good boy but he would push his luck. He would do something and I would ask him not to do it again. He would do it again. I would warn him and he would do it again. Then I would threaten him, on pain of a good thrashing if he repeated the act. He would invariably do it again. I would get the limb and, many times, literally wear it out over him.

One day, after one of our episodes, Bud's brother approached me and said, "Mr. Grider, I don't believe Bud has good sense." I asked why he would say such a thing and he remarked, "You tell him plainly that if he does a thing you will whip him and he knows you will do it. Yet he goes right on and does it anyway." Well now, that sounds a little rough but, to say the very least, Ole Bud wasn't **using** good sense, or else he would have heeded the warnings.

But other warnings are systematically ignored by other people concerning other matters. For instance, the Surgeon General has determined (and there is no doubt about it) that cigarette smoking is harmful to the body. In addition to the findings of the Surgeon General, which appear plainly on every package of cigarettes, all of us have seen and know of people

who have died as a result of cigarette smoking. We all know that when sitting in a crowd of people we hear somebody cough and it sounds like death rattles in his throat, we can be sure he is puffing away on a cigarette, or has just thrown one away or is fixing to light up. Finally, those people are bound to know that their smoking in public places is offensive to non-smokers. Yet they go on puffing away as if no one was there but themselves. They go on as if no warning had ever been sounded. Could it be that they are like Bud. It is certain that they are not using good sense.

There are warnings in God's Word that go unheeded. "Take heed, lest ye fall," said Paul, in 1 Cor. 10:12. James warns, "If ye keep the whole law and offend in one point you are guilty of all" (Jas. 2:10). The Beloved John wrote, "Repent and do thy first works or else I will come and remove thy candlestick out of its place except ye repent" (Rev. 2:5). Peter declared that the righteous shall scarcely be saved (1 Pet. 4:18).

Perhaps one of the most solemn warnings ever given was that by Paul, when he said, "They which do such things shall not inherit the kingdom of heaven" (Gal. 5:21). So serious is this matter that Paul prefaced his warning with, "I tell you before, as I have also told you in time past," In other words, he told them. Then he told them that he told them, and then he told them again that, "They which do such things shall not inherit the kingdom of God."

Paul is speaking of "the works of the flesh." He catalogues these vices which are common to so many people of the world. And in many instances so-called Christians engage in some of these things. What could get into a person and cause him to think that he may, with impunity, disregard the Apostle's warning? Are church members like Bud — just going on anyway and preparing to take the consequences? It doesn't make good sense. Are they like the cigarette smokers — just going on, willing to pay the price? It's ridiculous. It doesn't make good sense. Are they willing to pay the price and forfeit the kingdom of God for some pleasure? It's pretty silly. It certainly makes no sense.

Maybe these church members do not intend to go on like Bud and take the whipping. Maybe they are

going to quit sinning and do right. Maybe they do not intend to go on like the cigarette smokers and "kill" themselves. Maybe they are going to quit before they lose several years of their lives. That's a good idea except for one thing. And that one thing is in the form of another warning! Prov. 29:1 warns, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy." Note that! "Suddenly destroyed!" "Without remedy!" No, my friends, Bud got off with a few switchings. The cigarette smoker gets off with shortening his life by a few years. But you will forfeit heaven and an eternity with God and with all that is good, if you don't heed the warnings. "Cease to do evil, learn to do well." Let's heed the warnings God has given us. Let's not go on and get a good beating with a big switch. Let's not lop a number of years off our lives. Let's not miss heaven. Let's consider that when God loves us enough to warn us, the least we can do is heed the warning. "Careless soul, O heed the warning."

**SEARCHING THE SCRIPTURES**

Publishing and editing a paper such as *Searching the Scriptures* is not an easy task. I know whereof I speak. The selection of material for each issue, preparation for the type-setter, proof-reading, make-up and mailing must be done each month so that you, the subscriber, may read and enjoy each issue. But after the editor has done this, he must pay for the printing, the labor, and the postage.

Now why would one do all this for no personal profit? The only answer is that brother Adams is interested in the souls of men and women, and wants to spread the truth to every nook and corner in this nation, as well as in foreign countries.

This brings me to the point of this short appeal. Brother Adams needs your assistance in the form of subscriptions. He did not ask me to write this, and he will have no idea what I say until he receives it for publishing. I hope he will publish it as is.

You should renew your subscription **right now!** Why not send in at least two additional subscriptions with your own? Even better, send in a list for the year. You will do as much good with these few dollars as with any one investment you can think of.

I intend to do all I can to write, encourage, and help brother Connie Adams in the excellent work he is doing. I personally appeal to all of you who have meant so much to me in years gone by, in publishing *Searching the Scriptures* even from the beginning, to give the same support and encouragement to brother Adams in his work.

*Searching the Scriptures* has always been a unique publication with a leading subscription list and an independent approach to all problems and needs of both saint and sinner. It continues to be so and deserves your support. Will you send in your subscription today? You need *Searching the Scriptures*, and *Searching the Scriptures* needs you!

H. E. Phillips

# Searching The Scriptures

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# Editorial

Connie W. Adams  
P.O. Box 68  
Brooks, Kentucky 40109



## THE TIME OF OUR SOJOURNING

Much is said in the Bible about time. Several different words are translated with this one English word. Peter said that in view on the impartial judgment of God which all must face, that we should "pass the time of your (our) sojourning here in fear" (1 Peter 1:17). Whatever time is allotted to us should be passed with reverence toward God and his will. The word there is CHRONOS, the same word used in Hebrews 5:12 where some "for the time" ought to have been teachers and yet needed the most elementary teaching themselves.

Some things in human experience impress upon us just how short our time in life really is. Funerals have that effect on me. Returning to places of former work to see those remembered as children now grown and married, or those not thought of as old, now stooped, with silver hair and wrinkled brow, tells me my own time is running out. We are now near the end of another calendar year and many will soon be formulating resolutions for improvements in the year soon to commence. These are good only when fulfilled in life; otherwise, they are futile exercises. Since another year has about expired and we face a new one all full of hope and promise of better things, perhaps we can benefit from some things the Bible says about time.

God is not limited by time as we are. And yet he has dealt with man in the element of time as man knows it. It was therefore "in the dispensation of the fulness of the times" that God summed up all things in Christ (Eph. 1:10). It was at the most propitious season in all human history that Jesus came into the world (Gal. 4:4).

Every Christian must face the **time of temptation**. Jesus spoke of those "which for awhile believe and in time of temptation fall away" (Lk. 8:13). In the new year we shall face trials of faith. Our adversary yet seeks souls to devour. He desires to sift us all as wheat. The reason those in Luke 8 did not stand in such a time was that they were not rooted deeply enough in the truth. In such a time it will help us to remember the words of the Lord, "Watch and pray that ye enter not into temptation."

Some who pick up this paper have never obeyed the gospel. May we remind you that "now is the accepted **time**, Today is the day of salvation" (2 Cor. 6:2). Everyone who delays obeying the Lord risks his own soul against an unknown element. How

much time do you have? Yesterday is gone. Tomorrow may or may not come for you. There will come a time which is not accepted by the Lord for your obedience. This life is the season appointed in which this must be done.

Paul said **perilous** times would come. "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). The last days are synonymous with the gospel age, all of it. Throughout that age, at various points, there have arisen, and will arise, perilous times. Without doubt many of the signs of peril spoken of by Paul are in evidence about us today. Does any reader know for sure that before the end of another year we shall not be faced again with war, or economic collapse with all the hard times that will bring. Should such times befall us, what strength of faith do you have to see you through? **This present time** has its sufferings. Yet Paul said they are unworthy to be compared with "the glory that shall be revealed in us" (Rom. 8:18). Rather than weakening our faith, such sufferings should only heighten the expectations of heaven where such sufferings shall be unknown.

We are challenged to **redeem the time**. "Redeeming the time, because the days are evil" (Eph. 5:16). "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). In both these passages the phrase "redeeming the time" means "buying up the opportunities." By so doing we make sure investments for the world to come. Doors of opportunity stand ajar at certain times which are closed at others. There are times when lost souls are interested in the truth and could be reached, if only some child of God would "redeem the time." At certain times congregations could perform work in fruitful areas NOW before doors close. In our homes we can redeem the time we yet have with our children to implant within them just principles of life which will point their feet heavenward, or we can turn them over to television to learn every base thing the Madison Avenue soap sellers have to offer in the name of entertainment. We can allow day after day to pass without taking time to talk with them of the good, the true, the noble. They grow up quickly before our eyes, often unprepared to face the world now, or God in judgment while "quickly we're turning life's busy pages." Before we know it they are grown men or women with choices made and courses set for life. Are not preachers among the worst culprits along this line? How many men with hearts set on the affairs of the kingdom, have not even led their own children into the kingdom and helped them to grow up in Christ? Let us take care, brethren, lest while we rush hither and yon to salvage lost souls we fail to save our own because we have not redeemed our time with our own. Noah preached 120 years and saved only his family. Some of us preach 40 years, reach some for the Lord, but lose our own. Can we learn nothing from the sad experiences of Eli and Samuel to whose doors many came for help with

their own, while the children of these great men grew up undisciplined?

Paul told Timothy to "give attendance to reading", among other things. Reading and meditating upon things that are wholesome is one good way to redeem the time. We would like to think that the time spent in reading this paper is redeemed time. We are appalled at the paucity of wholesome reading material some Christians have in their homes, while they spend much on secular papers and magazines and devote much money and many hours to being entertained.

Before another year is gone, many will face the **time of departure**. Because of declining health, some may be able to recognize the nearing of that hour. Paul was aware of his impending death for he said "the time of my departure is at hand" (2 Tim. 4:6-8). What a blessing it would be if all of us could contemplate that hour with the same reflections of the past and prospects for the future which Paul had. It is surely in order to admonish all with these words: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

For all of us there is the certain prospect of the time of harvest when the tares shall be burned and the wheat gathered into the barn" (Mt. 13:30). That prospect should cause us all to "set your (our) affections on things above and not on things on the earth (Col. 3:1-2). How well are you redeeming the time? We hope God gives every one of our readers another year and that in it each one will be more successful at redeeming the time than in the year nearly ended and that thus we shall indeed "pass the time of your (our) sojourning here in fear." If we had any part in helping you to do this in the past year, or can contribute to that end by these efforts in the year soon to dawn, then we shall feel that our time and efforts have been richly rewarded.

**THINK ON THESE THINGS**

*H. E. Phillips*

P. O. Box 17244  
Tampa, Florida 33612



### PREACHERS AND PROBLEMS

Times have changed! Life is a continual change, and with the change comes problems as well as blessings. Not much complaint is heard about those changes that produce blessings and make life here more pleasant and prosperous. But the effects of change that deteriorate, corrupt, and destroy are not appreciated by anyone. This change is the harvest of sin and will continue to worsen until the sin is eliminated and a restoration takes place.

I do not like to write in a pessimistic tone and present a negative and melancholy picture, but facts are facts, and we must see the wrong and acknowledge it before reform will take place.

All preachers do not create problems that hinder the truth and alienate brethren, nor do all problems involve preachers, but preacher behavior reflects existing and growing problems within churches all over the land. Paul wrote to Timothy by the Spirit: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:13-16). "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Timothy 2:1-3).

One discouraging problem is the large number of preachers, old and young, who are leaving the work for other occupations. There are a number of reasons for this, some indicating deeper and more serious problems. As I prepare this manuscript, I have listed the names of eighteen men who in the past have spent full time in preaching the gospel of Christ, but now have turned to other fields of occupation. Would you like to know where these eighteen men are now and what they are doing? Nine have entered some area of the business world; five are teaching school; one is a carpenter; two have entered the professional world; and one is in politics. Of this number, eight continue to preach on oc-

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casions when they have opportunity; three are nominal "church members"; two have gone into denominationalism; and five have gone back to the world. Whether you think so or not, this is a problem, and it seems to be getting worse. This is hardly a sufficient number to establish a rating of what happens to preachers, but it is significant, especially in view of the fact that I have the names and addresses of over twenty churches who are searching for good preachers and are having difficulty finding them.

I am sure I do not know all the reasons why preachers of the gospel give up the work for other labors, but I think I know two or three. Although I do not intend to be moved away from my life's work of preaching the gospel of the Son of God all the days of my life, if the Lord wills, I do understand why so many are turning away from full time preaching.

One of the most discouraging things to a sincere preacher who spends seven days a week striving to turn men from sin to righteousness is to completely lose his sense of accomplishment. Anyone who understands the futility of trying to build a foot-high pyramid of marbles in the bottom of a boat in choppy waters can have some idea of the desperate feeling one has when he teaches, preaches, talks, writes, and uses every available means of communication to get people to obey the gospel, and all without results. I know, we are told that God gives the increase, and we have done our work when we preach the word, but everyone knows that labor without results is very discouraging.

The lack of results may be the fault of ungodly "church members" who destroy more than a dozen men can build. The fault may be with the elders who either do not know what their work is or do not care. It may be a cold, lazy, ritualistic congregation which has no ambition to do anything beyond merely existing as a "Church of Christ". Wherever the fault may lie, the results are driving good men from the field of preaching the gospel.

Another real, though often ignored, problem is the lack of adequate support for preachers. The cost of living has soared, and every member of the church knows it. Although the Lord has ordained that they which preach the gospel should live of the gospel (I Cor. 9:14), and Paul took wages from other churches to serve the Corinthians (I Cor. 11:8), most preachers are in an unenviable position with regard to their financial support. Out of the past has evolved the idea that a preacher should never be paid more than the average low-income member of the congregation. With every member of the congregation as his employer, and everyone fully informed of his exact income, the elders will be so careful not to pay him wages that would excite the low-income people or anger the greedy members. The result is that most preachers are grossly underpaid. If they ask for a raise, they are preaching for money and should be terminated. If they do not ask for a living wage, they will soon reach the point

of being forced to other work to provide for their families, and then they become "part-time preachers" and should have their salaries cut.

This is why so many good and seasoned preachers will leave "full-time work" and go to the business world where they can earn a reasonable living without feeling guilty for "imposing upon the brethren".

Most good churches and scriptural elders will recognize this need and provide adequate support for preachers, including increases as the need arises. This foresight would decrease the loss of good men to a great work which is sorely needed.

A third reason, and in many instances a more important one, is congregational apathy. This differs from the first reason, in that this has to do with the attitude of the church itself, those who should be "fellow-workers" with the preachers.

The staring, glassy-eyed faces that a preacher often looks into tell of the total indifference to the message he is trying to get across. The "sleeping beauties", giggling kids up to thirty years of age, and irritated, squirming "clock-watchers" add to his frustration and detract from his efforts to get the seed of the kingdom into some good and honest hearts. I suppose the average, devoted preacher would give the following list of three evidences of congregational apathy:

1. The roving members. Nearly half the membership of many congregations fall into this class, because they "visit around" about two or three Lord's days of each month. This discourages everyone. Indifference and slow death are bound to follow.

2. The congregation that never seems to learn or grow spiritually. In many cases, they are as the Corinthians, who were so carnal as not to be able to receive anything but milk (I Cor. 3:1-3). It is now the rule and not the exception that "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Hebrews 5:12).

It would not be an extravagant guess to say that less than ten per cent of the average congregation spends any time and effort outside the assembly trying to learn more of God's word. In fact, most do not seem to learn in classes and from the pulpit. To present lesson after lesson on needed subjects only to see most of the brethren continue in the old sinful and indifferent way they have been following is very discouraging. This just says, "Preacher, we don't care what you are saying nor how many times you say it; just leave us alone." Little wonder sincere preachers turn to other fields.

3. The artificial zeal cooked up by all the gimmicks uninformed brethren can devise is too fake even for the professional preacher (the one who is in it for the money) to accept. When any congregation has to continually create new thrills and functions in order to keep the members coming to services, things are in a bad way.

In addition, the false and mechanical worship that consists in the traditional rituals that are repeated week after week is as empty and tasteless as egg shells. If we expect to create an atmosphere of inner peace with God and spiritual joy and hope, we must regain the zeal and love for the truth that possessed us when we were first obedient to the gospel.

I have given some of the reasons why good men give up preaching the gospel. Of course, some men become so carnal and sinful in life and attitude that they cannot continue to preach, and they should not. If one does not practice what he preaches, he must either quit the practice or quit his preaching (Romans 2:21-23). I have no respect for any man who pretends to preach the gospel of the sinless Son of God and repudiates every word of it by the way he talks and lives. Anyone who aids and abets such an one is as guilty as he is.

I close this article with the words of the Spirit by the apostle Paul at the close of his life: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:7-8).

**SET FOR THE  
DEFENSE OF  
THE GOSPEL**

*J. G. O'Neal*

P. O. Box 606  
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**IMPUTED RIGHTEOUSNESS**

For sometime Brother Edward Fudge and others have taught man is saved by the imputed righteousness of Christ. If this were so, complete gospel obedience would be unnecessary. Hear Brother Fudge, "Because of His obedience, those who are in Him can be saved although they never do achieve perfect obedience themselves. They are not saved because they obey perfectly, but because they believe on Jesus." (Gospel Guardian, Feb. 12, 1970, page 1). He says, "Jesus first lived a life of perfect obedience, meeting the demands of God's holy law, and enabling Jesus to stand before God for us as He now does" (Answers To Questions, page 12).

**WHAT IS IMPUTED RIGHTEOUSNESS?**

What is the doctrine of the righteousness of Christ being imputed to man? Since the doctrine of the imputed righteousness of Christ is a part of Calvinism, let us let a Baptist scholar define this doctrine for us. The Baptist Encyclopedia, Vol. 1, page 631, 1881 edition, says, Christ "imputes or reckons his righteousness to every one of them, and it becomes their own just as really as if they had 'wrought it out' for themselves." Christ's "perfect earthly obedience...he places to the credit of each member of his elect family." Christ "gives the righteousness he acquired to every saint." Christ "has obeyed...for all trusting disciples, and he gives him this divine righteousness." Paul "the great apostle declares that this righteousness justifies without any of our own works." "Christ's obedience" is "as much ours as they are his." Albert Barnes in defining this doctrine says, "when the righteousness of Christ is said to be imputed to us, the meaning is that God so places it to our account, that in the eyes of the law we are held righteous and therefore treated accordingly" (Barnes on Romans, page 103).

The doctrine of the righteousness of Christ being imputed to man is simply that the righteousness of Christ is imputed to man and that the obedience of Christ becomes man's, thus it is not necessary for man to render full gospel obedience in order to be saved.

**IMPUTE**

The word 'impute' is from the Greek, logizomai. and Vine says it means "to reckon, take into account...to put down to a person's account...the R. V. uses the verb to reckon" (vol. 2, page 252). Thayer says, "to reckon, count, compute, calculate, count over" (page

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379). Albert Barnes says, "to impute to a man what belongs to himself, or what ought to be imputed to him" (Ibid., page 102). Barnes further says, "The word is never used to denote imputing in the sense of transferring or of charging that on one which does not properly belong to him" (Ibid., page 102).

### OBJECTIONS

There are some scriptural reasons to object to the doctrine of the imputed righteousness of Christ.

(1) Eliminates obedience. Christ taught those who would be saved would be those that "do" his commandments (Mt. 7:21). Paul said Christ was the author of salvation to those that "obey him" (Heb. 5:8-9). If man fails to obey God, and the righteousness of Christ is imputed for his failure to obey, then man does not need to obey God.

(2) Denies Ezek. 18:20. The doctrine of imputed righteousness denies Ezek. 18:20. This passage teaches neither righteousness nor wickedness is imputed to another. Righteousness is charged or imputed to the righteous and wickedness is charged to the wicked.

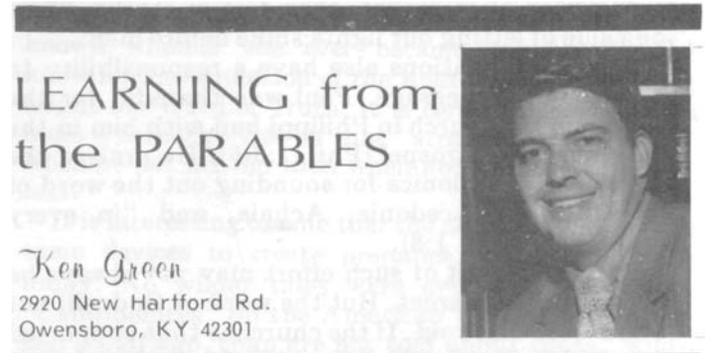
(3) God is a respecter. In Acts 10:34-35 at the house of Cornelius, Peter said, "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him." If the doctrine of imputed righteousness is so, if any are lost the fault is Christ's. Christ then becomes responsible for men being lost because he did not impute the righteousness of Christ to them.

(4) Comfort to those in error. John shows that to be in fellowship with God one must walk in the light (1 John 1:6-7). Imputed righteousness as taught by brethren advocating error is designed to give comfort to those who use instrumental music in worship, who teach and practice institutionalism, Premillennialism and other doctrines contrary to sound doctrine. The advocates of imputed righteousness teach that if one uses instrumental music in worship, disobeys Christ, that Christ will take care of them without confession of sin and repentance by imputing Christ's righteousness to them. Imputed righteousness is designed to comfort those in error.

### ROMANS 4

This passage is given as proof of the imputed righteousness of Christ to man. However, this passage does not teach the doctrine. Romans 4 says there is a man unto "whom God imputeth righteousness" and unto whom the "Lord will not impute sin" (Rom. 4:6, 8). Paul even quotes David on this point. The man unto whom God will not impute sin is the man whose sins are "forgiven, whose sin is covered" (Psm. 31:1). The man unto whom the Lord does not impute sin is the man that "acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psm. 32:5). Paul quoted David, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). When a man confesses his sin, acknowledges his sin, does not seek to hide his sin, God forgives his sin, having covered his sin with the blood of Christ. This is the man unto whom the Lord does not impute sin — the man he has forgiven.

This gives no comfort to those who use instrumental music in worship, teach and practice institutionalism and Premillennialism and will not turn away from these sins.



### THE PARABLE OF THE TWO SONS

The twenty first chapter of Matthew is filled with action. Verses 1-11 tell of Jesus' thrilling entry into Jerusalem. In verses 12-16 we read of the Lord overturning the tables of the moneychangers and the seats of them that sold doves in the temple. The next several verses concern the withering of the fig tree, and then in verses 23-27 a discussion is recorded between Jesus and his antagonists on the subject of authority in religion.

At the conclusion of this discussion, the Lord presented the parable of a father and his two sons. Let us reflect upon three great lessons that are taught therein.

I. **THE COMMAND.** The father told both of his sons, "Go work today in my vineyard" (Matt. 21:28,30). The children of the Heavenly Father are given the same responsibility. In fact all people are commanded by God, "Go work today in my vineyard."

Each word of the command is filled with scriptural significance:

A) **GO:** The first word in the gospel is GO. Christianity is a GOING religion. But so long as a goodly percentage of church members act as if they can hem God up in a building and pacify Him by dropping in a couple of times a week, the church will never be the vital force in the world that it could and should be.

As individual members of the body of Christ we must accept the responsibility to GO with the gospel. Jesus told His disciples "Go ye therefore and teach all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you . . ." (Matt. 28:19, 20). Each and every person cannot "go into all the world" (Mark 16:15) but wherever he goes in the world, he can go with the gospel. He can talk to friends and relatives and co-workers. He may not see the fruit of such effort immediately, but if he lets people know where he stands, the time may come that they will be concerned about eternity and they'll come to him, and he can 'point them to Christ.

When the jailer of Philippi (Acts 16) desired to know what to do to be saved, he didn't go to the

pagan temple down the street, or to some crazy mystic who slept on a bed of nails. He went to two men who weren't ashamed of the gospel and who had enough faith and conviction to sing and pray in the inner prison at midnight, their feet in stocks. Thus the value of letting our lights shine before men.

Local congregations also have a responsibility to sound out the message. Paul was thankful for the fellowship the church in Philippi had with him in the preaching of the gospel (Phil. 1:3-5). He praised the church in Thessalonica for sounding out the word of the Lord in Macedonia, Achaia, and "in every place" (I Thess. 1:8).

Again, the fruit of such effort may not always be immediately apparent. But the word of God will not return unto him void. If the churches that supported Pete Wilson in England in 1961-62 reviewed that work and the visible results, they might quickly decide that they could have spent that money better elsewhere. The English people were not very receptive to the gospel. Some young people were baptized and a few of those are still faithful. (If one is saved, it's worth all the cost and labor.) But here's an old shy boy from Tennessee that wouldn't be preaching the gospel if churches had not made possible Brother Wilson's work in England, for it was there, while serving in the Air Force that I was influenced by him in that direction. Another (Bob Felkner) is faithfully proclaiming the gospel in Texas as a result of the same influence.

**B) WORK:** Man was made to work. The man and woman were given the job of keeping the garden in the very beginning. Everywhere in God's word, indolence is rebuked. The slothful servant is condemned in no uncertain terms. The Christian is commanded to "work with his hands" (Eph. 4:28). Yet we must realize that most of the work we accomplish in this life will come to nought. The only place our labor will have a lasting effect is in the Father's vineyard.

**C) MY VINEYARD:** The father said to his sons, "Go work today in MY VINEYARD." The rich fool was not condemned (Luke 12:20, 21) for being lazy. He became prosperous farming and a lazy man doesn't do that. He was condemned because he did not labor in God's vineyard. Solomon did not manifest laziness when he said, "I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits . . ." (Eccl. 2:4, 5). Yet, he said, "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun" (verse 11).

The reason his labor was vain was that he did not labor in God's vineyard. Young people are often concerned about school, and they should be. But their labor is in vain if they do not work in the Lord's vineyard. Older people are concerned about their jobs and they should be. But their energy will finally be in vain if they are not busy in the Lord's vineyard. Paul wrote, ". . . inasmuch as ye know

your labor is not in vain in the Lord (I Cor. 15:58).

**II. REPENTANCE.** This parable reveals unto us the character of true repentance. Repentance is not simply conviction of sin. David confessed his sins and repented. But King Saul said "I have sinned" and kept on sinning. Repentance is more than fear of death or eternal punishment. Repentance is more than sorrow. According to 2 Cor. 7:10, godly sorrow worketh repentance, but sorrow of the world worketh death. If a man is sorry he got drunk because he's got a headache and the dry heaves, that's not godly sorrow. An example of worldly sorrow can be found in Mark 6:26. Herod was sorry for his rash vow, but he certainly didn't repent. Getting rid of the preacher is a sorry substitute for repentance.

What is repentance? The first son said, "No, I will not go." Afterward, he repented and went. He changed his will. He said, "No longer my will, but thine be done." His change of will effected a change of action. "He went."

**III. GOD WILL SAVE THE VILEST SINNER:** The two sons represent two classes of people. The first, sinners who know they are sinners. Publicans and harlots. Scum of the earth. They have no delusions about their goodness. They are not self righteous. They know that God will not save them because of who they are.

The first son was insolent. He did not even say "Please have me excused. He rebelliously said, "I will not." The second son represents the outwardly pious and religious; the scribes and Pharisees.

Jesus asked, "Which one did the will of the father?" It's quite amazing to observe the past lives of some whom the Father received. Rahab was a harlot. Yet she appears in the genealogy of Christ (Matt. 1) and is set forth as an example of faith in James 2. She afterward repented and went! The woman at the well (John 4) had been married five times and was then living in open adultery. Many would say, "No use talking to her." But she led others to the Lord and may have been largely responsible for the success of Phillip's preaching in Samaria some time later (Acts 8).

When the woman was taken in adultery (John 8:3-11) and brought to the Lord (where was the man) all pointed at her accusingly. But Jesus said to the crowd, "Let him who is without sin cast the first stone," and to the woman, "Go, and sin no more."

When Jesus said, "Come unto me ALL ye that labor and are heavy laden" (Matt. 11:28), the ALL includes the harlots and the drunkards and by the grace of God it includes you and me. God will receive the vilest of sinners.

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## WILD, FIERCE AND FANATICAL

Earl Kimbrough

Many wild and weird tales about a people called "Campbellites" were spread across the American frontier in the first half of the nineteenth century. Some of these doubtless grew out of man's inclination to embellish what he hears before passing it on to others, but most of them were simply the work of the devil designed to hinder the progress of New Testament Christianity. The term "Campbellite" itself was intended to create and to perpetuate prejudice against the teaching of Campbell and others identified with the movement to restore the ancient order. An incident in the life of Raccoon John Smith indicates something of the nature of these tales.

Not long after he began preaching the gospel, the Kentucky evangelist made a visit to North Alabama where he had formerly lived. On the way he stopped at a roadside inn near Sparta, Tennessee for breakfast. The inn was operated by a kindly lady who, having ordered a servant to care for Smith's horse, set about to prepare his meal. Conversation ensued and upon learning that her guest was from Montgomery County, Kentucky, the innkeeper said, "Travelers tell me there is a strange sort of people up there in Kentucky called Campbellites."

"Yes, madam," he replied, "there are some in my own neighborhood."

After inquiring as to whether he had actually seen any of them and as to what they look like, the lady continued:

"I would really like to see one, so much. I'd give more to see one of those people than any show. I'm told that when anybody wants to join them, they just put them under the water, and then let them go. One man told me that they would sometimes take people by force, and drag them into the water; that they even chased after people, and ran them down; that they once took a fancy to a poor fellow, and ran him five miles before they caught him, and then, after putting him in, they just left him there to get home, or to heaven, the best way he could."

In response Smith observed, "That was a very long-winded fellow, ma'm, to run five miles before the Campbellites caught him."

The lady's thoughts were still on the matter as she poured the preacher's coffee. "I don't know what I wouldn't give to see one of them," she repeated.

"How do you think a Campbellite would look?" he asked, after having eaten enough to relieve some of his hunger.

"Well," she said, "I imagine they have a sort of wild, fierce, fanatical look about them."

"I think I can arrange for you to see one," he replied, as she poured his second cup of coffee.

"I'd give any thing almost, if you would, sir," she again repeated hopefully.

"Madam," he said, "look right at me, and you will see one! But don't be afraid, I am a civil Campbellite,

and will not chase you into the water."

When his breakfast was finished, John Smith asked the now embarrassed lady to take a seat and proceeded to set her mind straight about those "wild, fierce, fanatical" people called "Campbellites." It is not known whether she ever became one herself, but knowing the reputation of the Kentuckian for handling aright the Word of Truth, it is certain that she had a more wholesome view of that "strange sort of people" when he left her inn than when he first ordered breakfast.

It is interesting to note that the devil is still using the same devices to create prejudice against the truth today. No wilder tales were ever told about the "Campbellites" on the American frontier a century and a half ago, than are not told about those "wild, fierce, fanatical" people called "Antis." We are thankful, however, that nowadays there are enough "Antis" spread around over the country for there to be no premium for seeing one. (All quotations from **Life of Elder John Smith**, pp. 478, 479)

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## WORD STUDIES in the Hebrew Old Testament

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### Ebenezer

The word EBENEZER is a compound Hebrew word. The first part is EBEN and generally means "a stone". The second part is EZER and means "to help or assist". The compound word means "a stone of the help".

It is used to designate places geographically and is used three times in First Samuel. The exact location has not been identified. In I Samuel 7:12, Samuel set up a memorial stone after the battle and defeat of the Philistines. Some time before this, the same name is used of the place where Eli's sons died and the ark of the covenant was taken by the Philistines (I Samuel 4:1; 5:1). But now, we have a grateful commemoration of victory, "a stone of the help" which cries "Hitherto hath the Lord helped us" (I Samuel 7:12).

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### WEST — CABRERO DEBATE

I had the pleasure of hearing three of the four nights of the debate between David West and Jose Cabrero at Pine Hills church of Christ in Orlando, Florida. This discussion was one of a kind in the sense that both Jose Cabrero and David West were teen-agers and juniors in high school. That it was a debate in the true sense of the word is not to exaggerate. Both men had spent hours in preparation and were ready. Cabrero was endorsed by the Forrest Avenue Baptist Church of Apopka, Florida which is a "landmark" Baptist church of the Ben Bogard variety and David West by the Pine Hills church of Christ where Jere Frost is the preacher. Frost worked long hours on the radio and with West making the debate possible.

In this day of rebellion against every kind of authority on the part of youth it was almost unbelievable that young men could be so interested in spiritual matters. Cabrero made every argument and resorted to every dodge given him by his people. It can be said to his credit that he tried to answer every scripture that brother West gave him but like all Baptists he had to turn them to suit his purpose. David West is the son of brother and sister Bob West and has had an unusual chance to know the truth. He has taken advantage of the opportunity. He answered every argument and every quibble that Cabrero made and answered it well. He used a Bible not over 6 by 4 and found every scripture that he needed in record time.

The first two nights were on the necessity of baptism and the last two on the security of the believer. All of the sessions were in the Pine Hills meeting house but at the close of the debate another such discussion was announced to be conducted in the Forrest Avenue Baptist Church between Ted Barker who is the son of the preacher of the Forrest Avenue church and a speaker of the church of the Lord, probably West.

There is a great lesson in all of this if we will but learn it. A debate is just another opportunity to preach the truth and every listener has to decide, just as they do when a sermon is preached, what is truth. If one generation has quit debating perhaps another generation will try. One thing is sure, young men can prepare themselves to defend the truth for David West has demonstrated that for all time. He has proved that a young man can show himself a workman that has no need to be ashamed.

Kip Barker, also a teen ager, moderated for brother West and Dan Beckham kept the time. Ted Barker was the moderator for Cabrero and the time keeper was Richard Burgher. The dates were September 2-3 and the 5-6. Let us pray that this fine discussion will be followed not by just one more but by many of similar nature. In my opinion it was a victory for truth. It was Emerson who said:

"How near is grandeur to our dust,  
How near is God to man,  
When duty whispers low thou must,  
And youth replies I can."

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## THE NEWS LETTER REPORTS

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

**NEW TESTAMENT TAPES — H. E. PHILLIPS**, P.O. Box 17244, Tampa, Florida 33612. I give this notice of a special price on the close-out of the complete Living Voice New Testament tapes on cassette and 8-track. Only 6 sets of each remain. These will be cash on a first come, first serve basis. If you are interested in these for personal use or as gifts, send your order in at once for the low price of \$49.95 for cassettes and \$59.95 for 8-track. The retail price is \$79.95.

**GUTHRIE DEAN**, 1900 Jenny Lind, Ft. Smith, Arkansas. After a little more than nine years in Ft. Smith we are moving to Nashville, Tennessee to work with the Franklin Road church. Our new address is 327 Brewer Dr., Nashville, TN 37211. In August of this year between 75 and 80 members started a new

congregation in Ft. Smith. They are happy, sound and growing. Presently they are meeting at 5411 S. 31st St. Any information regarding the new work may be obtained by writing to Joe Schnelle, Rt. 3, Van Buren, Arkansas.

**WENDELL WATTS**, 1402 Buchanan, Corinth, MS. On August 11 C.A. Cornelius suffered a massive heart attack and was confined to the hospital until August 21, when he came home. On August 24 he suffered a stroke and went back in the hospital where he remained until September 4. He is now confined to his home and would appreciate cards or letters from other Christians. His address is: C. A. Cornelius, Box 302, Pea Ridge, ARK. 92751. Brother Cornelius is a faithful gospel preacher nearly 80 years old.

### A PRECIOUS DEATH

**JESSE G. JENKINS**, 1813 Carlton, Denton, Texas 76201. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). Roy Clyde Jenkins died about six o'clock in the morning on September 24, 1974. He was 80 years old and eight months. He had been in good health until less than a year ago. The early part of this year his health started failing, but he was still preaching the gospel of Christ. For the last few years of his life he lived at Hillsboro, Texas where he preached for the conservative church. He visited in Denton on the week end of August 18. We asked him to preach on Sunday night, and he brought a fine lesson from the word of God.

He was a good man. The only thing I have ever heard anyone say in an uncomplimentary way was about his religion. He was of good report within and without. I recall saying one time when I was but a boy: "I want to be as good a man as my Dad." A man who was not even a Christian said: "Son, you will never be able to make it." He was probably right, but I am going to keep on trying. When something would go wrong, he would say "Tut-tut." And that is the worst word I ever heard him say. He has been the epitome of a compassionate man following the compassionate Christ. He cared for an invalid mother-in-law from the time he married until her death, about 15 years later. He cared for a deaf sister-in-law from the time he married until her death, about 40 years later. He did not, neither did he desire to, place these dependents in some old folks home and let the church pay for their keep. He reared two orphan children from two and four years of age to maturity. The "orphan home" has never existed that could give children the love and affection which these two

girls received from him and his compassionate wife. Then, he and his good wife reared seven children of their own.

I was in Houston when he died. But my oldest son was there by his side. He told me the last words he said before he breathed his last, and in a semi-conscious state, were: "Lord, amen." He will be greatly missed by us all, but especially by his loving wife of over sixty one years. But we rejoice because we are confident that his death was precious in the sight of the Lord. Though he rests from his labors, his works will follow him. Bob Craig, a long time friend, said the last comforting words at the funeral.

### PREACHER NEEDED

**ALLIANCE, OHIO.** The Homeworth Rd. church in Alliance needs a full time preacher to begin work now. We have a comfortable building located in an excellent area, an attendance of about 18 with ability to provide some support. We need a man who is zealous to do personal work, and we stand ready to render the support, encouragement and cooperation he will need. If interested call Ervil Poland (216) 823-8700, or James Anderson (216) 821-9422.

IN THE NEWS THIS MONTH	
Baptisms	296
Restorations	57
(Taken from bulletins and papers received by the editor)	