

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVIII

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## THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



### ANOTHER NEW YEAR

With the birth of another new year there comes the annual promises, vows and resolutions for a better life this year than the year that is now past. But history speaks boldly that it is but a few weeks, or months at most, until every promise and resolution is broken and the old man is alive again until another "New Year" comes around.

Everyone should resolve to improve his life on any day of the year when he is convinced that he has been wrong. There is no merit in waiting until a "New Year" comes to repent of sinful conduct or to correct evil and dangerous habits in our lives. But more important than making "resolutions" is that determination to keep the good ones throughout the year and all the rest of your life. If a pledge is worth making, it is worth keeping.

I am not trying to make some great point of making promises at the beginning of each year to be broken within a short time. I want to call attention to some resolutions you should make—you must make—if you are to grow as a Christian and to have the influence upon others that God requires of you. It is the nature of the resolutions rather than the idea of resolutions that I want to consider.

Christians claim to be a Bible reading, Bible believing people. We like to stress the point that "we speak where the Bible speaks, and are silent where the Bible is silent." However, the problem is that we do not study this Book of God and really do not know whether we are following the above claim or not. This is true of most members of the church today. Here is one area that a strong resolution would be very important. Do not wait for some

special occasion to make this resolution, because time is of the essence. It is high time that we awoke out of sleep and began to know what God has said to us.

While you are thinking of making some "resolutions" for the new year, why not include this one? Read and study diligently the word of God every day.

Praying is a blessing that most of us do not really appreciate and use as we should. Just think of the might and power at our disposal through scriptural prayer! Each of us must watch and pray, and work and pray. But think of the results to individuals and congregations of the Lord's people if we pray regularly and fervently for those good blessings that would help us accomplish His will while we live on this earth. We simply do not pray enough. We do not pray scripturally much of the time. We do not know how to pray as we ought. But stop and imagine the great changes that would come about in our own lives if we would pray "without ceasing" in such a way that the Father in heaven would hear our prayers and answer according to His own good will.

I am convinced that we have no problems today, individually or congregationally, that would not be corrected if everyone would adopt in his heart and life the two "resolutions" just mentioned:

1) Begin a regular, personal study of the Bible daily that you will continue as long as you live. I do not mean just to read a few verses each day, but I mean to really devour the meaning of each passage, and diligently labor to practice in heart and life every thing the word teaches. I am certain that will make changes in attitudes and lives that will result in great changes in the work of the Lord.

2) To begin a regular "hour of prayer" that will help you to draw nearer to God. I am not speaking of the ritual, repetitious form of words that some of us repeat at night before retiring, as well as that form of words that is usually heard in public assemblies. I am speaking of that sincere prayer with thanksgiving unto God with the confidence that He will hear and answer according to His will. A righteous life and a diligent study of His word are necessary for the Father to answer prayers (I Pet. 3:7-12; Prov. 28:9).

I wish to mention one more "resolution" that every reader of this paper should make: I hope you will resolve that you will provide yourself and your family

good spiritual and moral food for the mind. We have become so accustomed to seeing the filth in newspapers, TV, magazines, movies, and through just about every other means of communication that our minds are starving for something that will brighten life and give direction and purpose to our existence upon this earth. We need good, sound reading material that will make us think and strive to walk in the way of the Lord. **SEARCHING THE SCRIPTURES IS ONE OF THE BEST SOURCES AVAILABLE FOR THAT PURPOSE!** If you are not a subscriber now, please do so.

Searching The Scriptures is entering its eighteenth year of continuous publication. It has enjoyed a reputation of integrity and faithfulness to the word of God through the years. It has also enjoyed the largest circulation of any "conservative" publication in this country. Brother Connie W. Adams, its owner and editor, is a man of impeccable character and genuine devotion to the proclamation of the word. His fairness in editorial policy, his uncompromising stand upon what he believes to be the truth of God's word and his selection of writers and articles have given good balance to this journal. Resolve now to provide good reading material for yourself and your family, and Searching The Scriptures is among the best available.

In November, 1970, when this writer edited and published this publication, a plan called "Automatic Renewal Plan" or ARP was presented as a means of saving time and expense, and at the same time encourage subscribers to renew their subscriptions when due. At that time the subscription had to be increased from \$3.00 per year to \$4.00 per year, beginning January, 1971 (Vols. 11 & 12, pp 162-163).

From November, 1970 to the time brother Connie W. Adams became the owner and editor of Searching The Scriptures in May, 1973, the postal rates increased substantially three times, the method of preparation for mailing became more expensive and total printing increased four times during this period. This forced an increase in subscription rates from \$4.00 per year to \$5.00, which was announced in the November, 1971 issue (pages 354, 355), to begin January, 1972.

The ARP subscribers from November, 1970 who continued to renew every year are still receiving this good magazine for only \$3.00 per year, far below the actual cost. Those who enrolled as ARP subscribers in December, 1971 and have continued to renew each year, are receiving the paper for \$4.00 per year, below the actual cost of publication. You think about this!

In January, 1976 the price of yearly subscriptions had to be increased to \$6.00. There have been three postal increases since May, 1973, and the printing cost has substantially increased. In addition to this, the size of the paper has been increased from 16 pages to 20 per issue. Also a Special Issue of 24 pages has been published in July, 1975 and again in 1976 at no extra cost.

I would like to appeal to those who have received this good paper since the "Automatic Renewal Plan"

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became effective on January, 1971 to consider the constant increase in cost, and with the understanding that \$3.00 or \$4.00 per year will not even pay the printing bill, to voluntarily send brother Adams the increase in yearly subscription rates when you renew that will enable him to continue the quality publication Searching The Scriptures now is. The subscription price of \$6.00 is still the best buy available for good scriptural reading material.

Let me hasten to say, if you do not want to make the adjustment in your ARP subscription, I will personally try to make the difference because I will honor my agreement made when I owned and edited Searching The Scriptures. I did not make this statement to cancel any agreement I made or any obligation accepted by brother Adams when he became owner and editor of the paper. While I was speaking of good "Resolutions" for this new year, I believe the above matter would be something worth your consideration. Think on these things!

# Editorial

Connie W. Adams

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## PREACHING IN ITALY

On November 17 I met H.E. Phillips of Tampa, Florida at Kennedy Airport in New York City where we boarded a plane for Rome, Italy and two weeks of work with our Italian brethren. We arrived shortly before noon on November 18 and were met by three gospel preachers, their families and some other brethren. From then until December 2, we were graciously entertained in the homes of three preachers and spoke publicly sixteen times, plus uncounted hours of Bible study in private homes. We believe the readers of this paper are interested in our observations on the state of the Lord's work in Italy. Brother Phillips will also write something about the work which will be carried perhaps next month.

### Background of the Trip

In the fall of 1974 I began corresponding with Rodolfo Berdini who preaches for the church at Aprilia, about 40 miles from Rome. He sent me an article entitled "From Italy With Sadness" which we carried in the January, 1975 issue. Before printing it we engaged in some very frank exchanges in our correspondence. Through these exchanges I was introduced to Allesandro Corazza of Rome and also to Antonino Buta of Messina, Sicily (now deceased). These men verified the report of Rodolfo Berdini about the general state of the work. They all made it clear that they had suffered enough of the American "missionary" approach. For several years brethren Corazza and Berdini had been preaching while supporting themselves in secular employment. Long ago they had disassociated themselves from the unscriptural activities and entanglements of the liberals. Through Glenn Jones, who was preaching in Germany, they were placed in contact with us. After some months of correspondence, we were urged to go and visit among them. Other commitments prevented this being done until the recent trip. In the meantime, James W. Adams and Foy Vinson went to visit and offer encouragement in their work. A report from James W. Adams was carried in several papers, including **SEARCHING THE SCRIPTURES**. Last spring Roy E. Cogdill, his wife and the Bill Owens spent about two weeks in Italy. The visits of these brethren did much to lift the spirits of the Italian brethren. H.E. Phillips and I did not go to Italy as tourists, but as gospel preachers. Neither did we go as supervisors but as fellow-laborers in the gospel. We were received on this basis and believe much good was done.

## Congregations Visited

**ROME** — Via Sannio — Our first night in Italy was the time for the mid-week meeting at Via Sannio. We answered questions from the audience for about an hour. That was our last meeting with the church there until the final few days of our visit when we were with them for three more services. This congregation owns its building which appears to be adequate for the present needs of the congregation. They also own an apartment above the building where the preacher, Sandro Corazza, and his family, live. They have about 25 in regular attendance. The largest number to which we spoke was here next to the last night we were in Italy when 46 were present. Brethren came from Aprilia and Pomezia to be with us. It was a wonderful meeting in which one young woman was baptized by H.E. Phillips. She was from Pomezia and will worship with the church there.

We found Sandro Corazza to be a man of much ability. Though employed by the government, he spends a large part of each day working on a paper which he edits and which is sent free throughout Italy. It is called **SENTIERI DIRITTI** (The Straight Path) and consists of 16 pages. It is beginning to have a great effect. He is also translating Roy Cogdill's **WALKING BY FAITH** and inserting one section in each month's issue of the paper. He also plans to translate the entire **TRUTH IN LIFE** series of Bible class literature plus a number of good tracts. The consequences of his work will be far reaching and long lasting. In another two or three years he can take an early retirement from his job and will be able to devote all his time to the work. Brother Corazza was the first man to be baptized in Italy after World War II. He worked full-time for several years and translated **THE NEW TESTAMENT CHURCH** by Roy Cogdill, the **CAMPBELL-PURCELL DEBATE**, **INFALLIBILITY OF THE CHURCH** by George Salmon and **CATHOLICISM AGAINST ITSELF** by O.C. Lambert. This man's value to the future of the work is great.

There are three elders in the Via Sannio congregation. They are uniquely situated to do vital work. During the last five days of our stay in Italy, we were entertained in the home of the Corazzas. They have two grown sons who are Christians. **POGGIO MARINO** — This congregation is in the Naples area, not far from Pompei and in sight of Mount Vesuvius. We spent two days here in the home of Vincenzo Ruggiero, the preacher there. His family was delightful with his wife, two daughters and son showing unexcelled hospitality. The first night we were there about 15 brethren came to the house where we had a very profitable study until about midnight. Among those who came was one of the elders (they have two).

In the past these brethren had limited fellowship with some calling themselves "Churches of Christ" but which use instrumental music. The church at Poggio Marino did not use the instrument. This recognition of the instrumental group has been common in Italy in the past through the influence of some of the American missionaries. We had a very

frank study on this matter. The brethren assured us that they had already ceased any such fellowship, that they were opposed to the use of instrumental music and other errors held by these conservative Christian Churches, and that they would preach against such unscriptural practices. Apparently this loose practice of the past is partly traceable to influences emanating from the FLORENCE BIBLE SCHOOL.

The next day other brethren came to speak with us about the scriptures. At 5 P.M. that Saturday we met with all the church. In spite of the unusual time, a rain storm and the cold, 41 people were present in their building which will perhaps seat 50. Both of us preached with Roberto Tondelli interpreting for us. This was followed by a question period. We could not have been received more warmly by these brethren. It was a sad parting and we left wishing there had been more time to stay and work with these brethren. Brother Ruggiero is a middle-aged man of many talents. He is an able writer and has contributed some excellent material to SENTIERI DIRITTI. He is in contact with brethren in other parts of Italy who want him to come and teach them.

**APRILIA** — This town is located about 40 miles from Rome in the heart of farming country. Rodolfo Berdini is the preacher and one of the elders. Until last year, this was the largest congregation in Italy. About a year ago this church was divided with the aid of the "powers that be" from FLORENCE BIBLE SCHOOL. There are now 38 members meeting where Rodolfo Berdini preaches. They rent an attractive place which will seat about 60 people but which does not have room for extra classes. Their contribution averages \$120 a week, twice what it was when they were still joined with the liberals. I spoke at the morning service and in the evening, we both preached, again with the help of Roberto Tondelli. Brother Berdini is training two younger men for the work of gospel preaching. They have two study sessions a week and plans call for this to continue for another year, at which time it is hoped that they will be ready to move into some city and begin the work. Both of these men show great promise.

We spent the first ten days in Italy in the home of the Berdinis (except for the two days at Poggo Marino). Their family enjoys a very close and warm relationship. Sister Berdini is a gracious woman and made our stay most comfortable. They have a son yet at home who is a university student, and a daughter in her last year of high school. Their older daughter is married to Roberto Tondelli, preacher at Pomezia. The Berdinis do not speak English and we could not speak Italian, but we soon learned that there is a language of the heart which can communicate. There is an air of maturity and seasoned judgment about Rodolfo Berdini which is refreshing. The brethren at Aprilia have weathered a severe storm and have come out of it with strong faith and determination and a most commendable zeal.

I did not know until this trip that an error occurred in Berdini's article in SEARCHING THE SCRIPTURES. The article reported that the Bible school at

Florence "costs hundreds of thousands of dollars each year." This should have been "thousands of dollars each year." It was worded correctly in the original manuscript in Italian. This was translated by the daughter of brother Buta who erred in the translation. Not knowing English, brother Berdini failed to catch it until it was already printed. Our apologies to those who operate the school.

**POMEZIA** — This congregation of 10 members is situated in an industrial town about 25 miles from Rome. One family from Aprilia went with Roberto Tondelli and his wife to help begin the work here about a year ago. Some have been converted and the work shows promise. At their request, we spoke four evenings here. They rent a small building which will seat about 30. Attendance for the four nights ranged from 25 to 39. Brethren came also from Aprilia and Via Sannio. There is an unmistakable zeal among these few Christians.

Roberto Tondelli, the preacher there, is a young man of much ability. He worked tirelessly with us interpreting not only our sermons, but private studies as well, telling us what Italian people said and telling them what we said. I do not know how we would have managed without him. He is well-informed, studious, zealous and an able preacher. He is also a good writer and contributes regularly to SENTIERI DIRITTI. There are not enough words to adequately express our love and gratitude to this young brother. He offers much hope for the future of the work.

#### General Observations

The Vatican and its influence permeates Italian life and culture. Many, who are sceptics at heart, go through the motions of religious service rather than risk the pressure which they know would come otherwise. We talked with several who admitted that the Catholic Church had made them sceptics. While the Vatican houses a treasury of jewels, priceless paintings and ornate displays of gold and silver, the Italian economy suffers. The government has frozen wages but not prices of goods. There is a runaway inflation. Gasoline is near \$3 a gallon. A fuel shortage in Rome leaves families without heat except from mid-afternoon to bedtime. Converting people to the Lord requires cutting through deeply ingrained traditions and superstitions. This takes much time and painstaking effort. The Communist Party is rising in power and influence. This will not pose the problem for Catholicism which some might think. After all, they have made deals with emperors during the middle ages and with Mussolini and Hitler in more recent times.

It appears to me that the brethren in Italy have been greatly discouraged in the past by the behavior and unscriptural practices of some American missionaries. They speak well of some of those who first began the work but lament the fact that replacements have been progressively more liberal than their predecessors. It is time for these brethren to stop mourning over what might have been. They must face reality and go to work with a zeal which does not appear to this writer in great evidence in some cases. There is an independent spirit among

these brethren which is good. They want to do things for themselves and not be dependent on American preachers or churches. They are willing to be taught but they are not gullible. They learned long ago that a practice is not right just because an American preacher said so. Liberalism is no better in Italy than it is in America. It has taught dependence on human institutions, the social gospel, and a compromising spirit. I do not believe that all of the liberal churches in this country who support men in Italy would continue to support them if they knew everything being taught or practiced. They would be well-advised to find out for themselves.

If I have any word of criticism for the brethren who are trying to stand up for the truth it is that they do not meet often enough to worship and study. Churches can never be stronger than the amount and quality of gospel teaching which is done. Not enough is being done to teach the younger people and settle them in the truth. It is true that at this point there is a lack of good literature available. But sound Christians with Bibles in their hands ought to be able to do more than is being done along this line.

No better traveling companion could have been found for this preaching trip than my beloved brother, H.E. Phillips. His experience, knowledge of the truth, sound judgment, firm convictions and compassionate approach quickly endeared him to the brethren in Italy. They showed their appreciation for him in many ways. We have been friends and collaborators in the gospel for more than twenty-five years now. I treasure the time spent with this faithful servant of God and feel an even stronger bond with him than ever before.

Seventeen people came to say goodbye at the airport on December 2. We boarded our plane with mixed emotions — saddened at the parting from those we had come to love so much, grateful for the opportunity to serve in this way, optimistic for the future of the Lord's work in Italy, thankful to those brethren who made it possible for us to go, and anxious to get home to loved ones for whose well-being we had earnestly prayed every day. "They of Italy salute you" (Heb. 13:24).

## ANSWERS for our hope

Send Bible questions to:

*Marshall E. Patton*

10511 Moonlight Way  
Valley Station, KY 40272



### DIVORCE AND REMARRIAGE

QUESTION: (EDITORIAL NOTE: the following letter is reproduced in full so that every thought may be seen in its full context—M.E.P.)

"The advice given by noted preachers to those seeking answers to the question of divorce will cause many to enter into an adulterous condition.

"The question of divorce has but one answer when one has studied all God has revealed on the subject.

"First, He does not approve of divorce. Mai. 2:6; Gen. 2:24; Matt. 19:6; Mk. 10:9. Paul writing by inspiration teaches the permanency of marriage in Romans 7:1-3; 1 Cor. 7:39.

"Second, although God does not approve, Moses allowed divorce, because of the hardness of their hearts (Matt. 19:8), for the cause of unchastity (Matt. 5:32 N.A.S.) immorality (Matt. 19:9). This exception was in force at the time Jesus made the statement, or under the Old Law. Consequently, He could have given no other answer or the Jews could have correctly accused Him of being a false prophet.

"Consider the legality of the exception in Deut. 24:1-4 and Matt. 1:18, 19. We must remember that they were man and wife from the time they were betrothed. Hence, the sin of fornication would be an act committed before they came together. Adultery is different in that it is an act between a man and another man's wife (Thayer's Greek-English Lexicon).

"Third, the individual who contemplates dissolving a marriage has to answer the question, Am I innocent? Just because the guilty mate committed adultery, does that make the other mate completely innocent? If each mate heeded the command of Paul in 1 Cor. 7:4-11 there would be no reason to think of divorce. If a few noted preachers would publicly proclaim the sin of divorce instead of preaching the innocent party theme, many divorces would be averted. Of course, if preachers began to teach the sin of divorce, many would become unemployed. Some would be praised and supported for their stand for the Truth. We should look to ourselves lest

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we become as the ones Paul describes in 11 Tim. 4:1-4, seeking to tickle the ear, turning them aside from the Truth. "—C. E. E. ANSWER: I am not concerned primarily in this article with the accusations and unwarranted implications in the first and last paragraphs of the above letter. I know a host of gospel preachers who do not hold the view of our querist on this subject who would never compromise with error or sacrifice the truth for the sake of employment—on this issue or any other. I must acknowledge, however, that I know some who do hold the views of our querist on this subject who in the course of propagating and defending their views have been less than honorable. All of this, however, is beside the point so far as the real issue under study is concerned. Let's turn our attention to the issue: Does the Bible teach that only death severs the marital bond and permits one to marry again?

In the first place, the distinction between "fornication" and "adultery," which our querist seeks to make is in error. While the word "fornication" is sometimes used to identify an illicit sex act on the part of an unmarried person in contrast to the same act on the part of one who is married, it is not always so! The same authority quoted by our querist (Thayer) gives as the first and primary definition of the word: "a. prop. of illicit sexual intercourse in general . . . (Acts 15:20, 29; 21:25)." True, Thayer acknowledges that it is used in the specific sense and so as to distinguish it from "adultery" in Matt. 15:19; Mk. 7:21; and Gal. 5:19, but in the same breath he solemnly affirms that it is used of adultery in Matt. 5:32; 19:9—the very verses under study in the above letter. So, our querist appealed to the wrong authority in an effort to establish his point of distinction.

Furthermore, W. E. Vine, in his Expository Dictionary of New Testament Words, likewise defines the word "fornication" as follows: "is used (a) of illicit sexual intercourse . . . in Matt. 5:32 and 19:9 it stands for, or includes, adultery; it is distinguished from it in Matt. 15:19; and Mk. 7:21."

Also, in this column, January 1976, Vol. 17, No. 1, p. 6, I cited other passages showing that "fornication" sometimes includes "adultery," namely, 1 Cor. 7:2-5; 5:1f. In the former reference, both the unmarried and the married are told what to do to avoid fornication.

Then our querist is in error again when he affirms that the "fornication" of Matt. 19:9 is the "uncleanness" (Hebrew "Ervah") of Deut. 24:1, and that Moses allowed this divorce because of the hardness of their hearts (Matt. 19:8). The force of his conclusion is stated in these words: "This exception was in force at the time Jesus made the statement, or under the law. He could have given no other answer or the Jews could have correctly accused him of being a false prophet."

God has always abhorred fornication—so much so that under the law of Moses he attached the death penalty to this sin (Deut. 22:13-30; Lev. 20:10-14)

Num. 5:11-31). For this reason, I insist that while the Hebrew "Ervah" sometimes means "fornication," it does not have this meaning in Deut. 24:1. It admits of other definitions, as the scholars show. If it means "fornication" in Deut. 24:1, then the law of God contradicts itself. It would be impossible to write a bill of divorcement; give it to a guilty wife; send her out of one's house so that she then marries another man (Deut. 24:1-4) and at the same time execute the death penalty as the law demanded (Deut. 22:13-30). Furthermore, the law was not optionally punitive in this matter, namely, 1) demand the death penalty, or 2) in case of a married person, authorize a bill of divorcement.

It does not meet the issue to say that "adultery was not universally punishable by death under the law. Witness the case of David." In David's case there were no accusers—no witnesses. Uriah, the husband, had been killed. Had he lived and sought a divorce on grounds of fornication, he would have failed—unless and until guilt was established by due process of law. Then the death penalty would have applied. Thus, the marriage would have been terminated on grounds of death, not divorce. It should be remembered that any failure to execute the law (for whatever reason) does not change the law!

Neither does citing the case of the woman taken in adultery (Jno. 8) meet the issue. Jesus in recognition of the demands of the law asked her, "Woman, where are those thine accusers?" She answered correctly when she said, "No man, Lord." Of course, our Lord had previously caused them to see their own guilt, hence, they had fled in shame. When Jesus said, "Neither do I condemn thee: go and sin no more," he referred to judicial condemnation. This is the condemnation under consideration in both verses ten and eleven. Jesus clearly acknowledged her sin, but since those who could accuse had fled, no judicial condemnation was possible. He had no civil authority and could not of himself execute such condemnation, hence, "Neither do I condemn thee . . ."

What our Lord taught in Matt. 5:31, 32 and in Matt. 19:8, 9 is in keeping with his theme throughout the Sermon On The Mount. This sermon might well be entitled "A Recall To Purity" or "Kingdom Principles." Both objectives are in view and in harmony one with the other. It is true that His frequent remark "It hath been said" referred often to the distorted views of the law as taught by the leaders of the Jews. However, in Matt. 19:8, 9 reference is made to what Moses said, and Jesus put himself in contrast with that. Since our Lord's exception and that tolerated by God under Moses (Deut. 24:1) are not the same, as we have previously shown in this article, it follows that what our Lord taught and God's concept of marriage "from the beginning" are the same and at the same time different from what was tolerated under Moses. In so teaching, our Lord not only did not endorse the extreme views of the school of Shammai and the school of Hillel, but called them back to marriage in its original purity and as authorized by Him.

When our Lord taught that "fornication" was grounds for dissolving the marriage union, it was not new. It did as much under Moses. The dissolution was accomplished not by a bill of divorcement, but by the death penalty, as we have shown. The only thing new about "fornication" under Christ is its being made the exclusive grounds for divorce and remarriage (in contrast to Moses); the abrogation of the death penalty and the bill of divorcement instead—all of which is in harmony with the sanctity of marriage "from the beginning."

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## I MARVEL Galatians 1:6



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### I MARVEL

A short time ago a mother came to me and said, "What can I do about my daughter. She came every time the doors were open, but the minute she moved into her apartment she refused to come to services anymore." Another set of parents marveled that their son would not obey the gospel. In their words, "He has always done what we told him to do in everything else." In both of these cases the reason may be the same. The child resented the dictates of the parents and was waiting to show them that they could not make all the decisions. The girl waited until she was no longer under the parental roof; and the boy was well taught enough to know that perhaps for the first time he was faced with a decision that was purely his and no one else could make it for him. In both cases the children wanted to "get even" with their parents and were hurting themselves.

There is no easy answer to either case. Certainly as parents we should take the children to service and teach them the truth. At the same time, we should give them the right to make decisions for themselves, when they are old enough, in matters where their soul is not at stake. In this way they might not resent the decision to obey the gospel or to be faithful. I think that parents have to have the wisdom of a Solomon in this day and age, and after the parents have done all that they know to do, the children may do as they please. They have a responsibility to God also. To rebel against parents when they are right is a rebellion against God and this ought to be taught from the cradle.

All that the gospel preacher can do is to console the parents by reminding them that the teaching is always there and the child knows better than to do as he is doing. I can remember when it was the "in" thing when the child got to be about 14 years of age to obey the gospel and have the church come around and shake their hand and say to them, "I have always said we have the finest group of young people here in the world." Brethren need to face the fact that it is no longer popular and that the "in" thing today is not to obey but to resist any attempt to make the decisions for them. The sad thing about it all is that they are hurting themselves most of all.

After all, even Solomon was afraid that the one who came after him would not have the wisdom he should have, and Rehoboam certainly demonstrated it to perfection.

## SET FOR THE DEFENSE OF THE GOSPEL

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### SINGING AND THE SONG LEADER—NO. 1

Since God has specified that the church is to "sing" (Eph. 5:19; Col. 3:16) and in order to have an orderly assembly (I Cor. 14:40), usually, some brother leads the congregation in singing. That such is both scriptural and necessary I am willing to affirm. However, there are some things that both those who lead singing and the congregations need to consider.

#### Problem Area

Among denominational churches one of the places where problems arise is in the choir. The denominational "pastor" and the choir leader often have a difference of opinion, resulting in one of them resigning and often beginning another church. While churches following Christ do not have choirs for entertainment, they are not without their problems in the area of church music.

Most gospel preachers at one time or another have had to work with brethren because of problems related to song leaders. Personally, I have known of some acting child-like and immature. Look with me at some problems related to song leading.

(1) **Most important part of the service.** Some people like to sing better than others. Personally, I enjoy good music of all kinds. However, there are some brethren who lead singing who really like to sing and many times are really well trained in music. Care needs to be taken lest one who not only enjoys singing but also leading singing gets the idea that most of the service should be taken for singing. These may always be ready to sing, but not ready to pray or listen and study the word of God. To be around them one soon gets the idea that they think song leading is the most important work of the church.

(2) **I am THE song leader.** Few churches are well blessed with several men who can do a good job leading singing. Thus, brethren in those churches often have to depend upon one brother to lead for he is the only one able to lead singing.

However, some congregation are fortunate to have several who can lead singing. Naturally, some would have more ability than others. The one with the most ability might think himself to be "head song leader." When the larger crowds are in attendance he will push himself out to lead for that assembly and leave others to lead at the other times. Let it be understood that I am not suggesting that one be put up to lead singing before a house full who can not really start a song.

Where a congregation has several leaders, brethren should have a clear understanding as to who will lead and when. All song leaders are simply servants of Christ. There is no place for "head song leader" any more than there is for head prayer leader, head elder, head deacon or head preacher. In the kingdom, Christ is to have the preeminence (Col. 1:18), not men.

(3) **Not interested in training others.** Closely related to number two is the attitude of not being interested in training younger men to lead singing for fear that they would get my job in the church. I have known of some, and I am glad to say they have been few in number, that were not interested in younger brethren learning how to work in the service of Christ for fear someone would take their job. Brother, if you have that attitude, let me say first it is a sinful one, and second you need have no fear. There never has been an over abundance of servants of Christ—song leaders included. I am glad men like Bob Bailey, John Hendrix, Delmer Brock, Bruce Smallwood, O'Neal Smelser and others did not have such an attitude toward me as I grew up.

(4) **Recognize limitations.** If you can lead singing, recognize your limitations. I have known men who could lead singing but were not all that proficient at it, but they did not know they had limitations. Under any circumstances they would try to lead the most difficult song in the book and then think that brethren didn't know the song when the congregation failed to "raise the rafters."

At this point, let me say some good song leaders have been ruined so far as usefulness is concerned by brethren who did not know anything about music highly complimenting them. Some brother who thinks "do" is a female deer walks up to a good song leader and tells him he is the greatest in these parts when neither one of them knows all that much about music. The song leader may be good, but he is not all that good.

Brother, sing the songs you know and leave those you don't know to be lead by those with more ability.

(5) **Song leading is not showmanship.** When one gets up before a congregation of God's people to lead singing, he is just directing everyone in singing praise to God in an orderly way. This is not a time or place to "out do" some other song leader or to put on a demonstration of your abilities regardless of how great you are. If you are that great, brethren will recognize it; if brethren do not recognize you for your greatness it could be because you are not all that great.

Once I knew of a man that came to an elder and was disturbed because he was not called upon to lead singing that Sunday, because on that day he had most of his large family present and they did not get to see him lead singing.

Forbid that I should judge the motives of brethren, but I have seen a few cases during gospel meetings where several brethren would take turns leading the singing on different nights. I got the impression (I could be wrong about this) that they were trying to impress the congregation and visitors as to how great they were because they could lead the most difficult songs in the book. Such did not show their



greatness; rather it showed their lack of common, mature judgment in selecting songs.

With this incident, I close this article. Several years ago during a debate in which I was engaged, a chorus director for one of the liberal colleges was asked to lead the singing. He selected a very difficult song to sing and with expert showmanship started to lead. It was a flop from the start down to where he had to stop and give it up. Another night, I was called upon to select a song leader. In the packed house, the first song leader my eyes saw just happened to be my brother-in-law. People went away saying what a good leader he was. His formal music training was limited but he had the common sense to pick an old song everyone knew and lead it without putting on a show.

Ready This Month . . .

### The Smith-Lovelady Debate

Marriage - Divorce - Remarriage - What an explosive issue in these times! This debate between J. T. Smith and Glen W. Lovelady was conducted in California in the spring of 1976. It covers what is sometimes called the "Moyer Position" on divorce and remarriage. Can a Christian divorce a companion and then remarry when the cause of the putting away was not fornication? Can a Christian in such condition continue to live with this second companion without sinning?

This was a representative discussion of the issue which separates the thinking of many brethren - not a bitter battle of personalities. Not one point of order had to be called in the entire four-nights discussion.

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Conducted in Gainesville, Florida, this one deals with the plan of salvation and falling from grace. Garner is president of a Baptist school in Florida.

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## Using the SWORD OF THE SPIRIT

Ken Green

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Owensboro, Kentucky 42301



### STRANGE THINGS

Will Rogers used to say he never tried to tell jokes. He just read the papers and reported the news. Paul Harvey has enjoyed a sizable and appreciative audience for years using the same technique. He sure told the truth who said "Truth is stranger than fiction!" And as Ray Bolger used to put it (and may still), "**Strange things are happening.**"

One fellow was just given a full pardon from prison after serving several years for armed robbery. Authorities finally decided to check out his alibi. Sure enough, they found it was foolproof. He couldn't have been guilty of the crime he was arrested and convicted for. You see, he was robbing another store in another state at the time! And the statute of limitations had run out on that robbery, so he cannot be tried for it. He says he holds no grudges about this error. But he's seeking financial reimbursement for the time he spent behind bars.

Then there's the celebrated Gilmore case in Utah. The man has been convicted of murder (he killed two), and sentenced to die by a firing squad. He says he wants to get it over with and has begged, challenged, dared, and demanded the state to execute him. The Civil Liberties Union is up in arms. They have said something about "helping a man commit suicide." I may be proved wrong, but I don't believe there's a state in the union with enough officials who have enough fortitude to execute a man, regardless of what crime he has committed.

(We can wave goodbye to another good sermon illustration. Though not precisely parallel to the preceding incident, the man has often been pictured who awaits execution, and at the last moment receives a pardon from the governor. **But he refused the pardon!** So there is nothing left to do but go through with the execution. This is likened to those who reject the pardon so freely offered in the Son of God. But nowadays, by the time the Civil Liberties Union and others of like ilk got through, the poor fellow would be pardoned whether he wanted to be or not!)

Finally, in this "stranger than fiction" article, I have before me a news story from Miami concerning a fellow who thought he had a foolproof defense when police charged him with writing bad checks.

"I can't write," he kept telling officials. But it took him six months to convince them!

Finally, they acknowledged that he is probably the wrong man. He lives 18 miles from the address listed

on warrants for arrest. He has a different social security number. He works for a different company. And witnesses described the wanted man as being 5 foot 8 and between 150 and 175 pounds. The arrested man is 5 foot 6 and weights 205 pounds.

Only the name, Joe Parrish, is the same.

**Which goes to show that when we attempt to identify something, we need to be interested in something other than the name.**

A Catholic lady recently reminded me, "Just because a church wears the name 'Church of Christ,' does not mean it is the right church." I promptly agreed, and explained that that is why we are just as concerned about having the right organization, worship, doctrine, and program of work, as we are in having the right name.

**". . . let us walk by the same rule, let us mind the same thing" (Phil. 3:16).**

### **To Those Who Love His Appearing**

An AP article with dateline Moscow was recently carried in the Baptist weekly, **Sword of the Lord**:

"For nearly two years a forlorn German shepherd has met every Ilyushin-18 passenger jet arriving at Moscow's Vnukovo Airport in search of the master who flew away.

"Airport workers feed the ragged-eared dog, but she refuses to let anyone come near her and won't leave, authorities say.

"This saga of devotion was reported yesterday by Komsomolskaya Pravda, newspaper of the Communist youth organization. The paper said it hoped the owner, whoever he is, will read the article and return to claim his faithful companion.

"Sometime in late 1974, airport authorities refused to let the dog board the plane with her owner because he did not have the necessary health certificate from a veterinarian. So the man boarded the Ilyushin-18 flight and left the dog at the airport, the newspaper said.

"During the first few days, the dog chased all departing 11-18's as they taxied away, to the consternation of pilots. Then she switched to meeting incoming flights.

"The dog lives under a construction worker's trailer near the airport terminal, watching for the 11-18's. Authorities say they do not know how she tells the difference between planes.

" 'As soon as the staircase is sent over to the plane, the dog runs over, stops at a safe distance from the passengers and waits,' the newspaper said.

"The article concluded:

" 'The owner has probably decided that the one he left behind has forgotten him. Let this man urgently take leave from work, find money and fly to Moscow, because he is being awaited at Vnukovo.' "

**Wouldn't it be wonderful if all Christians would look for the return of our Master with such singleness of purpose? "Looking for that blessed hope, and the glorious appearance of the great God and our Savior Jesus Christ" (Titus 2:13); "Henceforth there is a crown of righteousness, which the Lord, the righteous judge, shall give me on that day: and not to me only, but unto all them also that love his appearing." (2**

Tim. 4:8).

### **Postscript**

In the August, 1976 issue of STS, I quoted from the National Enquirer, March 30, 1976, the prophecies of seeress, Jeane Dixon. She prophesied:

1. That Jimmy Carter would be the next President after a photo-finish race against Ronald Reagan;
2. That both President Ford and Reagan would face assassination attempts—and the President would be wounded;
3. That Ford would be plagued by betrayal, domestic woes and a health crisis and would resign; and
4. That Nelson Rockefeller would become "Caretaker President" for several months, until a new President had been elected.

Way to go Mrs. Dixon. You're batting 1000! It's easy to understand why so many people believe you have "the gift of prophecy."

Using Great Plainness  
of Speech

J. T. Smith

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### **BRAVERY IN THE PHILIPPINE ISLANDS**

It was interesting indeed to read some of the things Brother Bob Buchanan of the Philippine Islands had to say the other day in a three page propaganda sheet he sent out entitled "THEY CREEP IN 'PRIVILY' ". He was having reference to the "conservative" brethren and referred to us as "false teachers who are guilty of '**sneaking around**' and penetrating congregations secretly with their evil teachings." He accuses us of not being willing to face them and purposely avoiding a visit to Baguio City where the Philippine Bible School is located. Brother Buchanan also states that "these 'conservatives' HAVE REFUSED TO DEBATE UNLESS THE 'LIBERALS' PROVIDE THE AUDIENCE FOR THEM!" "From the 'safety' of their magazines they cry out, for the sake of publicity, that the 'liberals' will not debate with them! They deceive their readers!" I believe brother Buchanan needs to get his "facts" straight.

First of all, it was very interesting, to say the least, that Brother Buchanan did not mention either my name or Connie Adams' name in his "letter." He knows only too well, that there has already been a debate on the issues of the "sponsoring church" arrangement in the Philippines between me and Eusebio Lacuata. For, he is well aware, I am sure, that the church where Brother Lacuata preached in 1971 is no longer meeting as a result of that debate; and also that many brethren have learned the truth as a result of reading and studying the debate that was printed and hundreds of copies sent to the Philippines. You do know that don't you brother

Buchanan?

Secondly, in June of 1972 I sent propositions to Brother Buchanan and the other brethren in Baguio City urging them to let us come and discuss with them the sponsoring church arrangement and churches of Christ supporting a school like the Philippine Bible School with no reply to this date. Also the article was published in SEARCHING THE SCRIPTURES and brother Buchanan did not reply.

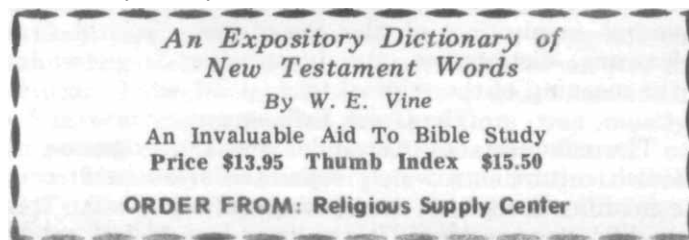
Thirdly, I also challenged Brother Ray Bryan to come to Louisville, Kentucky in December of 1971 and meet me on the orphan home question and James 1:27, and I even put the proposition in SEARCHING THE SCRIPTURES (December issue) and still no word with reference to that proposition or challenge. Does that sound like we "creep in 'privily?'"

And in the fourth place, the fact of the matter is that Brother Buchanan knows that they were so anxious to meet and discuss these issues with the "American preachers who come to the Philippines" that when we had the debate in M'lang in 1971 with Brother Lacuata, the American brethren from Baguio City were in M'lang the week before the debate but had to leave **THE DAY BEFORE THE DEBATE**, but were not so busy that they could not return **THE DAY AFTER WE LEFT M'LANG**. Boy, what bravery!

Also, Brother Buchanan complains about them having to furnish us an audience. I don't know when they have done that. For when we were in M'lang for the debate, there were over 300 in attendance who agreed with the position I hold on the subject of the sponsoring church arrangement, and only about 25 or 30 who agreed with Brother Lacuata. So, Brother Buchanan has his "facts" wrong again.

No, the truth of the matter is that the Americans in the Philippines will not defend what they are doing with reference to the sponsoring church arrangement—at least, they have not done so, though a number of brethren have challenged them.

Now Brother Buchanan, if you do not believe that I can make arrangements to come back to the Philippines to debate you, or any of the other brethren who are there (American or Filipino) who are associated with the Philippine Bible College, then send me the propositions that you will defend and we will see whether the Americans who come there from time to time are willing to confront you face to face. I know, and you know, that you are bluffing. If you are not, then let's get on with it. I would suggest that we have three debates. One in Baguio City, one in Manila, and another somewhere in Mindanao. What do you say?



## Things Most Certainly Believed

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### LOST IN HELL

Hell is a subject most folks have heard about. The Bible refers to it but all too few have any real concept of what it is like. Even among those of us who feel like we know something about it there is the inclination to push it to the background. Some even think no such place or condition exists. These are without excuse, are unbelievers, refusing to accept facts as revealed in God's word. Strangely, many in this class believe in heaven yet deny the existence of hell. These are selective believers, they take only the part of the Bible they like and want. Generally, there seems to be a lack of genuine respect for hell as set forth in the Word of God. Fear of it seems to be missing. Maybe all of us are deficient when it comes to studying about and meditating upon hell. What does the Bible say about it?

Jesus, after presenting the judgment scene in the figure of a shepherd dividing his sheep from the goats, concludes, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). The everlasting punishment of which the Lord speaks is hell! He says some will, indeed, go there.

Hell as the place of everlasting punishment for the wicked is an important Bible subject for a number of reasons. One cannot appreciate the magnitude of salvation until and unless there is some understanding of what it means to be lost in hell. Quite possibly some may not be as deeply moved by the need for salvation because of this. The eternal tragedy and horror of hell is a remote consideration which few bring themselves to consider. To all such the marvelous truth of salvation by grace, love and mercy of God is not truly a thing of greatness. Saved from what? The realization of this gives a solid basis for appreciating God's grace. A de-emphasizing of the reality of being lost is at the same time a minimizing of the greatness of salvation.

The subject of hell is important because of motivational value. Real belief in God's word will bring forth effort to be saved from hell. Some decry the use of fear as a motive in salvation but such is unwarranted. God uses it and he above all understands the psychology of the man he made. Take note of, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk. 13:3). "The Lord is not slack concerning his promise, as some men count blackness, but is longsuffering to us-ward, not willing that any should perish but that all should come to

repentance" (2 Pet. 3:9). These passages are representative of the motivational value of fear as used by the Lord. Fear the prospect of perishing in the fires of eternal hell so strongly that repentance is forthcoming. This is their basic thrust. Fear to such degree that a penitent attitude is prompted and ever present within us.

If one could see hell in the back yard for about 30 minutes surely we would have more respect for what the Bible says. But the truth of the matter is, if we believe the Bible we don't have to see it in the backyard. We not only see it through the eyes of faith but we accept it as being just that way. Jesus said, "everlasting punishment" for the wicked, and that's it.

The motivational value which attaches to the understanding of what the Bible teaches on the subject of hell is not limited to obedience to the primary principles of the gospel. When the Christian appreciates the fact that people are lost, on the road to eternal hell, this motivates each to reach out with the gospel. Quite possibly some of the failure to reach the lost or at least make effort in their behalf may be traceable to this factor. Do we really believe all men are lost in sin and the only hope of salvation is in the gospel of Jesus Christ?

The gospel is the power of God unto salvation (Rom. 1:16). The opposite of salvation is condemnation. Men are lost because of sin, the only means or power by which such may be saved is the gospel. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Note the contrast in this verse, "wages" vs "gift," "death" vs "eternal life." Sin brings an earned and deserved reward, "death." This is not the annihilation which some claim but eternal separation from God in hell, everlasting punishment. In contrast, the gift of "eternal" life" is by the grace of God and is appropriated through obedience to the gospel. Only thusly can man escape sin's wage.

The subject of hell is also important because of the number of people affected. The majority of this old world is moving toward this terrible and eternal destiny. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:13-14). Surely if one knows where the road leads he will change his mind about the journey. Would we want to go to a city plagued? Would one want to take his children to such? If the Son of God knew what he was talking about, then most are on the road to hell.

The nature of hell continues to be a much discussed and controverted matter. The "hell fire" of "hell of fire" in Matthew 5:22 is "Gehenna of fire." Gehenna is applied to the Valley of Hinnon, southeast of Jerusalem. It is a place used in connection with worship of Molech, fire god of the Ammonites (2 Kings 23:10). J. W. McGarvey says "It was the fire of idolatrous worship in the offering of human sacrifice which had given the valley its bad

notoriety." The general concept of the Jew associated sin and suffering with "Gehenna." In New Testament times the cite had been reduced to a garbage dump outside Jerusalem.

With this brief background we hasten to note that Jesus was not talking about the grave in Matthew 5:22. Nor was he talking about the garbage dump. He used the term to identify the place where people shall be eternally and irrecoverably lost. The place of "unquenchable" fire (Mark 9:43-47) is prepared for the devil and his angels (Matt. 25:41). The place of eternal punishment (Matt. 25:46) where those on the left hand in judgment will be consigned. A place of horror, sadness, everlasting pain and torment, where the fire is not quenched.

Thank God one does not have to go there, escape is through Jesus Christ and the gospel. However, the escape is not unconditional. The sinner must accept the Son of God and obey his will to escape. The child of God, having obeyed the gospel, must continue in faith and obedience. For all of us, thinking about hell once in a while, moving it into the back yard of the heart and mind, may very well motivate a stronger fear and greater determination to shun it. May God help us.

**WORD  
STUDIES**  
in the Greek  
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### THE LANGUAGE OF THE NEW TESTAMENT—NO. 2

It should be carefully observed that a study of the linguistic influences on the writers of the New Testament does not cast any reflection on the concept of verbal inspiration. I am totally committed to the proposition that the writers of the Bible were verbally inspired, but, at the same time, I reject the idea that the language of the New Testament was a special "Holy Ghost" language that was invented for the writers. Our present knowledge of the contemporary Koine Greek indicates that the original language of the New Testament was the vernacular of the common man. Furthermore, verbal inspiration does not mean that a writer's own style, or that a writer's understanding of a word, could not be used by the Holy Spirit. Finally, even after one has accepted the verbal inspiration of the Scriptures, he still uses lexicons, dictionaries, etc. in an effort to determine the meaning of the original text.

#### The Greek Influence

The conquests of Alexander and the extension of Greek culture into widely separated areas resulted in a modification of the Attic, or classical, Greek. This modification resulted in a common dialect called

Koine, from the Greek adjective koine, "common." This dialect, called also Hellenistic, was spoken basically from 330 BC to AD 330. Obviously, the Greek New Testament was written during this Koine period.

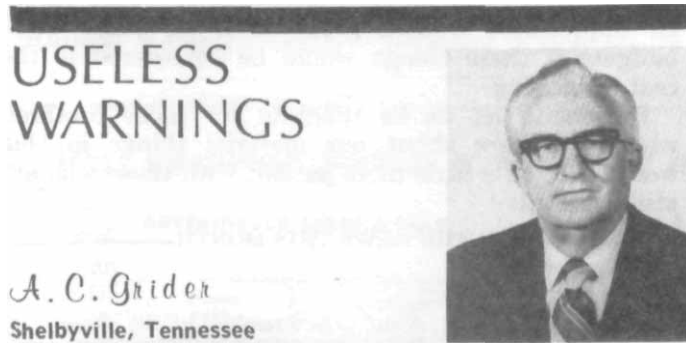
The Koine became the lingua franca of the Empire much as the Aramaic became the lingua franca of the Fertile Crescent and the ancient Persian Empire. Greek became the language of literary men in Rome where one would expect Latin, the official language, to be used.

### Styles of Koine Greek

Normally, the Koine Greek is divided into two types of styles, called literary and non-literary. The former style would be illustrated by the Greek of Josephus, Philo, Plutarch, or Strabo. The latter style was the Greek of the common man. This non-literary Greek is well illustrated by a great mass of Greek papyri found in Egypt in the early twentieth century. Many illustrations of New Testament words found in this contemporary Greek may be seen in Moulton's **Vocabulary of the Greek Testament**.

The Greek of the New Testament varies from the more non-literary style of the writings of Mark and of John, to the more literary style of Luke, Acts, and Hebrews.

Luke-Acts is an interesting study in the Greek New Testament. It is the longest book when it is thought of as a two-volume work. As such, it contains 750 words that are nowhere else found in the New Testament. As many as 480 words contained in Luke-Acts occur also in contemporary medical literature. See Hobart's **The Medical Language of St. Luke**.



### IS THE DEVIL THAT SMART OR IS HE THAT DUMB

I never cease to be amazed at how much some people know about the Bible and yet how little they know about the plan of salvation. The devil is awfully smart and can hoodwink people. Or people are unusually dumb and simply can't learn the truth.

Only last week I watched an hour's program on television. A man by the name of Richardson was in charge of the Bicentennial Program which consisted of several segments but the program was mostly preaching. Richardson represented the Church of God. Naturally he made a plea that all turn to God and make a new commitment of their lives unto Him. Many things said were true. Indeed, we will have to

turn back to God and repent if He ever forgives our sins and heals our nation.

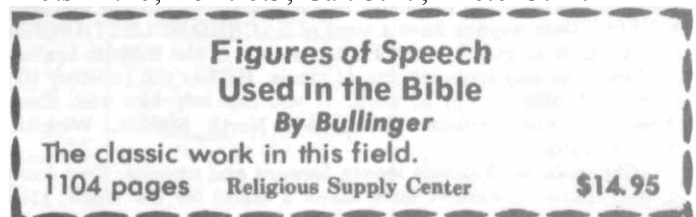
This man, Richardson, was a smart man in the ways of the world. He suggested many good things. But when it came to telling the people what to do to be saved, he was as wild as a March hare. He never came in a million miles of the truth. If people do what he said to do NOBODY will ever be saved and come to God. It is amazing how one can speak so well and say so many good things and then go haywire and hog wild and never come close to approaching the truth on the most important part of the whole thing.

The man talked and talked about how to come to God. But he never one time mentioned baptism. Jesus said "He that believeth and IS BAPTIZED shall be saved." Now Richardson talked and talked about being saved but he never mentioned baptism. Peter said "Repent and be baptized in the name of Jesus Christ FOR THE REMISSION of sins." Richardson talked and talked about having our sins remitted but he never mentioned baptism. Ananias said "Arise and be baptized and WASH AWAY THY SINS, calling on the name of the Lord." Richardson talked and talked about having our sins washed away but he never mentioned baptism. Paul said, "We are baptized INTO Christ." Richardson talked and talked about getting into Christ but he never mentioned baptism. Peter said we "Purify our souls in OBEYING the truth." Richardson talked and talked about purifying our souls but he never mentioned obeying the truth."

And so we could go on and on talking about how this man skipped around and dodged about while setting forth a sectarian brand of salvation.

Since the Bible says we are baptized into Christ, and since it gives no other way to get in, it follows that if one has not been baptized he is NOT IN Christ.

I don't know how the devil keeps so many people in profound ignorance of the truth on this matter. A ten year old child can read that he that believeth and IS baptized shall be saved. A ten year old child can read that baptism is FOR remission of sins. A ten year old child can read that we are baptized INTO Christ. A ten year old child can read that we OBEY the truth to purify our souls. I can only conclude that the devil has a strangle hold on such men as Richardson and others who teach a plan of salvation that would eliminate baptism and obedience. These people are ignorant all right but they couldn't get that way themselves. The devil had to help them. So, the devil is smart. And the men are dumb enough to follow his teachings. May God help us. See the following scriptures: Mark 16:15-16; Acts 2:38; Acts 22:16; Rom. 6:3; Gal. 3:27; I Peter 3:21.



## MOVING EXPENSES

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Moving is not fun! Ask any preacher! However it seems that loading and unloading boxes is a part of the life of a gospel preacher. For some it comes too often; for some others it does not come often enough.

Moving costs do not come cheap. Usually the church where a preacher is moving agrees to pay his moving expenses. This is good and we ought to be grateful for it. However, this expense is figured by some as only the cost of a moving company or in other cases the cost of a U-Haul or some other type of rental truck. But there are a number of other expenses involved.

### Travel

Suppose a preacher is moving to begin in a work which is about 1000 miles from his present location. Government travel figures indicate that car expense is 15c a mile. There's a \$150 travel expense that some would not think about. He and his family might even have to spend the night at a motel on the way, which could range from \$12.00 to \$25.00+ depending on the size of his family. Then they would probably require some food along the way which would need to be added as well. If he is driving the U-Haul or if he has two cars, even more money will be spent on gas and oil. Thus one could very easily spend \$200 in just traveling to his new work. From where is that money going to come?

### House Fixtures

Upon their arrival they will probably find that some purchases are going to have to be made. They may have to buy window shades, new curtains, etc. Very seldom do the curtains used in one's last house

fit the windows of his new house. Furniture which has been moved so many times that it is falling apart may have to be replaced. Old furniture which may have fit in one house, but too large for another may have to be sold cheaply, and then newer purchased at a higher price. If the former church had a study for the preacher with bookcases, typewriter, desk, etc. but the new one does not, then sometimes the preacher is left to buy these things from his own pay. Here again we are talking about \$100 minimum for things in this area. Who pays this amount?

### License Transfers

Within 30 days, in most states with which I am acquainted, one is to transfer his driver's license and auto registration and license. Transferring a car can be a very expensive ordeal. In some states there is a road privilege tax. In West Virginia it is 5% on the book value of the car. If the car is not completely paid for some states charge a sales tax generally ranging from 3%-5%. So, on a car valued at \$3000 one could pay a tax of \$150 to get it transferred, plus any other fees for plates, driver's licenses, etc.

### Conclusion

There are other little things we could probably mention, i.e. cost of mail transfer, losing a week's pay, etc., but these things are said hopefully to put brethren in mind of them. I believe we can generally say that brethren are honest and good and desire to do what is right. However, when they are ignorant of a problem there is not much chance of the problem being cured. Thus, we would hope this information will help inform our brethren that one can spend an additional \$400-500 in moving expenses over and above the cost of moving furniture. It would surely be appreciated and a great relief on some tight budgets if these things would be considered in the cost of moving.

Preachers, let us be thankful for those brethren who truly care about our material things in this world, and be a little more patient with those who are still learning.

#### IN THE NEWS THIS MONTH

BAPTISMS	202
RESTORATIONS	137
(Taken from bulletins and papers received by the editor)	

## THE NEWS LETTER REPORTS

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

**WILLIAM C. SEXTON**, 2219 South Glenn, Wichita, Kansas 67213 — We have a blind brother at Westside. He would like to correspond with brethren who might be able to read and write in Braille. He would like to receive any materials by faithful brethren in Braille. Does anyone have a copy of SACRED SELECTIONS in Braille which he might have? He has a copy of the Bible in Braille, teaches some and leads singing at times. He has put together 100 songs in Braille — a lot of work. If you can help him with these requests, write: William Essex, 341 North Market, Wichita, Kansas 67302.

The work at Westside moves forward and upward. Two more congregations in Kansas have taken a stand for the truth: 11th and Walnut in Herington where Karl Oeljen preaches and one in

Lewis where Marion Brown preaches. I was in a meeting at both places in 1976. A new work has begun in Manhattan assisted by brethren from Herington and Topeka.

**JAMES C. Jones**, Rt. 1, Chicopee Rd., Gorham, Maine — Attendance and contribution continue steadily on the increase here. There are now 21 members. Four members who came to us over a year ago from the divided Christian Church in our area, have grown substantially and have now accepted the truth on the instrumental music question. Lord, willing, the church will build a building next spring across the street from our residence where the church presently meets. I spoke on the New England Lectureship at Bangor on the Edification of the Local Church and preached in a gospel meeting in Rockland in November.

AN OPEN LETTER TO CONNIE W. ADAMS

Dear brother Adams

I just received my renewal notice for STS and it renewed a thought that I have had for some time now.

I subscribed to STS several years ago and continue to appreciate the good material. I also appreciate the price I pay to receive it, but of late have been feeling guilty about it. Brother Phillips made an arrangement in which STS would be sent, at a constant rate, to those who joined the Automatic Renewal Plan, regardless of price increases. I don't think that brother Phillips foresaw the inflation that plagues us today. You have continued to honor that agreement, but I just don't feel right about it.

I have a suggestion. Let those of us who joined ARP voluntarily consider ourselves as a club and subscribe to the paper at club rate (now \$5 per year in clubs of four or more). I truly believe that the time has come to release brother Adams from this commitment. I like to save money as much as the next miser, but not at the expense of a brother in Christ. I hope my suggestion will find a good reception. Enclosed find my check at the club rate.

Sincerely,  
Gary Ogden

(EDITOR'S NOTE — Thanks, brother Ogden, for your thoughtfulness. If your suggestion were carried out, it would relieve a great deal of pressure. We lose money on every \$3 and \$4 subscription and we have several hundred which fall in that category.)

**PREACHERS NEEDED**

**MILLINGTON, TENNESSEE** — Small congregation in this town of 25,000 souls, located 19 miles north of Memphis is in need of a full-time preacher. There are many opportunities for growth. We need a man of maturity and experience, though we have been trying to locate such a man for over a year. If interested, contact Earl Wilburn, 6959 Cades Brook Cv., Millington, TN 38053. Phone 872-7269.

**GREEN BAY, WISCONSIN** — The church which meets at 1621 Hillcrest Drive in Green Bay needs a full-time preacher. We are a small group of 15 members and can provide at least \$300 a month support with the rest having to be raised elsewhere. Our only requirement is that the man have the ability to carry out the

charge contained in 2 Tim. 4:2. We recently completed a highly successful meeting with Ken Murphy of Libertyville, Illinois preaching.

Interested individuals should contact: Ted B. White, Box 161, Oneida, Wisconsin 54155 (phone 414-869-2185); or Lawson Winton, 901 S. Christine St., Appleton, Wisconsin 54911 (phone 414-739-5882).

**PREACHERS AVAILABLE**

**LEE MOSELEY**, 130 Sunset Drive, Frankfort, KY 40601 — I am available for Lord's Day preaching appointments within driving distance of Frankfort. Call on me if I can be of service. Phone 695-4588.

**FRANK INGRAM** — After sometime in south Florida, I would be interested in a work in some other area. You may reach me by calling (305) 758-9845, or by writing to me at 225 N.W. 111th St., Miami Shores, Florida 33168.

**DEBATE WITH PENTECOSTAL**

On January 3, 4, 6 and 7 Glenn R. Burt of Deer Park, Texas met Marvin A. Hicks, United Pentecostal debater of Corpus Christi, Texas in debate in the auditorium of the Robert E. Lee High School in Baytown, Texas. Propositions covered the identity of the New Testament church and the Godhead. We regret that we did not receive this notice in time to publish it before the debate took place.

**JIMMY TUTEN**, 111 S. 19th Court, Dade City, Florida 33525 — In the past five weeks we at Dade City have had four baptisms and three restorations. The baptisms have come from denominational groups. We are growing and thankful for the increase. We just recently closed a fine meeting with John Clark of Tampa preaching. He did an outstanding job and the brethren here appreciated his efforts. Worship with us at 203 N. 12th Street when passing through Dade City.

**ROY S. BRADSHAW**, 1002 S.W. 15th St., Okeechobee, Florida 33472 — The congregation which has been meeting in the Women's Club building (Westside Church! is now meeting at 912 N.W. 2nd St. (IOOF HALL) in Okeechobee. I have been preaching here since July and the response to the gospel has been very encouraging. As a result of home Bible studies we have two baptisms and two have been restored. We are thankful to God for the increase.