

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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INNOVATIONS AND DIVISION

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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

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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 paragraph 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.

Using the
**SWORD OF
THE SPIRIT**

Eugene Britnell

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Little Rock, Ark. 72205



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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**A CONSIDERATION
OF THE DOCTRINE
OF IMPUTATION**

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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-Gingrinch, 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. . . ." ¹ 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." ² 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." ³ 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." ⁴ 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." ⁵ 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." ⁶ 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." ⁷ 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."⁸ 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.

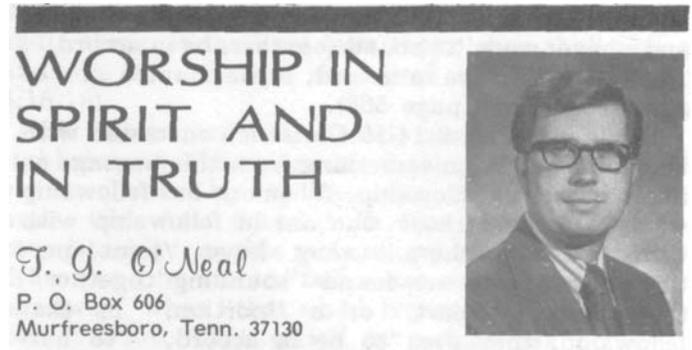
We see from the above statements from Calvinists that the position of the perfect righteousness of Christ being imputed to the Christian for righteousness results in unconditional security because once Christ's merits are reckoned to man he could not be otherwise. This leads logically and consistently 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.

"CONFESS YOUR
SINS TO ONE
ANOTHER"



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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

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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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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

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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
(FIGURES TAKEN FROM BULLETINS AND PAPERS RECEIVED BY THE EDITOR)	

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