

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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Using the SWORD OF THE SPIRIT

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Owensboro, Kentucky 42301



MORE ON EZEKIEL'S "SPACE SHIP"

A few months ago we commented on Erich Von Daniken's controversial book, "Chariots of the Gods." Von Daniken claims therein that Earth has been visited by beings from other planets and such is evidenced by many objects and writings of antiquity including the Bible.

Assuming that it is possible to help someone who would swallow the theory that Ezekiel described a space ship in chapters one and ten or that the ark of the covenant was a radio receiver and transmitter (So Moses could talk with the man in the flying saucer! Why else?) we pass along a few more interesting facts on the subject.

In the August, 1974 issue of **Playboy Magazine**, there appeared an interview with Erich Von Daniken. This information comes via **Impact For Christ**, a publication of premillennial brethren. (The **Impact** writer explains that he does not recommend **Playboy** and that a photo copy only was furnished to him.)

Some enlightening facts are brought out in the interview regarding the kind of man that Von Daniken is and the unreliability of what he says. At age 19 he was convicted of theft and drew a four-month suspended sentence. An examining psychiatrist said he displayed a "tendency to lie." He was later involved in a crooked jewelry deal and was convicted of fraud and embezzlement. He served nine months in prison.

Then he was sentenced to prison for "repeated and sustained acts of embezzlement . . . fraud . . .

forgery" and served another year. The court appointed psychiatrist described him as a liar and a criminal psychopath. We think his latest game is just more of the same.

The interviewer questioned Von Daniken about his claim in the book, **The Gold of the Gods**, that he had been guided through ancient caves in Ecuador by a South American adventurer named Juan Moricz. There, he says he saw ancient furniture made of plastic . . . "the most incredible, fantastic story of the century." Yet Moricz denied he ever took him into any such caves.

Von Daniken replied: ". . . And, as a matter of fact, in my book I have not told the truth concerning the geographical location of the place, nor about various other little things . . ."

When asked if he, in fact, had seen the things he described . . . a zoo of solid-gold animals, a library of gold plates . . . he said: ". . . I must say I am not at all sure, anymore, if the so-called zoo is made of gold. It could be something different."

The interviewer asked point-blank: "Were you and Moricz even in the caves?" Von Daniken said: "Yeah, sure. He saw everything."

But when reminded of Moricz's denial, Von Daniken said: ". . . to me the main point is not if I have seen these things or not. I just don't care. The question is, do they exist?"

The subject was later changed to the 16th Century map put together by the Turkish cartographer Piri Reis. Von Daniken had written: There is no doubt that the maps must have been made with the most modern technical aid—from the air . . ." He went on to call the map "absolutely accurate," and said it coincided with a view of Earth from a space ship in orbit above Cairo.

The trouble is that the Piri Reis map is not accurate, and neither does it coincide with a view from space. When asked if the map could have been drawn only from the air as he claimed in "Chariots of the Gods", Von Daniken said: "**Some of the indications I have in my books may be completely wrong, absolutely wrong . . .**"

Von Daniken was then asked about the

statement, "Scientists know that tachyons must exist."

"Can you think of any scientists who have said that?" he was asked.

"Well, whether they go so far as to say 'must,' I couldn't be sure."

And then, regarding the affirmation: "Our radio astronomers send signals into the universe to make contact with unknown intelligence," when, the truth is no such experiment has ever been performed:

Von Daniken said: "Oh, it has. Sagan should know about this very well."

INTERVIEWER: "Well, we asked Sagan about it. He called it a common misconception . . ."

A last question was posed concerning the suggestion in "Gold of the Gods" that the banana was brought to earth from outer space. "Were you serious" he was asked.

"No," replied Von Daniken, "and not many people realize that."

"So is the man that deceiveth his neighbor, and saith, Am not I in sport?" (Prov. 26:19).

What's That About Righteousness Exalting a Nation?

We thought this country was scraping the bottom of the barrel in the days when First Lady Jacqueline Kennedy caroused and danced the twist in public nightspots. A recent book by a White House employee reports how JFK, our first Roman Catholic President, often sat about the pool in mixed company, wearing nothing but what he came into the world with.

Now a national men's magazine has published five full-color, full-page photos of the ex-First Lady. Mrs. Onassis is presented, in these photos, in the raw.

No, she didn't pose. The pictures were taken a few years ago with the help of telescopic lens. The photographer had no business taking the pictures. The publisher had no business printing the pictures.

As for Mrs. Jacqueline Kennedy Onassis, were it not for the rather weighty data concerning her complete lack of moral character, we would be inclined to look upon this as purely an invasion of the Lady's (somehow that word doesn't fit) privacy. As it is, we must opine that she had no business appearing in the nude.

We felt that Mrs. Johnson and Mrs. Nixon (especially) brought an atmosphere of grace and dignity back to the White House. But now, as far as this writer's opinion, we've almost hit the bottom of the old barrel again.

In an interview on CBS' "60 Minutes," August 10, First Lady Betty Ford put her stamp of approval on premarital sex and abortion. In reply to questions about what she would do if 18-year-old daughter Susan told her she was having an affair, Mrs. Ford said: **"Well, I wouldn't be surprised. If she wanted to continue, I would certainly counsel**

Searching The Scriptures

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and advise her on the subject and I would want to know pretty much about the young man . . . whether it was a worthwhile encounter . . ."

Susan commented: **"I think my Dad agrees with that."**

We agree with W. A. Criswell, past president of the Southern Baptist Convention: **"I was aghast . . . I cannot think that the First Lady of this land would descend to such a gutter type of mentality . . . For her to offer her own daughter in this kind of illicit sexual relationship with a man is unthinkable. What has happened to us?"**

As we approach the bi-centennial of our beloved country, let us grow ever more aware "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25).

I fear that many of us will live to shed tears over the destruction of this nation even as Jeremiah wept over the debris of Jerusalem.

Editorial

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GOSPEL PREACHING

"Don't preach to me" is the cry of many whose lives need correction but who disdain admonition. The word "preacher" does not seem to convey enough dignity for denominational "men of the cloth" while the word "minister" is thought more appropriate. To be thought "preachy" is the greatest dishonor.

We wish to come to the defense of gospel preaching. Frankly, we could not wish for a more honorable role in life than that of preaching the gospel. I would rather be known as "preacher" than governor, president or king. In the New Testament a preacher was a herald, a proclaimer. Paul said "how shall they hear without a preacher" (Rom. 10:14) as he described the work of the inspired preachers of the first century. Timothy was instructed to "Preach the word" (2 Tim. 4:2). Noah was complimented as a "preacher of righteousness" (2 Pet. 2:5).

John, the harbinger of Christ, was a preacher. "In those days came John the Baptist, preaching in the wilderness of Judea . . ." (Mt. 3:1). The Son of God pointed to his own preaching as evidence of his divinity. In answer to prophecy he was sent to "preach good tidings to the poor . . . to proclaim release to the captives . . . to proclaim the acceptable year of the Lord" (Luke 4:16-21). Just as long as men are lost, that long will it be necessary to preach the gospel. There has never been a substitute for it. There is none now. Whoever belittles preaching or casts reflection upon its utility, denies the very wisdom of God who appointed this service to the end that hearers might turn from sin, obey the Lord and be saved.

We have been somewhat amused at the reaction of some brethren to our announced plans to devote nine months each year to gospel preaching in meetings with the other three months spent in helping train other men to preach. Some have thought we were about to quit preaching. To them, a man not doing "local work" is not preaching, although he will be preaching over 300 times every year. If a man spends all his time at home preaching to the same congregation, he will deliver 104 sermons a year, plus any number of classes both public and private. We do not minimize that work. It is urgent and must go on. But preaching 300 times a year is not exactly my idea of "quitting"! Don't any of you

preachers write to tell me I am knocking "local work." I have been a "local preacher" most of my preaching life and am fully aware of the work involved. There is also a place for those who can to preach daily wherever doors of opportunity are opened. This requires one to be "in journeyings oft."

We do not believe the day of gospel meetings is over. We see evidence of much good being done in them as congregations are stirred to greater effort, the wayward are reclaimed and lost souls obey the truth in baptism. We have seen an increase in "visible results" in the last few years, as compared to ten to fifteen years ago. Further, it is the duty of the church to "sound out the word" (1 Thes. 1:8), and gospel meetings offer one way to get that done. We cannot conceive of anything but good coming from a few days of special effort to teach the truth. Meetings can be arranged with different purposes in mind. Personally, we feel that in the ordinary gospel meeting, much precious time is wasted by not having day services. If only a few can attend, it is still worthwhile. In some places it is even easier to bring visitors in the daytime than at night. If brethren will view gospel meetings not as simply custom, or tradition, but as challenges, opportunities and great blessings, then the results are predictable.

Something needs to be said in defense of preachers going about their work in their own style. We are not all emotionally the same, we do not prepare our material in the same way, and we cannot all speak exactly alike. That is a blessing. The miracle of inspiration allowed even the writers of the Bible variety of expression. We have read a few things of late critical of preachers who raise their voices at times and perhaps use enough gestures to be thought in a "weaving way", as one writer put it. Well, what is wrong with a man speaking with zeal and enthusiasm and loudly enough to be heard some distance? There were times when the preaching of our Lord was said to be a "cry." On the last day of the feast Jesus "stood, and cried, saying, 'If any man thirst let him come unto me and drink'" (John 7:28, 37). The preaching of John was said to be the "voice of one crying in the wilderness." The Lord and the apostles sometimes "beckoned" with their hands (Acts 19:33; 21:40; 12:17; 13:16). There was an urgency in their preaching. Perhaps the reason some today do not stir and move people to obey the Lord is because they are so bereft of sensitivity in their presentation that the people may feel no sense of urgency about the matter. How do you warn the ungodly of eternal punishment, describe the beauties of heaven, or picture calvary and the boundless love of God, dispassionately?

Don't misunderstand, we are not saying that all men should preach with the same volume or mannerisms. In fact, that is the very point. Brother, if you want to stand totally motionless and deliver what you have to say, as long as it is the truth, then be yourself. Some of us are made with a little more

nervous energy than others. What a man says is not necessarily "thunder" or "bluster" because he says it loudly or with gestures. Nor is a preacher weightier and "meatier" just because he says it quietly in a subdued and mild-mannered pose. Noise is not equivalent to gospel preaching, nor is a quiet tone. We have often advised young men to be natural and speak in the manner which suits their personality. We Wish some of the scribes of our day would grant that license to all of us and stop insinuating that those who get "fired up" in their zeal while speaking are therefore uninformed and have to cover up for their lack of study or "shallowness" by making a loud racket. Methinks there is just a touch of intellectual snobbery in some things we have seen lately on this matter. I am glad there is room in the kingdom for men of different styles and personalities who love the truth and are committed to the work of preaching the blessed gospel to the lost, in the most effective way they know.

PATTON-CHANDLER

DEBATE

THIRD AFFIRMATIVE

Marshall E. Patton

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PATTON-CHANDLER DEBATE

PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

I am truly sorry that Brother Chandler's second negative falls below the plane of honorable debating. Whether he realizes it or not, he ignores arguments, misrepresents me, impugns motives, and shows himself to be careless and inconsistent.

In his first paragraph he says that I accused him of "equating an eleemosynary organization with a service organization," and that I failed to recognize his admitting a difference. I did neither! I was very careful to word what I said on this point, or to put it in context, so as to put honest misunderstanding out of question and to preclude this accusation. Yet, he did it anyway. Furthermore, he impugned my motive and told our readers what I am going to do and why. Of course, he knows neither the attitude of my heart nor my future actions. Only God can see this. Here is what I did say on the point in question: "... Who is it in this discussion that equates an eleemosynary organization (the church) with a service organization (the college) IN THE SERVICE under study?" (Emp. MEP) Furthermore, I said, "Who is it that equates the free service of the church with the selling of a service organization?" Brother Chandler, THIS EQUALITY you affirm again in the last sentence of the first paragraph of your second negative. I was right in my first accusation, proved it in my argumentation, and now you prove it on yourself. I know that you know there is a difference between the college and the church, but you equate the service they render so as to conclude that the college supplants the church and reflects upon its all-sufficiency. Read again my second affirmative concerning contributing to and buying the services of an orphanage and your position paralleling the "liberals" in this matter. Futhermore, I said: "WHILE ADMITTING A DIFFERENCE, you deny any difference sufficient to preclude one supplanting the other, SO FAR AS THE SERVICE of eleemosynary and service organizations are concerned" (Emp. MEP). Now, why did you accuse me of ignoring your admission of a difference, tell our readers I made no reply to it, and that I was not going to?

Your college chart paralleling my publishing

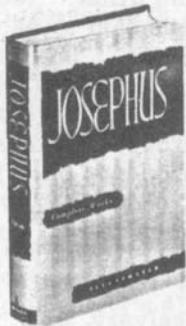
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company chart is like the one I would have used in my second affirmative but for lack of space, with one exception. I omit the church (buying for self and others). My reason will answer your questions concerning it. The service for sale by the college is designed as an aid for individuals and parents seeking a secular education in a proper atmosphere. The Bible department is a functional arrangement of the college that makes possible the environment desired. Surely we both agree that secular education is not the mission of the church, regardless of the environment. However, if the college should offer for sale some service needed by the church in the discharge of its mission, it could purchase the same on the same basis that it purchases the aids from the publishing company.

You have a valid point concerning a distinction to be made between "aids" and "works," if by "works" you mean personal responsibility. However, you are the one who confuses the two. I submit two examples: 1) Your effort to distinguish between written and oral lessons. Look again at the parallel charts on the publishing company and the college. After the publishing company has produced its product and the same is stacked on the shelf for sale, not a soul has been taught. Someone must buy it for self or others and make use of it. Likewise, after the college has made possible its service for sale, not one soul has been taught. Someone must buy that service (pay tuition) for self or others and make use of it. Neither the college nor the publishing company teaches actually—they sell a service. The author of the tract bought from the publishing company teaches indirectly through the eye with a written lesson while the teacher of the college teaches directly through the ear with an oral lesson, nevertheless, both teach—they simply use different means or aids. Churches that I know use both means of teaching—not one to the exclusion of the other. Of course, the same caution is needed for both—they are human products. 2) Your chart on "This Organization." I cannot pay someone to obey the gospel, worship, and live the life of a Christian for me. However, I can hire someone to teach me or others—with either written or oral lessons (Gal. 6:6; 2 Cor. 11:8; 1 Cor. 9:14). Your chart confuses "services" (aids) and personal responsibilities. No, such would not be scriptural!

Your trouble throughout this exchange has been a failure to distinguish between the nature and service of business enterprises and that of eleemosynary organizations as defined in my first affirmative. This is the answer to your chart on "Where Is The Real Parallel?" Besides misrepresenting the college in several particulars, it is an arbitrary parallelism which ignores conclusive evidence to the contrary. Several times over in this discussion I have pointed out a fundamental difference in the nature of the service rendered so as to preclude your parallel and the consequences attributed to the college. The real parallel is pointed out in the preceding paragraph.

Read it again!

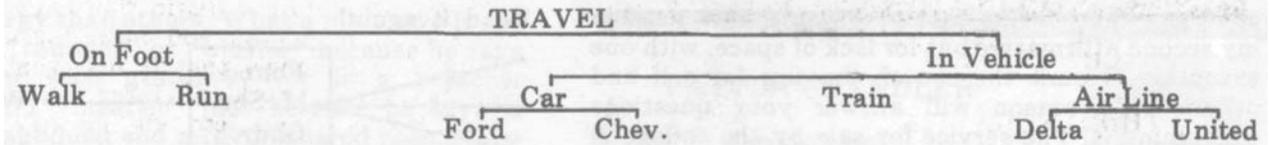


Whether it be a foundation, missionary society, or the church, an eleemosynary organization receives contributions and at its own discretion makes free distribution of its product or service, as indicated on the above chart. It is not dependent upon someone else to purchase and make use of it. Not all foundations fall into this category. I am not aware of anything that would so classify the Cogdill Foundation—it exists as a service organization. Even such organizations may receive contributions in order to make the service or product possible without changing its nature as a service organization. It might even make free distribution of some of its product or service commensurate with the advertising principles of business organizations. This, however, would limit such long before "the tail started wagging the dog." Compare the charts on the publishing company and college with this one on eleemosynary organizations. Indeed, they are in different categories! The church does not charge admission to worship, tuition for classes, fees for supplies, etc.

Concerning my paralleling your position to that of the no-Bible-class brethren, you ignored the argument whereby the parallel is established, impugned both my motive and that of the "liberals," told our readers the reason I affirmed it (not the reason I did give), then substituted another argument and answered it. Such answer has no more to do with the point I made than the "price of beans in China."

You need a lesson on both authority and grammar. "Collectively" in our proposition is an adverb of manner modifying the action of Christians, hence, a matter of HOW. "Through" is a preposition defined by Webster: "By means of; by the agency of." Hence, the organizations are involved as a means or HOW. This makes the issue, HOW individuals may teach. You signed one proposition, but you are debating another. Let me help you out of your confusion with some charts and rudiments on authority.

First concerning the "no pattern argument" of the "liberals," they misrepresent the issue as badly as you do in this discussion. We agree that the HOW of church action has not been specified in evangelism and benevolence—that is not the issue. An organization cannot be made a HOW of the church for the reasons you gave. Indeed, they are coordinates! Hence, the issue with the "liberals" is WHO, not HOW. This is not the issue between us. We agree that the college and church are to be kept separate. In this discussion you signed a proposition that makes the issue one of HOW, as shown in the preceding paragraph. Read it again!



Suppose that one who travels for Ford Motor Company is told that all travel expenses will be paid, with one exception: When traveling by car it must be a Ford. He could travel "On Foot" or "In A Vehicle." Specifying the "Ford" would not exclude travel by "Delta"—a species of another genus. So it is with my chart on "TEACH". One may teach "individually" or "collectively." Just as surely as there are different vehicles in which one may travel, so there are different collectives through which one may teach. Specifying the "church" does not exclude the "college"—a species of a different genus. I insist that my genus "TEACH," inclusive of its species is authorized (as per my first affirmative chart), while your genus "MUSIC IN WORSHIP" IS NOT, MUCH LESS ITS SPECIES. Surely you were not thinking when you said, "The genus exist because a specific subordinate of that genus is given. When God says "sing" we automatically know there is authority for the genus "Music in worship." A genus is "A class . . . divided into several subordinate species" (Web.). If "Music in worship" is authorized, its subordinate species are included, hence, instrumental music, according to your logic(?). Such statements on your part are wild, careless, contradictory, besides being false, Be assured one does not have to "run . . . to get away from this."

You may as well face the fact that your position parallels the no-Bible-class brethren. Their insisting upon Scripture for the Bible class arrangement while rejecting the generic authority for such inherent in the genus "teach" is parallel to your insisting upon Scripture for collectives that differ in nature from the church while rejecting the generic authority for such inherent in the genus "TEACH". Furthermore, in order to show the weakness of your logic(?), I CHALLENGE you to produce Scripture for individuals to collectively do benevolence through organizations other than the church, e.g., the Heart Fund. You will have to join hands with me and use generic authority inherent in passages directed to individuals!

At no time have I indicated "the college is individual action." Again, you have misrepresented me, erected a straw man and whipped him with your chart on "Teach". INDIVIDUALS may act individually, or INDIVIDUALS may act collectively. The latter necessitates a collective, but you still have individuals acting—not individual action. Hence, the service organizations of our proposition and the authority established by my first affirmative chart.

Concerning your question about the "spiritual work" of my organization, I cannot answer more clearly without further clarification on your part, as

per request in my second affirmative. Furthermore, going to the Baptist as the apostles went to the Jews in the temple is no parallel to your involving yourself in what you believe to be wrong. Paul said he would not do evil that good may come (Rom. 3:8).

Brother Chandler, there is no way for you to make your effort of teaching through STS concurrent action. Read again paragraphs six and seven of my second affirmative. Dwaine Dunning acted collectively through STS making possible teaching by debate, which product was in turn sold to individuals and churches and used by them in the discharge of their duty. Obviously, such teaching does not imply endorsement of one's opponent or his doctrine. Hence, the scriptures you cited do not apply. Concurrent action would necessitate each writing his own article at his own discretion and sending it separately to the readers. You would not endorse churches acting as you are in this endeavor and call it concurrent action—another inconsistency on your part.

I appeal to you to re-study this issue, join hands with others in opposing every organization that supplants and reflects on the church and its all-sufficiency. At the same time let us thank God for and support wholeheartedly our service organizations which are truly a blessing to either individuals or churches, depending upon the service for sale.

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CHANDLER'S

THIRD NEGATIVE

Darwin Chandler

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PATTON-CHANDLER DEBATE,

Brother Patton denies accusing me of "equating an eleemosynary . . . with a service organization". His second affirmative, paragraph eight, first and last sentences, prove that he did exactly that! Supposedly I affirm "this equality" by saying "teaching God's word is teaching God's word whether the teaching is sold or given away." That statement has nothing to do with the nature of organizations. I can find authority for the church to teach God's word. He cannot find authority for any other organization to teach so he wastes space talking of the difference in selling and giving away. We are seeking authority for "teaching"—not for the method of transfer. He is doing everything he can to hide that fact, but it remains a fact.

He says he would use my chart on the college-publishing co. but would exclude the church. But his argument will not let him exclude the church. He makes college and publishing co. parallel as "service organizations" providing "aids" to teaching. He says there is no difference in written and oral lessons. Thus oral lessons may be purchased by the church for herself and others on the same basis that she buys written lessons. She may pay the college for one of its teachers either to instruct the church or to do mission work. He cannot eliminate this consequence from the arguments he made. Since he admits the church can not buy the teaching of the college, he thereby admits there is no parallel between the college and publishing co. Thus his talk about the latter has nothing at all to do with his proposition. He says the service for sale by the college is "designed as an aid for individuals . . . seeking secular education in a proper atmosphere. The Bible department is a functional arrangement . . . that makes possible the environment desired." How absurd! The Bible department is the very heart of that institution. As proof, I quote James Cope. Speaking in regard to the Bible classes of Florida College, he said: ". . . this is peculiar to our curriculum, an institutional requirement, and Florida College would not exist if its students did not have access to regular Bible study . . ." (Address to the student body, Sept. 1969, mimeographed copy, pg. 4 & 5. Emph. D.C.) Away with false intimations that the Bible department is only incidental to the real purpose of the college. Bible teaching is the vital center of the whole organization.

Marshall admits a distinction between aids and works, "if by works you mean personal responsibility." He knows that is not what I meant. I specified the "work of teaching"—the activity itself. Books, tracts, etc. are not acts of teaching, but objects which aid that act. A song book is not singing, but it aids singing. Buying and selling commodities is not teaching or worship, but a means of providing aids to those works. Both college and church buy those same aids so their teachers can teach. Next he says: "Neither the college nor the publishing co. teaches actually — they sell a service." He must think us all fools. He is half-right; publishing companies do not teach. At least he has learned something from this debate. But the college does teach. Organizations function only as their individual parts function, in behalf of the whole. Individuals do the work, but their relation to the whole makes the combined labor, that of the organization itself. Thus the church teaches (1 Th. 1:8) and so does the college. When the parts of the whole teach, then the whole teaches.

He could not afford to answer my question on the chart "This Organization". He could not say: "Yes this organization is scriptural" for his brethren would disown him. He could not say "No, this organization is not scriptural" because his entire argument is that a business enterprise may sell spiritual services scripturally. As "This Organization" charges for its services, thus is not an "eleemosynary" org., it would be just as scriptural as the college. He dodges the issue by saying: "I cannot pay someone to obey the gospel, worship and live the life of a Christian for me," as if that has anything to do with what I asked him. The point is: "May I obey the gospel, worship and live a Christian as part of that organization?" He dared not touch it. His argument allows any human institution to do any spiritual work as long as it sells it. If Florida College can teach God's word, then there is nothing in the spiritual realm she may not do. Patton's argument allows men to duplicate everything the church does, in organizations of their own design, just so they charge for it. Such doctrine is heinous in the extreme.

On my chart "Where Is the Real Parallel", it would have been to his advantage to show wherein is the "misrepresentation" and what his "conclusive evidence" is. Yet we have nothing but a bare assertion. Everything that chart attributes to the college is part of her function. She hires and supports teachers of God's word, conducts public worship in the "chapel program", has gospel meetings under the name "Lectureships", requires members to hold doctrinal positions (let an atheist or Jehovah's Witness try to get a job there), is supported by freewill gifts of saints (which they constantly beg), her officers oversee the teaching; trains teachers, even having special Summer courses for them, and has a four year Bible program for training preachers. The publishing co. does none of those things. I DESTROYED the parallel he tried to

establish between publishing co. and college, and proved the parallel between the college and church.

As he did not argue on the Cogdill Foundation, I will not.

His return to the "no-Bible class" argument produced nothing new. The church is specified as God's teaching organization. She has generic authority for her method of teaching which "non-class" folks reject. Patton's case requires him first to find authority for his organization to teach, then we can talk of generic authority for its method.

Marshall "CHALLENGES" me for scripture for individuals to collectively do benevolence through organizations such as "Heart Fund". How odd! Such organizations do nothing that in any way relates to the work of a local church. God specified no organization for general benevolence. Benevolence is a humanitarian obligation existing quite apart from my nature as a saint or my relation to the church. Men may use what method they please in this realm for God has made no specific, anywhere. Perhaps I need to debate Patton on "Limited Benevolence".

He insists the issue is one of how individuals may teach, as if his proposition reads: "Saints may teach collectively". We both agree on that. He got in trouble when his proposition defined the realm of collective teaching. The Bible confines that realm to the local church and when saints teach "through" organizations, it becomes a matter of what organization—who — is to do that work. We agree on the how (collective action). We are debating if this how may be done by his organizations. He doesn't like that, but he will just have to live with it.

His "Travel" chart is a ringer! Re-wording his argument will show his error: "Suppose one who teaches God's word is told he may use any means, with one exception: when teaching collectively he must use the local church." God specified the church and Patton cannot overcome that elementary fact. To parallel what the Bible says, he would have to say: "You may either walk or ride. But when you ride, you must use a Ford" Thus the specific vehicle as well as the "kind" or "genus" or vehicle is taken care of very simply. Patton used the wrong car for his argument anyway. He should have been talking about a "Dodge."

Nothing he said can overcome the force of the fact that the genus for music in worship exists because a specific subordinate is given. Specifying "sing" not only authorizes music in worship, but limits the kind of music permitted. My parallels to his first chart bear continual evidence of the complete fallacy of his argument. If my statements are "wild, careless . . . false" it is a pity he could not demonstrate that. Assertions come cheap, and he has multitudes.

He says he did not indicate the college "is individual action" but is "individuals acting". He did not use the words, but he definitely made the argument for individual action, by saying the work of the college is really not the work of the college, but of the individuals. He even said: "I am not

debating what collectives may do—my proposition affirms what individuals may do." But when individuals become part of a collective, their work is that of the collectivity itself. Individuality is lost in the action of the whole. We caught him red-handed trying to get collective action from individual passages then trying to make collective action an individual matter. He began arguing that individuals may act collectively and ends up arguing that collectives perform individual work. What sheer nonsense.

In contributing articles to STS I do not become a part of that organization and neither does anyone else. STS is not a teaching organization (even Patton now admits it), but even if it were I would use its facilities as quickly as I would those of the Baptist church and as Paul used the Temple. I would not become a Baptist even to teach them, nor would Paul return to Judaism. If Dwaine Dunning worked collectively when he taught his false doctrine in STS, then Patton and the rest did surely have fellowship with a false teacher as they were all parts of the same whole. Manifesting their disagreement doesn't change the relationship. If concurrent action requires "each writing his own article . . . sending it directly to the readers" then the churches of Galatia (1 Cor. 16:1-9) acted collectively by sending their gifts to Judaea by the hand of Paul. We have denied "collective action of churches" for years. Those churches did not send their gifts directly to the needy churches, yet they acted individually and concurrently. I am persuaded he does not really know what concurrent action is! His argument would cause a local church to become part of a local newspaper organization, simply by contributing an article to it. How silly! And yes, I would endorse churches doing as I am doing. They may contribute information relative to their work, advertise their need for preachers, and purchase ads for their meeting places, all in STS (cf. vol. XIV, Nov. 1973, pg. 7, etc.). They do not thereby become part of STS. They merely act concurrently as individual congregations.

In three articles containing over 7,000 words, Marshall has not analyzed and applied ONE SINGLE VERSE OF SCRIPTURE to his proposition. If this is the way to establish authority then anything may be authorized. History has taught us that human institutions cannot be defended by the Bible when they operate in the spiritual realm. Patton has provided one more case in point. God's silence on this issue will be enough for those who glory only in Him and His church. The sum total of everything God said about collective work in confined to the church. I don't oppose brethren operating a college. But when they operate in the spiritual realm, their human institution has set foot on Divine soil where it has no right to be. I stand ready at any time to oppose all such institutions in debate. I have the truth and I shall do battle with it.

Due to the brevity of this exchange, arguments

have been made in highly condensed fashion. Many illustrations of false conclusions could not be included for lack of space. The reader may, by careful thought, realize the full implication of the arguments made, by rereading the arguments and thinking carefully. Therefore, read this entire exchange again, as I commend it to you in the interest of truth and the glory of the Lord's church. May our loyalty be to Him.

SET FOR THE DEFENSE OF THE GOSPEL

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"HERALD OF TRUTH" ADMISSIONS

Conceived in the minds of James Walter Nichols and James D. Williford, the plans for the "Herald of Truth" had their beginning in the midwest in the 1940's. In 1951 the idea was presented to the Highland Church in Abilene, Texas, and "it was a cold, windy February 3rd in 1952 when approximately 2,000 Christians gathered in the Municipal Auditorium of Abilene, Texas to have a part in the production of the first nation-wide broadcast of the Herald of Truth. On the next Sunday, February 10th, thousands of Christians throughout the United States were thrilled and many moved to tears as they heard this program broadcast on 31 stations of the ABC radio network". (Special Report of Herald of Truth Radio and Television Program, Page 1).

From this start until now, with TV stations being added later, the Herald of Truth has continued with a budget at one time of about 2 million dollars. Almost from the start some brethren questioned that the arrangement was scriptural. Those connected with the Herald of Truth thought that it could be defended as being scriptural. But after a few efforts, they were no longer interested and now there is probably no man who has ever defended in public debate the Herald of Truth that would do so again under its present set-up.

At first Williford and Nichols preached, but in time Brother E. R. Harper became the speaker and, in my opinion, Brother Harper is the only man that preached like it should have been done from the start of the program until now.

In Memphis, Tennessee on September 10, 1973, several representatives of the Herald of Truth met with some brethren to discuss the condition that the Herald of Truth had fallen into. All these were those that had supported and defended it in time past. The Getwell Church in Memphis had the contents of this meeting taken from tape recordings and printed in

book form. In my opinion the booklet would be worth little were it not for the fact that Alan Highers kept after a few problems until they began to come to the top. Much of what was said really didn't have a lot to do with what was germane to the real issues. However, out of this meeting came some admissions that I think are significant.

Not Distinctive

One admission is that the Herald of Truth is not presenting any teaching that stands out from all the other teaching that is currently being done by the denominations on radio and TV. One of the reasons for this very meeting centered around their concern about the "non-distinctive type of preaching currently done on the program" (page ii). Alan Highers said there was concern over "the non-distinctive nature of the Herald of Truth" (Section 2 of the book, page 24). Batsell Barrett Baxter said, "I have received criticism about 'you are not preaching solidly or firmly enough'" (page 6). Brother Baxter admits the reason for there not being a distinctive message preached is that stations will not have strong preaching when he says about getting contracts with stations "we have to go with something that they (the stations, T. G. O.) will give it (contracts, T. G. O.) to us with" (page 6).

The reason for nothing distinctive being presented from the Herald of Truth is because of the "liberal element at Highland" (page i) which is responsible for the "error that had penetrated the Fifth and Highland congregation" (page i). The eldership was divided and this provided a fruitful field for error to operate in. Brother E. R. Harper said, "the eldership at Highland, it is divided—they're hopelessly divided" (Section 2, page 52). They had a deacon, according to Brother W. F. Cawyer, that taught "there's Christians in all denominations" (page 12).

Because of the weak, watered down, "non-distinctive" kind of preaching currently being done on the Herald of Truth, Tom Warren said, "I would not today engage in a public debate in defense of this particular program" (page 11). Alan Highers said, "I could not conscientiously recommend one dime of support for the Herald of Truth" (page 20). Guy N. Woods is quoted as saying of what was presented on the Herald of Truth "90 % of that could be presented on the 'Lutheran Hour'" (page 51). Many gospel preachers and Christians have known for years that there was nothing distinctive about the preaching done on the program. Brother Cawyer said, "the present eldership must go or the program is dead" (Section 2, page 59).

Instrumental Music

Brother Baxter said about instrumental music, "I am not as quick to teach it (that is, against it, T. G. O.) on the Herald of Truth as I would like to be" (Section 2, page 24). There was an "effort on the part of some to use instrumental music in the background of singing in the introduction of the Herald of Truth—one of the elders who contended

for bringing it in is still at Highland" (page iii).

In view of these above statements, a statement from the pen of Carl Ketcherside is interesting. He told about a meeting of some "top-level men in the churches of Christ" and a very outstanding leader in the Christian Church. Ketcherside said, "It was agreed that these leaders in the non-instrumental ranks would tone down their factional approach in their articles and broadcasts, eliminating such materials as would intensify tensions between the two groups. No mention of the meeting ever leaked out to orthodox journals but the effect has been seen from coast to coast" (Mission Messenger, Nov., 1969).

Holy Spirit

Error on the subject of the Holy Spirit has been seen at Highland. Brother Cawyer said a woman "was teaching the direct operation of the Holy Spirit in her class" (page 12). Brother James Williford said the Highland Church was told "We should not disfellowship or count as third-rate Christians people who claim they can speak in tongues" (page 9). Alan Highers quoted the Highland preacher, Lynn Anderson, as saying on April 8, 1973, "Oh, our Father, we ask of Thee this morning these words which seem to lie so still and quiet on the page will be energized by your Spirit to really give us life" (Page 37-38). Highers again quoted Anderson as saying on July 13, 1972, "I don't know how to express even the ideas that I have. And I don't know if they are the right ideas. So I am asking that your Spirit will take control of my heart and every mind here and that every circumstance in this meeting will combine to really excite people about the good news" (page 38). "Neo-Pentecostalism" "is admitted to be" at Highland (Section 1, page 1). A teacher at Highland is quoted by Brother E. R. Harper as saying, "Yes, I believe you can speak in tongues and do these things" (Section 2, page 53). There was some discussion between Highers and Anderson about what Anderson meant by the above statements, but he did not convince me either that he did not believe error.

Sick Denomination

One of the statements made by Lynn Anderson drew much attention. He said in a sermon at Highland on July 22, 1973, "A week or two ago my wife and I were driving down the street one night after I had listened to some very painful conversations that week with some young people who were trying to struggle for the church, to find the church, and with some older people to try to find out what their relationship to the church should be. And I frankly said to my wife, 'You know, the Church of Christ is a big, sick denomination', and I meant exactly every one of those three words, big and sick and denomination" (page 20). At the Memphis meeting, Anderson said, "I do not believe the Church of Christ is a denomination". (Section 2, page 30). Anderson did admit that the church was "big" and

"sick" but said what he meant by "denomination" was that "I'm saying that there are denomination attachments to it" (Section 2, page 30). Anderson didn't satisfy those present at this meeting with his answer. In fact, the "out" used by those questioned was they had been "misunderstood" when in reality they had been understood and that was what the meeting was all about.

It has been difficult for some to see and recognize the difference between the restoration movement and in the Lord's Church revealed in the New Testament. To some it will come as a shock for me to say they are not the same. While I would be in agreement with some of the ideas advanced in the restoration movement, I am under no obligation to accept anything or everything connected with it. However, I will accept everything the New Testament teaches and the God-approved practice of the first century church.

Brother Baxter says of one, he "professes to believe in the restoration movement" (Section 2, page 19). In his own statement, Brother Baxter says, "I'm committed to preaching the distinctive gospel of Christ, the restoration movement" (page 6), making the restoration movement in opposition to the gospel of Christ. In Acts 8, Philip preached "Jesus" and "Christ" unto people, not the restoration movement. This kind of teaching is one of the reasons men like Lynn Anderson can look upon the church as being a "big—denomination".

Brother E. R. Harper said, "this has been going on at Highland for ten years" (page 30) and in this no Christian will rejoice. For more than ten years some brethren have known this and tried in vain to get the brethren at Highland to return to the truth. So far, they have not and the prospects for the future are dim that they ever will.

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THINK ON THESE THINGS

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CHILDREN IN THE HOME

Every responsible person in the country must know and admit that the life and moral influence of the home has rapidly deteriorated over the past twenty-five years. This fact alone poses the greatest threat to our national existence and our spiritual survival of all others that could be named. The parent-child relationship must be restored to what God intended that it should be and the only standard of authority to use in this restoration is the word of God.

The infants and small children in your homes right now will be the religious, educational, political, social, and moral leaders before some of you who are parents pass from this life. What kind of world do you want? What morals do you expect by which your children and grandchildren will live? What can you do as a parent to contribute to a better society in the coming generation? What religious training and practice will your children and grandchildren have when you are old or gone from this life? I can tell you exactly how you can know: what you teach your little children to be now is exactly what they will be twenty years from now!

Every one of us is the sum total of all the influences that have ever been impressed upon us from the date of our birth until the present time. Influences will continually be added to our lives until the day of our departure. This is the foremost reason for choosing wisely the company we keep and teaching our children to do the same. We must give an account unto God for what we are and what we do and say, because we do have some control over some of the influences in the responsible years of our lives. We are, however, what we have been taught to be, and so are our children. Paul to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also" (2 Tim. 1:5). The child's training begins with his grandparents and his parents.

Inherent Rights of Children

In this day when nearly everyone is yelling for some civil or personal rights, what about the rights of infants and small children? It is doubtful that the average parent really understands the inherent rights of the child that are God given. A brief reflection upon that event which made a man and a

woman parents is not sufficient within itself to make them aware of some of these responsibilities. They have been given a tiny, living being, made in the likeness of God, and it becomes their inescapable responsibility to bring that child up in the nurture and admonition of the Lord, or they jeopardize their own souls in eternal damnation. Let every parent know that every child he or she has is not such by the child's choice or will, and that the child has the following inherent and inalienable rights given by God:

1. Every child has the right to a respectable birth. The stigma of illegitimacy is a shameful, un-eraseable crime against the child. In a moment's lustful pleasure, the conception of a child will impose upon a man and a woman the awful choice of either destroying that child by abortion, or robbing the child of his right to a respectable birth. By today's standard it is the accepted thing to perpetrate this crime upon an infant in the name of civil rights and personal liberty. Ridiculous!

2. Every child has the right to the sincere love of both father and mother. If they both live, and the child is deprived of the love and care of either through divorce, desertion, or neglect, woe be unto that father and that mother in that dreadful day of judgment.

3. Every child has the inherent right to expect a reasonably normal, healthy body and mind from the father and mother, where deformity or disease is caused by shameful dissipation by either or both of the parents.

4. Parents must provide the necessary things to their children for their full development because this is an inherent right of the child. They must provide the physical, mental, moral and spiritual development of each child from earliest age to the time when he enters upon his own responsible life (1 Tim. 5:8; Eph. 6:4; Prov. 19:18; 22:15; 1:8; 4:1; 19:26).

One of the best guarantees that a child will receive these rights is for both parents to love and respect each other, even before the conception of the child, and to continue that love and respect throughout the growth of the child. This is hardly possible in the full sense of the term without first respecting the law of God. Since a basic need of every human being is to love and to be loved and wanted, and this especially includes children, parents owe their children the full expression of that love and to make them know that they are wanted.

Many children today are deprived of one or more of these inherent rights by their parents. While every segment of society is crusading for someone's rights, we ought to preserve the God given rights of all children and we would have no real problem with other rights of the human race. Some of the most prominent reasons why parents neglect the inherent rights of their children are:

1. The Irresponsibility of Parents. How could we expect a 13 year old mother and a 15 year old father to understand their obligation toward an infant child

when they themselves are only children? And obviously they were deprived of their rights as children or they would not be parents at this age. When marriages occur between children who are too young in years and in experience to even govern their own lives, their children will certainly be deprived of the training that they need in the early years. In some cases, parents are irresponsible toward their children because they do not want children. One could hardly pick up a daily newspaper of any major city in this nation without reading one or more cases of child abuse, and in some cases, murder. When the facts are known, it is because the parents did not want their children. Some are living in foster homes or in institutions, public and private, because they have been deserted by their parents.

The moral conduct of a man and a woman before marriage that brings an unwanted child into the world to be left at the mercy of the professional institutional guardians or foster homes is a cruel, inhuman act which stems from the depravity and moral degradation of the parents.

2. Nothing contributes more to the pathetic state of a child destitute of his God-given rights than to be imprisoned in a broken home. Homes are broken in many different ways. In some cases, it is by legal divorce in which the child loses the normal care and love of both parents, because frequently he is adopted or given to grandparents or other persons. In other cases where the home is not literally divided, religious or moral views may create such a conflict with the child that he is unable to receive any beneficial blessing from the home. For every practical purpose, that is a broken home.

3. Children are abused in the area of discipline. Every child needs and must have both instructive and corrective discipline, but improper discipline by either or both parents makes more rebellious children than any other single factor. Sometimes, there is little or no discipline at all. Lack of proper discipline is a sin against God and the child (1 Sam. 3:11-14; Prov. 29:15; 13:24).

While discipline is demanded in the word of God, the unjust, brutal punishment is forbidden. In Ephesians 6:4, fathers are taught not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord. Fathers are not to provoke their children to anger, lest they be discouraged (Col. 3:21).

Partiality in discipline also discourages the child. When there are two or more children in the household, each child should be treated without partiality, both in rewards and in punishment.

There ought also to be consistent punishment. To punish the child for lying one day, and then to laugh it off the next day, annuls whatever punishment may have been given to him or may be given later on. He does not understand that the punishment is really for his disobedience, but rather is based upon the temperament of the parent at the time of the punishment. All of these things contribute to a discouragement and to a final rebellion of the

children against their parents and against society.

4. A child is robbed of his inherent rights by the lack of proper training. It is not enough to carry the rod and continually threaten the child with punishment for every misdeed. Many parents can think only in terms of punitive discipline. A child needs a good example, and the reason many parents fail to provide the needs of the child is that they are poor examples in about every area of life, practiced by both the father and the mother. For the parents to establish a double standard of morals and of responsibilities, one for the child and one for the parents, is in itself a very poor example. They are igniting the fire of rebellion by the very act. How can a father tell his child that obedience is the best policy when the child sees his father exceeding the speed limit without cause; and when stopped by an officer of the law, lie about the reason for his speeding? He will never be able to convince that child that obedience is the best policy. How can a mother teach her child not to lie when that child daily hears the mother lie at the door or on the telephone and then use the explanation that these lies do not "hurt anyone?"

In the area of training, we find in many homes no spiritual training at all. No Bible teaching either by word of mouth or in the lives of either parent is done. There are some children who have grown to adulthood and do not know that God's name could ever be used in any way other than in profanity. In the world that they have known, alcoholic beverages, dope in tablet form, or even in some other form, has been the common practice at home.

How to Guarantee the Rights of Children

There has to be some standard by which a defenseless child can have his rights protected. The word of God has provided the instructions for bringing up children to be what they ought to be, and it also provides for the consequences of parents who do not give the children those things which they need. The best guarantee that any child will receive the training from birth to adulthood is:

1. To have a good, wholesome, scriptural relationship between the husband and wife. Every child, while evidencing at various periods some degree of jealousy toward one of the parents, always feels secure when his father and mother have the kind of relationship that is taught in the Bible. This is one of the best guarantees of a happy marriage in which to rear children and the best memories of their lives will be the witnessing of the unselfish and loving relationship of their father and mother.

2. The child's inherent rights may be guaranteed by the father bringing up his children in the nurture and admonition of the Lord (Eph. 6:4; Col. 3:20-21). This would include teaching them how to love and teaching them what to love. It is the father's responsibility to understand his child and to see that his child understands the relationship he sustains in the family circle, and finally in the world about him. The father's example will guide and is the most

potent force upon the face of the earth to see that the rights of children are preserved even unto manhood. 3. The role the mother occupies in the home can never be under-estimated. There is probably no single person in all the world who will have greater influence for good or bad upon a child than the mother. Two reasons may be given for this: First, from the very beginning of life, the child's needs, comfort and provisions have been centered in the mother. Secondly, there is a normal expression of love and of personal care from the days of helplessness to maturity. She is the keeper of the home and an example to her children (Titus 2:4-5).

EXPOSITION: TEXT and CONTEXT

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THE LETTER TO EPHEBUS (Rev. 2:1-7)

This begins a series on the seven churches of Asia. We will omit quotations of the letters for the sake of brevity, except for parts that will be used in analyzing the message the letters contain.

Furthermore, no extended effort will be made to give the social, political and religious background of each city. These things may be obtained by those who are interested by consulting any good Bible dictionary, encyclopedia or commentary. Our main interest is an examination of the letters and some practical applications to us today.

Each epistle was written to "the angel of the church." Several opinions have been given as to what was meant by "angel." Some feel (1) it was a messenger which the church had sent to John, or (2) the "guardian angel" (which is far-fetched), or (3) the elder of each church (which is contrary to Acts 14:23), or (4) the personified life or spirit of the church. It is the spirit which motivates and controls the activities of the church. This last view is the only one which has any merit. You will notice that each letter closes with "He that hath an ear, let him hear what the Spirit saith to the churches." Hence, this statement tenably explains what the "angel of the church" is. It would be the church, itself.

There is one more thing before we take up the letter to Ephesus. Jesus informs each church that he knows its works. The word translated "know" is the Greek word "oida." Vine tells us that this word means "fulness of knowledge." It was not progressive knowledge (ginosko), but rather complete and perfect understanding. Jesus truly saw them as they really were. He is no less perceptive now. But let us turn our attention to

Ephesus.

Commendations

Several commendable things are said about the Ephesian church. We will categorize them in three divisions.

(1) Jesus praises them for their toil. "I know thy works, and thy labour" (v. 2). There is a difference between "work" and "labor." The Greek word for "work" is "ergon." It means deeds or acts. The word for "labor" is "kopos" and it means "toil resulting in weariness, laborious toil." This is toil to the point of exhaustion. God's work was done intently at Ephesus. The congregation was a beehive of activity.

Criswell appropriately said, "A lifetime of the labor of some of us would not exhaust a butterfly. Today some church members are very happy to ride on the gospel wagon and take the chief seats, the box seats up high. But they do not get out and push. They do not get down ana pull. Many of us love to eat of the clusters of the vineyard, but how few of us love to toil in its cultivation."¹

(2) Jesus praises them for their patience (v. 2). They endured persecution and afflictions. No matter how hard they were beaten down or discouraged, they did not quit. Verse 4 says, ". . . and hast patience, and for my name's sake hast laboured, and hast not fainted." The word for patience is *hupomone*. It is the "courageous gallantry which accepts suffering and hardship and loss and turns them into grace and glory."² Though they may have been socially ostracized, boycotted and snubbed, they persevered—they did not faint.

How many times some of us throw up our hands and quit at the least provocation. If someone does not speak to us at the assembly or if we get slighted in some small way, we are ready to quit the Lord. Why take our spite out on the Lord for what man has done to us? Let's learn patience.

(3) Jesus praised them for their discipline. ". . . thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (v. 2). No place is to be given in the church to evil men. We are told to "mark them which cause divisions and offences . . . and avoid them" (Rom. 16:17). The Ephesians hated the deeds of the Nicolaitans (v. 6), and would not tolerate them. This sect is difficult to identify, although Lenski says it was a Gnostic sect, and Hendriksen states "they were individuals who not only refused to stay away from the immoral and idolatrous banquets of the heathen, but also tried to justify their sinful practices."³

Pseudo-apostles were tried and found to be liars. They were unable to do the signs of an apostle (2 Cor. 12:12). We can run the same test on professed apostles today. Precisely how the Ephesians tested those self-acclaimed apostles is not stated, but they got the job done, nevertheless. The church proved itself to be doctrinally sound, waging the war against gospel perverters.

Complaints

Although the church was characterized by several good virtues, Jesus issued a complaint against it. He said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (v. 4). Their admirable qualities could not atone for their shortcoming—their lack of love. They had backslidden and all of their activity could not make up for it. Their service had become somewhat stereotyped, ritualistic and mechanical. Their enthusiasm and zeal had waned because their love had waxed cold. Serving Christ had become a duty instead of a joy. So, Jesus is trying to win back their hearts.

One of the problems that plagues many of us today is the same one that affected Ephesus—lovelessness. Many of us do not have the devotion that we had when we first became Christians. There is not the interest in winning others to Christ or Bible study or prayer or attending the services of the church. Our love has diminished and Christianity has become sort of a habit rather than an exciting and invigorating activity. Of course, when Christians who compose the church become loveless, the whole congregation takes on that characteristic. What about you or me? Could Jesus make this criticism of us?

Counsel

Jesus appeals to the church (v. 5) to make three steps in order to return unto him.

(1) Remember from whence thou art fallen. It is not always good to look back. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Lk. 9:62). We should leave the world behind, setting our affections on things above (Col. 3:2). However, for the fallen to look back to the spiritual heights where they once stood is a step on the road of repentance. The prodigal son remembered his father's house which started him contemplating a return home (Lk. 15:17).

(2) Repent. This is simply a change of the mind which in turn will change direction. Jesus did not urge them to just feel badly about their fallen state, but rather do something about it. Repentance demands action. Whenever we find ourselves in the wrong, change courses—turn back to God.

(3) Do the first works. This is the action that repentance would bring. Their works would be done out of devotion to Christ rather than from just a sense of duty. Tenney writes that the "first works" refers "more to their original quality than to their quantity. The Ephesian church was not inactive, but its activity lacked the warm love for Christ which had originally distinguished it."⁴

Unless the church took action to change its condition, Jesus warns that he would come quickly, and remove the candlestick out of its place. Summers writes, "The candlestick is the church (1:20), and it has no right to exist if it is not going to carry out the purpose which Christ has for it."⁵

Challenge

Every letter concludes with what we will call a challenge. Certain things are promised to them who overcome. In this letter Jesus promises the victors the tree of life which is in the midst of the paradise of God (v. 7). In the context the thought is that he who lives a life of service out of love for God will be given to eat of the tree of life.

Man forfeited by sin the tree of life in the Garden of Eden. But here in the last book of the Bible Jesus promises life to those who obey the message of the letter and overcome the conflicts they encounter. Although paradise formerly meant a garden or park, it had taken on a spiritual connotation by the first century and is used here to denote heaven itself. .

"To one who is living such a life the Lord promises fruit from the garden of God. In symbol he is saying, 'I will give spiritual food and sustenance to the one who is loyal to me.' God never fails his people in their time of need. He is able to provide all their needs, but he expects victorious living on their part."⁶

Jesus, as Watchman and Preserver (v. 1), knows our needs and can abundantly supply them, even to the eternal security of our souls. He holds the seven stars in his right hand (our security), and walks among the seven golden candlesticks (knows our needs as well as our faults). When a church submits to Christ, it is safe!

Footnotes

1. W. A. Criswell, *Expository Sermons on Revelation*, Vol. 2 (Grand Rapids: Zondervan Publishing House, 1963), p. 82.
2. William Barclay, *The Revelation of John*, Vol. 1 (Philadelphia: The Westminster Press, 1960), pp. 75-76.
3. William Hendriksen, *More Than Conquerors*, (Grand Rapids: Baker Book House, 1965), p. 78.
4. Merrill C. Tenney, *Interpreting Revelation*, (Grand Rapids: Wm. B. Eerdmans Publishing C, 1970), pp. 57-58.
5. Ray Summers, *Worthy Is the Lamb*, (Nashville: Broadman Press, 1951), p. 111.
6. *Ibid.*, p. 112.

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THE NEWS LETTER REPORTS

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

NEW WORK IN TAMPA

H. E. PHILLIPS, P.O. Box 17244, Tampa, Florida 33612 - I resigned my work as preacher with the Forest Hills church in Tampa, Florida on Sunday evening, July 13, 1975, after nearly fifteen years with this church. Many pleasant memories of the past fill my heart as I leave this work for a new and challenging work in the Tampa area. One does not work with a congregation of people for fifteen years without making close ties with nearly every family. These ties and personal interests shall remain with me for the rest of my life.

The peace and harmony that has prevailed at Forest Hills church until recent weeks has made it one of the finest in the land. The strong stand for the faith against all innovations and error has made it grow in number and in spirit. The warm, congenial spirit of friendliness has made it one of the best known in the land. These essential characteristics began to vanish several weeks ago. Conditions continued to deteriorate, with no evidence of change, until I could no longer serve under them and I therefore resigned my work. No charges of sin were made against me by any as I left. Any rumor to the contrary should be investigated. I love those who in good conscience remain as the Forest Hills church. I love and highly respect those who withdrew themselves and are now attending other congregations in the Tampa area.

Nearly seventy faithful Christians desired to begin a new work and asked if I would work with them. I rejoice to be engaged in the Lord's work with this good and enthusiastic group of Christians. They really have a mind to work. I predict that we will grow strong in the faith and fast in number. At present we are meeting in the Chamber of Commerce Hall in Sulphur Springs, but hope to soon have an adequate meeting house in which to do the Lord's work. This new congregation is known as the Northwest Church of Christ. You may obtain further details by writing to the above address or phoning (813) 961-6902.

J. EDWARD NOWLIN, 109 Cedar Road, Perry, Florida 32347 - For the first time in 45 years of preaching, I recently delivered a series of sermons in my hometown, Chattanooga, Tennessee. This was a three-day weekend series on the HOME AND MARRIAGE, at North Terrace congregation. Attendance was great and response very encouraging. Bill Hall moved there from Birmingham the first of August. I have held meetings at Hartselle, Alabama, and at Spring Warrior, near here, this season with a total of 9 baptisms. The work here moves along well with one restored and one baptism last Sunday.

CONNIE W. ADAMS, P.O. Box 68, Brooks, KY 40109 - We completed our work at Hebron Lane on August 27. Record attendances were set both morning and evening services on August 24 and three were identified with us. Beginning with a tent meeting, we next met for fifteen months in a school and occupied our own building in January, 1975. The first Sunday in August Tom Brown and David Harrison were appointed elders. Action will be taken shortly to select deacons. We have never worked with a more zealous group nor enjoyed greater harmony than here. Everett Hardin began work at Hebron Lane on August 31 after seven years of successful work at Glasgow, Kentucky with the Westwood church. We predict continued growth in number and spirit.

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 - The Baden church has for some time helped to support a native preacher in Mexico. Also, we have furnished song books for a congregation in Mexico and helped a widowed saint in her time of need. As the church here is greatly interested in the Mexican work, Brother Swan and I spent the week of August 9 - 15 visiting the Spanish speaking congregations on both sides of the border. We worshipped with them and taught the members as opportunity presented itself. The churches in Mexico we visited were in: Agua Prieta, Naco, and two churches in Juarez. The churches in the United States were in Douglas, Arizona, El Paso, Texas and Las Cruces, New Mexico. **DON TAAFFE**, P.O. Box 338, Dundee, Florida 33838 - I started

my sixth year in May and the work here continues to grow. In June we had 9 baptisms with one restored. Our building is now remodeled and class rooms added. In September I moderated for Charles Murray in a debate in Lake Wales, Florida. The debate was with Richard Cornell of the Apostolic Assembly of Jesus Christ. Propositions covered the Godhead and the formula for baptism. Worship with us at Dundee when in the Cypress Gardens area.

RAY VOTAW, Box 801, Springs, Transvaal 1560, Republic of South Africa - In October, Martin Broadwell of Atlanta, Georgia will be here for a special series on "Motivation and Methods in Teaching." He will be stopping here on his way to New Delhi, India. We expect brethren to attend from Pretoria, Johannesburg, Brakpan, Benoni, Boksburg and Rustenburg.

A sense of humor helps. It was on my last trip some 400 miles north into the Limpopo Valley among the African brethren. As our usual lengthy preaching service ended Brother Samuel Chimusi and several of the older brethren requested that I take them into the little town of Messina - to the Post Office, they said. Being Sunday afternoon, I wondered about this - but went on my way "doubting nothing." Well, not much, anyway. As I stopped in front of the destination they all marched proudly to a certain spot where the boxes were and with Samuel pointing they "hyoed, tchahed, and yeeahed" as only the Venda natives can. They just wanted to see for themselves the Post Office box which Samuel had just managed to rent for the church. We then drove several miles back to Togoza village - and gasoline at about \$1.40 a gallon.

PREACHERS NEEDED

WINTER HAVEN, FLORIDA - The Inman Park church in Winter Haven is seeking a full time preacher. We are self supporting with 100 in attendance. Please write to John Katros, P.O. Box 4293, Winter Haven, FL 33880 or call (813) 294-3161.

CAMBRIDGE, OHIO - The congregation meeting in the American Legion building at 917 Beatty Ave., desires a full-time preacher. This work began two years ago under the aid of Bob Dickey and the brethren at West Lafayette, Ohio. One has been baptized and one restored. There are at present seven of us meeting in a community of 15,000 and several not-so-sound congregations. There is much work to do here. The church can supply some of the support, but most must be raised elsewhere. For more information contact David Gibson, Rt. 4 South Acres, Caldwell, Ohio 43724 or call (614) 732-4606.

DALLAS, OREGON - The church here desires the services of a full time gospel preacher. Write to: Church of Christ, Dallas, Oregon 97338. You may call Ray Elsberry at (503) 623-5663 or Lawrence Garrett at (503) 623-2430.

Editor in Tampa Meeting

The editor will assist the new Fletcher Avenue congregation in a gospel meeting October 13-17. This growing new work now meets at the corner of Fletcher Avenue and 22nd Street in Tampa, ¼ mile east of I-75. We look forward to seeing many friends there.

IN THE NEWS THIS MONTH

BAPTISMS	274
RESTORATIONS	114

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