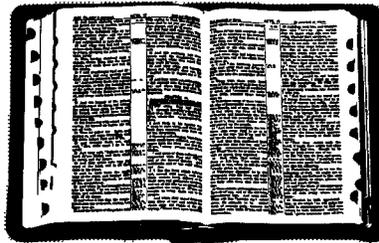


SEARCHING *the* SCRIPTURES

"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

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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
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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,

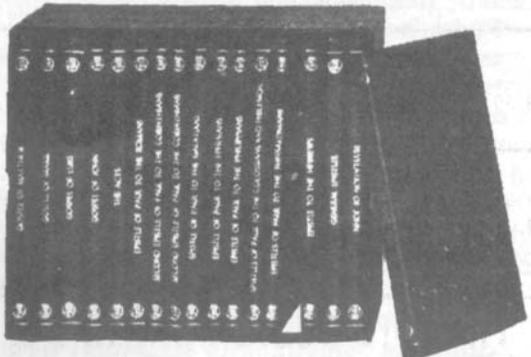
Christ replied, "thus it becometh us to fulfill all righteousness." (Matthew 3:15) Brother Fudge states: "If I can state something in scriptural terms, fairly used according to their context, I KNOW it is the Word of God and not my human opinion or (perhaps faulty) conclusion and inference." Let us follow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