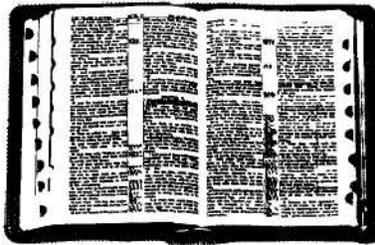


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'These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so' — Acts 17:11

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SIMPLICITY IN CHRIST

P. J. Casebolt

P.O. Box 1487
Chiefland, FL 32626



"THEY HAVE TAKEN AWAY"

When the angels asked Mary why she was weeping, she said, "Because they have taken away my Lord, and I know not where they have laid him" (Jno. 20:13). Mary was right about the absence of the Lord's body, though she was confused as to why the body was missing.

However, we have learned that there are those who will take away the Lord, and everything which pertains to Him. Jesus said, "Woe unto you, lawyers! for ye have taken away the key of knowledge ..." (Lk. 11:52). The New Testament of the Lord contains twenty-seven books, but by the time some people get thru with it, there is nothing left. They take away the virgin birth of the Lord, His second coming, and all else in between.

There are those who claim that the first four books of the New Testament are not a part of the New Testament, but try to assign them to the law of Moses. If this be true, then we have about 400 years between the book of Malachi, and the four books of Matthew, Mark, Luke, and John. Jesus apparently thought He had covered the Old Testament pretty thoroughly when He made reference to the law of Moses, the prophets, and the psalms (Lk. 24:44).

Many great lessons are taught in these four books, lessons which are not to be found in the Old Testament (cf. Matt. 5:17ff). The Hebrew writer speaks of that "so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3). A distinction is clearly made between "the word spoken by angels" and this great

salvation spoken by the Lord (v. 2). We must also remember that the first four books of the New Testament were not written at the time Christ spoke, but rather His words were brought to the remembrance of inspired men some thirty years later.

But why this attempt to take away these four books? Generally, there is but one reason—to neutralize the teaching of Christ on the subject of divorce and re-marriage (Mt. 19:9). In order to get rid of this one verse, not only must the rest of the Book of Matthew be eliminated, but the following three books get the axe as well.

Some approach the Book of Revelation, knowing full well that it contains symbolic and figurative language. But, by the time they have finished this book, they interpret it so as to take away plain teaching contained in the other twenty-six books of the New Testament (as well as some rather plain prophecies in the Old Testament). With all due respect to this great book called Revelation, I fear some "let the tail wag the dog" when they give precedence to symbolic language instead of plain statements concerning Christ, His kingdom, and His second coming.

For instance, there are those among us who teach that Christ came the second time in A.D. 70 at the destruction of Jerusalem, and we have been in "heaven" since that time. But, these same ones try to explain away sorrow, pain, and death, just as others do the teachings of Christ in Matthew, Mark, Luke, and John.

Others try to place the things of Revelation 21-22 in the church age, thus inheriting the same problem as those who claim we are in heaven now, i.e., how to explain the presence of tears, sorrow, pain, death, and sin (Rev. 21:4, 27). Then, the tree of life is no longer in heaven (22:2,14), and we are back where we were when Adam and Eve were driven out of the garden, and away from the tree of life. Then, the language of 2 Pet. 3 doesn't mean what we thought it did before we got to Rev. 21:1, and maybe we can forget what we learned in other books about the second coming of Christ and the resurrection of "the just and unjust" at the judgment.

The point of this article is, that some have reversed the principle which many denominational preachers follow. The Lord nailed the entire law of Moses to His

cross (2 Cor. 3; Col. 2), but some want to retain the sabbath, some the burning of incense, some instrumental music, and others the idea of infant membership. By the time all get through taking what they want (or don't like), out of the New Testament, there isn't much left. Some take out the resurrection, some the judgment, some heaven, some hell, some the life and teaching of Christ, and some the second coming of Christ.

About all this leaves is the account of Saul of Tarsus persecuting the church, which church isn't essential to salvation anyway according to some. "They have taken away" until there isn't much left to take away. The next generation of these latter-day, penknife-wielding Jehoiakims aren't going to like that (Jer. 36:23). There's nothing left to cut out.

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Editorial

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"MOTHER IS NOT HOME"

Over and over this statement is made by young children and teenagers across America to their peers, or to family friends who call. "Mother isn't home." Well then, where is she? She is at the office, or the plant, out of town at a sales meeting or to a business conference. Or, she is out with the girls to bowl, or play softball. And why not? Have we not all seen the perfume commercial in which a fashionably dressed young woman comes slinking into the house, swinging her purse on her wrist and singing in a sultry voice "I can bring home the bacon, Fry it up in a pan, And never let you forget you're a man." All this super woman lacks is a cape over her shoulder with a streak of lightning emblazoned on it. But such is the image of the successful, modern woman.

Now, let's get it straight. Some women never marry and some who do probably should not have done so. They have to support themselves. There are financial crises which arise in families which demand that the wife and mother do something to keep the family afloat. Widows must survive. Wives and mothers with sick or disabled husbands have to do something. What they need is understanding and support-not censure. It will not be easy for them, nor for their children.

But Paul taught that the older women should teach certain things to the younger women, and instructed Titus, a gospel preacher, to include these things in his preaching. Hear him out: "But speak thou the things which become sound doctrine: That aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:1-5). "Keepers at home", Paul said. Exactly what does that mean? Let's look at some other translations for help.

"workers at home" (New American Standard Version and ASV)

"homemakers" (New King James Version)
"domestic" (Revised Standard Version) "busy at home" (New International Version) Do you get the picture? Here is the most challenging

career which any married women ever considered. It is at once challenging, frustrating, rewarding, fulfilling, exhausting. It provides support for a husband and guidance for children. It demands time, patience and effort. It is the cement which holds family life in place. Not only have the foundations of family life cracked and crumbled, we have very little cement left to hold the bricks together

"Mother isn't home." Somebody has convinced her that unless she competes in the job market she will never really find out who she is. She must find self-expression and self-fulfillment. She must contribute something of her talents to the world or it will surely deteriorate. And so we educate our daughters to plan for business careers. We must prepare them to escape the mundane, humdrum, boring, unfulfilling, dreary existence of being a "mere" wife and mother and homemaker. Ask a class of junior high or high school girls about their future plans and listen to what they say. How many of them REALLY dream of being good wives and mothers?

We have all heard the reasons why mother is not at home. She can add greatly to the financial security of the family. They can ail have better housing, better clothes, better cars, better trips. What we have not considered is that we shall also have disappointed husbands, neglected children and frustrated women. "It will teach the children to be more independent." Come on! It will leave them alone when they need you. They will learn that you are really too tired or too busy to really listen when they need to tell you of their disappointments or hurts, or their hopes and ambitions. They will find somebody to listen but, after it is too late, you will not always like their choice. You will not have time to talk with them about Jesus and the apostles and the early Christians and how they applied truth to the real situations of daily existence. There will be buttonless shirts, skirts and jeans. There will be unstitched seams and hems. There will be unkept houses and you will become more and more reluctant to have company.

Showing hospitality to friends and strangers will become a virtual impossibility. You will be too tired, or not have time to "guide the house" (1 Tim. 5:14); or to "bring up children", "lodge strangers", "wash the saints feet", "relieve the afflicted" and "diligently follow every good work" (1 Tim. 5:10). You cannot find time to be "full of good works and almsdeeds" and make "coats and garments" for the poor as did Dorcas (Acts 9:36-41). When will you and your husband ever find time to "expound the way of the Lord more accurately" to an Apollos, or anyone else, as did Aquila and his wife Priscilla (Acts 18:24-26)? How will you be able to "labor in the Lord" as did Tryphena and Tryphosa (Rom. 16:1-2)? The "homemaker" is the foundation of hospitality. How can you ever find time to help your husband demonstrate this qualification of an elder? He cannot do it without you.

Many of the things just mentioned impact directly or indirectly on soul winning efforts, or the lack of them. Home studies go begging because life is too hectic to bother with them. Home chores which used to be done

in the daytime have to be done at night now. Who has the time or inclination to invite folks in for Bible study? Several years ago, while living in Atlanta, I had home studies several mornings a week with ladies who gathered in the homes of Christians after the children left for school. That resulted in a number obeying the gospel. But now, husband leaves for work, children go to school and wife? Well, she leaves, too. She must not be bored and she MUST find herself and be fulfilled! It is her duty! She must make a statement and be part of a movement to forever halt injustice and stop chauvinism in its tracks!

Something is wrong here, folks. We must get back to what the Bible teaches. Families are falling apart for want of it and churches are suffering in the aftershocks. Young people would be well advised to discuss this area fully before marrying and come to a meeting of the minds as to what the Bible teaches and the roles to be *filled by each partner*. Children must be taught at home, in Bible classes and from the pulpit what Paul told Titus to preach as a part of "sound doctrine." Preachers, are you telling older and younger women what Paul said to tell them about being "homemakers"? Would you "catch it" from the women where you preach if you did, or worse yet, from your wife when she gets you home?

Sisters, if you want a career which will help stabilize the basic unit of all ordered society, make your husband a better man, give your children guidance for life, set a worthy example for your children, grandchildren and neighbors, develop leadership qualities in your husband which will help the church and provide a better climate in which to enhance the work of soul winning, then I strongly recommend to you the challenge of being a good wife and mother who is "discreet, chaste" and a "keeper at home."

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HE WILL DO SOMETHING BETTER

The contrasting views of prayer of two fictional characters struck me as being very typical. I suspect they reflect the beliefs of their respective creators.

Mark Twain's Huck is occasionally quoted as representative of a pragmatic interpretation of this matter of prayer.

"Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get it. But it warn't so. I tried it. Once I got a fish-line, but no hooks. It warn't any good to be without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way."

"I set down one time back in the woods, and had a long think about it. I says to myself; if a body can get anything they pray for why don't Deacon Winn get back the money he lost on pork? Why can't the widow get back her silver snuff-box that was stole? Why can't Miss Watson fat up? No, says I to myself, there ain't nothing in it." (Adventures of Huckleberry Finn).

Surely we can all experience with Huck Finn. We have prayed for fish-lines and snuff-boxes too.

And we have prayed for sound health and have seen sickness. We've prayed for success and have suffered failure. Haven't we all thought it, even if we haven't said it? "There ain't nothing in it!"

Just what did the Lord mean anyway when He said, **"Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will come to pass, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them"** (Mark 11:22-24).

Johanna Spyri's "grandmother" expressed a quite different point of view to the child, Heidi, in another classic from the world of literature. Heidi said:

"It is of no use, God does not listen. . . and I can understand that when there are so many, many people in Frankfurt praying to him every evening that He cannot attend to them all, and He certainly has not heard what I said to Him."

"And why are you so sure of that, Heidi?"

"Because I have prayed for the same thing every day

for weeks, and yet God has not done what I asked."

"You are wrong, Heidi; you must not think of Him like that. God is a good father to us all, and knows better than we do what is good for us. If we ask Him for something that is not good for us, He does not give it, but something better still, if only we will continue to pray earnestly and do not run away and lose our trust in Him. God did not think what you have been praying for was good for you just now; but be sure He heard you, for He can hear and see every one at the same time, because He is God and not a human being like you and me. And because He thought it was better for you not to have at once what you wanted, He said to Himself: Yes, Heidi shall have what she asks for, but not until the right time comes, so that she may be quite happy. If I do what she wants now, and then one day she sees that it would have been better for her not to have had her own way, she will cry and say, 'If only God had not given me what I asked for, it is not so good as I expected!'"

Later in the story, Heidi exclaims:

"... everything is happier now than it has ever been in our lives before!" and she sang and skipped along... but all at once she grew quiet and said, 'If God had let me come at once, as I prayed, then everything would have been different, I should only have had a little bread to bring to grandmother, and I should not have been able to read, which is such a comfort to her; but God has arranged it all so much better than I knew how to; Oh, how glad I am that God did not let me have at once all I prayed and wept for... God, I am sure, is going to do something better still.'"

I can relate to this too. A number of times I have thanked God for unanswered prayers.

It's a good line to remember: "God, I am sure, is going to do something better still."

The Lord is able to give thee much more than this... (2 Chron. 25:9).

"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20,21).

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SECOND AFFIRMATIVE

By Marshall E. Patton

PROPOSITION: The Scriptures teach that the innocent person (free of fornication) who has been put away without God's or his/her approval and against whom adultery has been committed may remarry.

I appreciate the fine spirit in which Brother Phillips has made reply to my first affirmative. His first paragraph expresses my sentiments exactly, relative to this debate.

There are some things in his reply that demand attention on my part. After noticing these, I shall proceed with further affirmative material.

The Put Away "Her"

In spite of all the proof given in my first affirmative (including my chart) showing that Matt. 5:32b refers to a particular "her," Brother Phillips repeatedly asserts (without proof) that it refers to ANY put away person. The put away "her" of v 32b has had no fornication committed against her. The woman of our proposition has. The two women are different and the situations are different! Why, then, persist in applying a portion of Scripture to a person who is not even in it in the first place?

Furthermore, it matters not where the emphasis is placed—on the put away one or on the person marrying the put away one—both commit adultery when no fornication is involved before the remarriage.

You ask, "Where is an exception clause that releases a put away person from the statements in Matthew 5:32; 19:9; Mark 10:11 and Luke 16:18, and permits him/her to marry another?" If you mean by "a put away person" one who was put away by human authority, in violation of the will of God, and, hence, without God's approval (which is the one this debate is about), then the answer is in the exception clauses of Matt. 5:32 and 19:9. If not, Why not? Your only answer so far—and the only possible answer that can be given is that such is "a put away person" not specifically mentioned in the exception clauses. Certainly not! The "whosoever" is generic enough to include such as per my argument in my first affirmative. Such putting away is by HUMAN AUTHORITY and is FUTILE! Even you have admitted twice in your reply article that the bond in heaven remains unbroken. If action by human authority can set aside the divine prerogative in this instance, then you need to answer the question: How many more divine

prerogatives can be set aside by human authority? I know you admitted that such was wrong in your first negative, but, Elwood, you need to show escape from this consequence. It follows necessarily from your position. Remember, the only reason, according to your position, that the innocent person against whom fornication has been committed cannot exercise the divine right that God gave (to put away and remarry) is because someone made a human law contrary to it and acted upon it, making the person of our proposition the victim of such action. Thus, human law supersedes divine law! You said I made a great play on this in my first article. If you mean, I placed great emphasis on it, indeed, I did. Furthermore, we are not through with it yet. I cannot accept a position that demands such a consequence.

Furthermore, your reply to my argument on the word "Whosoever" in relation to the exception clause in Matt. 5:32; 19:9 does not answer the argument. You distinguished between the "whosoever" in relation to the exception clause and the "whosoever" in the b part of these verses, but you did not exclude the person of our proposition from the former "whosoever." It does not answer the argument to say that such is a put away person. Remember, this putting away is futile! According to your own admission, the bond in heaven remains. Therefore, it has no bearing on the divine prerogative. Otherwise, human law supersedes divine law!

A Third Putting Away

You accuse me of affirming a third putting away. No, just because there is "mutual agreement" to divorce does not alter the fact of putting away No. 2, namely, when no fornication is involved. Even you admit "There is no explanation from God as to what the circumstances were regarding those put away when there is no fornication involved." Then why exclude the circumstance of "mutual agreement" and make it a third putting away?

Concerning the "mutual agreement" argument that excludes such from our proposition, you ask for an explanation in God's word. I gave it in my first affirmative in the next sentence following the one you quoted, saying, "My reasons are based upon Matt. 5:32." Then follows my explanation which you overlooked. Please read it again.

Under the heading "Matthew 5:32" in reply to my affirmation of two putting aways, you say, "The second putting away involves brother Patton's person who has been put away against her will. The reason I know this is because the husband's putting her away caused her, when she remarried as per brother Patton's chart, to commit adultery." No, Brother Phillips, "brother Patton's person who has been put away against her will" and against whom adultery has been committed is not in my chart. The one in my chart and in Matt. 5:32b has had no fornication committed against her—the one in our proposition has. You also missed the point on what you call "brother Patton's 'mutual agreement.'" Elwood, if they mutually agree to the putting away when no fornication is involved, BOTH share in the guilt of

adultery that follows regardless of which one commits it.

The Waiting Game

Brother Phillips accuses me of endorsing the "waiting game" even though I denied it. I still deny it AS DEFINED in my definition of terms. I defined it according to its normal usage in relation to the subject of Divorce and Remarriage. Brother Phillips has brought up a situation altogether different. There are a number of situations, according to his use of the expression, that might be called the "waiting game." Of course, the woman of my proposition must wait until fornication is committed against her before remarriage. So must every woman who is bound in heaven to a husband, including both my wife and Brother Phillips' wife. However, none of these have in view remarriage. Neither does the person of my proposition. He/she is praying, hoping, and trying for reconciliation. Brother Phillips is obligated to deal with the one defined in our proposition.

Mark 10:11

Brother Phillips tries to tell our readers that my argument is based upon Mark 10:11. In so doing he puts words in my mouth which I never used and attributes an argument to me that I never made. I did not argue that the person of my proposition is in this verse; that "because she has had adultery committed against her" that she "may now put away her former husband and remarry."

The only argument I made based upon Mark 10:11 was with a view to corroborating my argument based upon Matt. 5:32, namely, that the putting away therein (except for fornication) was futile! Since the marrying of another in Mark 10:11 was "against her," i.e., the one put away, it shows that the bond in heaven is yet intact, untouched, and unaffected! This was my argument. Brother Phillips has admitted that the bond remains unbroken, so regardless of what this verse teaches from the view point of grammar, we both agree on the point I made—the bond in heaven remains intact.

However, his lesson in grammar and his conclusion are in error. His rule of grammar is true, except when there is an obvious exception. In Mark 10:11 the obvious exception is found in the word "against" on which he bases his argument. Since the sin was adultery, there is no way it could be **against** the second wife; it would be with her. Brother Phillips's own words accommodate this point: "and he sins **against** the second by committing adultery WITH (Emp.—MEP) her." Thus, according to Brother Phillips, while he sinned against the second wife, he committed adultery with her. Thus, the adultery was with the second and against the first..

Who is in Matthew 5:32

Under this heading Brother Phillips continues to press me for "a person who has been put away who can remarry." This overlooks my argument that the innocent put away person of our proposition who has had fornication committed against her is in the exception clauses of Matt. 5:32; 19:9 and has the divine right to put away the guilty spouse and marry another. Remem-

ber, to deny this divine right to such a person on the grounds of her being a put away person overlooks the fact that such putting away is futile and dethrones divine authority and enthrones human authority.

In the paragraph that begins with "Look at 5:32 for a moment," Brother Phillips sets forth my position exactly, and I appreciate his admission: "she still is bound by God to her husband." Notice, however, that in the verse quoted it is "her" that is divorced and not just any divorced person.

I am in full agreement with his next paragraph also. Notice again, however, that when he says, "When that 'whosoever' marries that put away one in Matt. 5:32b, he 'committeth adultery.' Period," that our agreement involves "that put away one in Matt. 5:32b"—not any put away one.

Patton's Chart No. 1—Matthew 5:32

What Brother Phillips says about my chart is true—it proves that "no adultery is involved" and "no one is free to marry again." What he says about what I was trying to prove by the chart is wrong! I was trying to prove that the person of our proposition is not in Matt. 5:32 because adultery is involved against her. I agree with his statement: "THAT (Emp.—MEP) put away person (not any put away person—MEP) in Matthew 5:32 commits adultery when she marries again. The Lord said so!" I say, amen!

I believe this covers everything in Brother Phillips' reply that demands attention from me. If I have overlooked something, he may call my attention to it, and I will deal with it forthrightly.

Now, we must look at more affirmative material.

Matthew 19:9

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Like Matt. 5:32, understanding this verse, what is in it and what is not in it, is essential to understanding the truth on the issue under study. The issue in this study hinges on the meaning given to the conjunction "and" translated from the Greek work "kai." The word itself admits of two possible meanings or views. Its meaning in any given instance must be determined in the light of its context and all else that is revealed. The two views are obvious from the definition of the Greek word "kai" which is translated "and."

"It serves as a copulative i.e. to connect... single words or terms... clauses and sentences... whole narratives and expositions... It marks something added to what has already been said, OR (Emp.—MEP) that of which something already said holds good; accordingly it takes on the nature of an adverb, also,... likewise" (Henry Thayer, Greek English Lexicon, pp 315, 316).

We need to see these two views contrasted.

POSITION NUMBER ONE: If the "and" (Gr. "kai") be understood according to part a of the definition, i.e.,

"It marks something added to what has already been said," then it means that the events of the verse follow in sequence and the b part of verse 9 happens after the events of part a. This would make verse 9b apply to ANY put away wife or person—even if she be innocent and her husband has committed adultery against her. This represents the position Brother Phillips has affirmed throughout this discussion.

POSITION NUMBER TWO: This view affirms that the meaning of "and" (Gr. "kai") is as defined in the b part of the definition, i.e., "as an adverb. . . likewise." This makes the b part of verse 9 just like the situation in the a part of the verse. Hence it follows that since the husband in 9a who put away his wife and married another **when no fornication was involved**, before his re-marriage, committed adultery, **LIKEWISE** the put away wife who marries when no fornication was involved, before her remarriage, commits adultery. This would make verse 9b apply not to ANY put away person, but only to "her" who was put away when no fornication was involved before her remarriage.

Look at the two positions contrasted in the following charts:

Chart No. 2

"AND" (Gr. "Kai") = "ADDED" (After or Sequential)

V 9a	Matt. 19:9	V 9b
HUSBAND PUTS AWAY	"AND" (Afterwards) ADULTERY (Against her)	WIFE PUT AWAY
MARRIES		MARRIES
ADULTERY		ADULTERY

Chart No. 3

"AND" (Gr. "Kai") = "LIKEWISE"

V 9a	Matt. 19:9	V 9b
HUSBAND PUTS AWAY	"AND" (Likewise) NO FORNICATION (Before remarriage)	WIFE PUT AWAY
MARRIES		MARRIES
ADULTERY		ADULTERY

Chart No. 2 shows that ANY put away wife or husband who marries again—even when adultery has been committed against her/him commits adultery.

Chart No. 3 shows that the put away person who marries again when no fornication is involved before remarriage commits adultery. This eliminates from 9b the person of our proposition against whom adultery

has been committed.

Which of the two positions is true? If position No. 1 is correct, then 1) It makes Jesus teach something different from the same statement in Matt. 5:32b—and that without evidence. 2) It subjugates divine law to human law and away goes the divine principle of Acts 5:29. If position No. 2 is correct, then 1) We have harmony between Matt. 5:32b and Matt. 19:9b. 2) We have harmony with all else and we eliminate all problems of No. 1. I affirm that the consequences of the two positions demand that we accept No. 2.

The rule of harmony would lead to the conclusion that Luke 16:18b teaches the same thing. Look at all three b parts of these verses: Matt. 5:32b, "and whosoever shall marry her that is divorced committeth adultery." Matt. 19:9b, "and whoso marrieth her which is put away doth commit adultery." Lk. 16:18b, "and whosoever marrieth her that is put away from her husband committeth adultery."

I insist that the person of my proposition is not in the b part of these verses. To so apply them is to misapply. I insist that the person of my proposition is in the exceptional clauses of Matt. 5:32 and 19:9; that this person may exercise the divine right given by Christ to put away the guilty spouse and marry another regardless of what men on earth may do and all human law to the contrary.

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PATTON—PHILLIPS DEBATE

H. E. Phillips
P.O. Box 1631
Lutz, FL 33549



SECOND NEGATIVE

By H. E. Phillips

I appreciate the fine attitude brother Patton has shown in his second affirmative. I now wish to pay respects to his reply to mine and then to his second affirmative.

Patton's Position Clarified

The first thing I think ought to be done is to try to clarify what I believe brother Patton is defending. If we cannot understand what he is defending, then we obviously cannot find a scriptural solution to it. If the following is not his position, he will correct me.

I understand brother Patton's position to be as follows: Two people are married and bound by God. The husband decides to divorce the wife, with no fornication involved. The wife begs the husband not to get the divorce. Her pleading is to no avail, he gets the divorce anyway. At a later time (the length of time would have no bearing on the situation) the husband remarries, thereby committing adultery. After the adultery and/or remarriage, the wife may now (because the putting away was against her will and God's will) put him away for fornication and remarry with the approval of God. This is the woman of his proposition.

Brother Patton and I agree on what Matthew 19:9a actually says. But we disagree on 19:9b because of his exceptional clause. "And whosoever shall marry her that is put away (except it **was without her approval and if her husband commits adultery or remarries**) commits adultery."

By implication brother Patton has placed an exceptional clause in the passage that is not actually in it. The "her" in brother Patton's proposition is not in this verse. Yet he makes this "her" who is put away against her will and whose husband has committed adultery or remarried an element that is necessary to prove his point. He admits that she cannot remarry before he commits adultery. I asked before, and I ask again, Where is the exceptional clause that releases a "put away woman" from the adultery of Matthew 5:32b, 19:9b; Luke 16:18b who has been put away when no fornication was involved, with or without her will?

The Put Away "Her"

Brother Patton has created another problem for himself. He has reduced the number of putting aways to ONE: the one for fornication, which is by divine authority. He says the other putting away is FUTILE! It is

NOT really a putting away because it is by human authority.

I want to look very closely at Matthew 5:32b and see what is IN it and what is NOT IN it. "... and whosoever shall marry her that is divorced committeth adultery." What is IN this clause? Two persons: "whosoever"—anyone, everyone, and "her that is divorced"—anyone, everyone who is divorced. When they marry they commit adultery, and there is no exception. What is NOT IN this clause? No persons other than the "whosoever" and "her that is divorced." There is no way you can get any thing else in Matthew 5:32b and deal justly with the passage.

Two women are not in the verse; only the wife of the "whosoever" who puts her away. This one woman may be in a dozen different situations, but so may the man who put her away. One may imagine that the wife is in a situation of not being guilty of adultery and draw wide conclusions. But two women are NOT IN Matthew 5:32a.

What Do the Scriptures Mean By Put Away?

Brother Patton defined "put away" in his first affirmative as: "By 'put away' I mean the breaking of the personal commitment made to one's spouse when God joined them in marriage." Later he said of Matthew 5:32, "This verse shows that there are two putting aways," and he said of the second: "This putting away is done by human authority and, hence, without God's approval."

Brother Patton seems to think that the difference between putting away for fornication and for every other cause is resolved by saying that the latter "was put away by human authority." The thing that seems to elude him is the fact that all marriages and all divorces may involve human authority. He is equating "marriage" with which man is involved with "bond" which only God can make.

Marriage consists of a covenant between a man and woman: an agreement, commitment, and a relationship to fulfill the duties and obligations enjoined upon both of them by their covenant to each other. It also has a divine element. When they vow and pledge themselves to each other for life, God joins this man and woman together with a yoke that can be broken only by God. Those whom God has joined together are "one flesh" (Matthew 19:5; Genesis 2:24). At death God releases that bond of marriage (Romans 7:2,3; I Corinthians 7:39). If one of those joined by God commits fornication, the other may put that fornicator away, and God releases the innocent person from that yoke, to be married to another eligible person. The guilty fornicator is still bound to that yoke and may not remarry. All who are bound by that yoke, whether put away for fornication, or for any reason, may not remarry.

This commitment and joint responsibility may be forsaken. When the commitment is broken, the relationship is dissolved. This is defined in Matthew 5:31 as "Whosoever shall put away his wife, let him give her a writing of divorcement." Further explanation of this is

given in Deuteronomy 24:1, where Moses said that it meant "... then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." One may break that mutual contract and covenant and expel the other from that relationship. When this happens the **marriage is broken**. Whoever initiates the termination of the marriage "puts away" the other. He/she dismisses the spouse from the relationship. Whether approved by God or by the one put away makes no difference, the marriage **is terminated**; it no longer exists! How can one talk about TERMINATING a relationship that has already been TERMINATED?

However, that yoke which God placed upon them is not released. Only God can do that, and He does it at death, and when the marriage is terminated for the cause of fornication; that is, when the putting away, the dismissing of the spouse, takes place because he/she committed fornication, not sometime after the marriage is terminated.

Brother Patton equates the putting away with God releasing the yoke, but a marriage can be terminated by divorce and the yoke by God still be binding

It is possible for a man and woman to make a covenant with each other to live as man and wife, and not be joined by God. The Bible calls this relationship "marriage" (Matt. 5:32; 19:9; Mark 10:11; Luke 16:18). The Bible clearly teaches that one may be married and not "joined" by God, or he may be "joined" by God and not be married. Romans 7:2,3 teaches that a woman may be married to one man and bound to another. She is called an adulteress when she does. I Corinthians 7:10,11 teaches that a woman may be **unmarried** and still bound to her husband. If she is **UNMARRIED**, she is not married. A woman may be married to one man, but yoked to another (Matthew 14:3,4).

The Waiting Game

Brother Patton says, "Brother Phillips accuses me of denying the 'waiting game' even though I denied it. I still deny it AS DEFINED in my definition of terms."

Please read his definition of terms in his first affirmative. He said he made no defense of the one who desired the divorce in remarriage. "By 'without. . . his/her approval' I mean without any desire, intent, or action on his/her part in relation to the putting away. . ."

"Furthermore, this expression 'without. . . his/her approval' excludes from this proposition those who would play 'the waiting game.'" Read his definition of "the waiting game." He said, "I want it clearly understood that such persons are excluded from the proposition which I affirm. I make no effort to justify such persons in remarriage."

But after denying the waiting game, he says, "Of course, the woman of my proposition **MUST WAIT UNTIL FORNICATION IS COMMITTED AGAINST HER BEFORE REMARRIAGE** (emp. mine—HEP). . . however, none of these have in view remarriage. Neither does the person of my proposition. He/she is praying, hoping, and trying for reconciliation."

There is not a chance that brother Patton can escape the consequences of his position. He advocates "the waiting game" in the woman of his proposition, even with his definition of terms. He uses the phrase "without. . . his/her approval" to get to the "mutual agreement" and then rejects this as the person of his proposition. That is not what the scriptures teach by direct statement, approved example or necessary inference.

But how does one know if she resisted the putting away? Are we going to allow thousands of divorces and remarriages to rest upon the statement of the put away that he/she resisted and prayed for reconciliation?

Mark 10:11

Brother Patton says I put words in his mouth and attribute to him an argument he did not make. I ask him if he repudiates the words I put in his mouth, or does he believe what I said his position is?

I insist that I am correct about the rules of English grammar. The antecedent of a pronoun is the closest noun to it, which, in this passage, is "woman" understood. My case for "adultery against" the second wife is stronger than" your argument for the first wife. You have by no means proved this point; you have simply asserted it.

The Greek epi that is translated "against" in the King James Version is translated "with" in **Nestle's Interlinear**. Nigel Turner in the **Bible Translator** of October, 1956, page 152 says of Mark's use of epi in this context: "i.e. unto or with. . . ." Your point on "against" is not conclusive in establishing your case.

The Meaning Of "And" (KAI)

I checked 35 translations in my library on Matthew 19:9 for a translation of **kai** by an English word other than "and." In not one translation did the words "ALSO" or "LIKEWISE" appear either in the text or footnotes. That ought to tell us something about what the word kai meant to all the scholars who translated the Greek by the English "and."

Brother Patton says that understanding Matthew 19:9, what is in it and what is not in it, is essential to understanding the truth on the issue under study. "The issue in this study HINGES (emp. mine-HEP) on the meaning given to the conjunction 'and' translated from the Greek work 'kai.'" He says the word admits of two possible views from Thayer's definition, namely, as a copulative and as an adverb. He assigns to me the first meaning and he takes the second.

There is not one word in the "b" clauses of Matthew 5:32; 19:9 and Luke 16:18 to show any area for any exceptions to the plain statement that "whosoever marieth her that is put away committeth adultery."

Brother Patton has failed to prove his proposition by the scriptures. He has only presented assertions, claims, unnecessary inferences, and misapplied scriptures to establish a position that cannot be proved by the word of God. Brother Patton's whole proposition rests upon an **imagined situation** and not upon scripture.

GO BACK TO THE "SHORT" MEETINGS?

Tom Moody
1422 Cloverhill Dr.
Louisville, KY 40216

From time to time the editor of STS shares with readers timely and wise advice concerning successful gospel meetings. He is certainly qualified to offer such advice, and I am always edified and enlightened by the information provided, and often entertained by the anecdotal manner in which it is presented.

In recent months brother Adams has made the observation that gospel meetings often are more effective if they go through Sunday rather than end on Friday, and if an exceptionally good song leader is invited in to direct the singing.

In view of these suggestions, it was thought that both editor and readers might be interested in the view point of the late Marion Davis concerning meetings. Marion Davis was publisher and editor of TRUTH IN LOVE, a monthly journal. He was a well known song leader back in the days when it was in vogue to bring in a song leader as well as a preacher for meetings. Brother Davis led singing throughout the nation in meetings with such men as Foy Wallace and Roy Cogdill. It was his considered opinion that "shorter" meetings are better. Here is what brother Davis wrote (emphasis is mine, TM):

SHORT MEETINGS BETTER

It has been my pleasure to lead the singing in many gospel meetings in the past twenty years. I have seen long ones and short ones. In the long ones I have always observed that the second week you have to begin your meeting all over again and it usually takes until Thursday to get the interest back where it was the Second Sunday night. Of course, the reason for this is that the members get tired and just 'lay out' for a rest. They (some of them) are just not going to attend every service in a long drawn out affair. **The short meeting from Sunday to Sunday** is well attended. The members know that it is only to be a week and they must not miss a service. The week passes, great crowds attend, a great meeting is had and everybody is happy. No one worn to a frazzle, and the preacher and singer can go home for a short visit with their loved ones before going on to the next meeting. Any preacher that cannot tell people what to do to be saved in an eight-day meeting should be publishing song books or

plowing cotton. Yes, give me two short meetings each year instead of one long one.

Marion Davis

TRUTH IN LOVE, July, 1947

Perhaps this is good advice from brother Davis! Our meetings just might be more effective if we were to return to the "short", eight day. Sunday to Sunday meetings!

WHEN DOES A BOY BECOME A MAN?

David Pratte
7021 Omaha Ct.
Ft. Wayne, IN 46804

In his article of September, 1986, bro. Weldon Warnock affirmed that a woman may teach a class that includes young baptized males. I wish to present a different view. (I suggest the readers re-read his article now).

I am not certain that it is unquestionably sinful for a woman to teach young baptized males, but I and others consider the practice to be so doubtful that it causes serious problems of conscience (Rom. 14:23). Situations I have witnessed make me concerned that churches may fail to respect the consciences of sincere, faithful Christians in this matter.

I consider the evidence offered in the 9/86 article to be inconclusive, at best. I will present additional evidence. Yet I hold absolutely no ill will for bro. Warnock, and I will try to speak in a spirit of brotherly kindness.

The Lexicons

We are told that lexicons prove that "'man' in I Tim. 2:12 excludes boys," and so women may teach classes of baptized 10-12-year-old males. Several lexicons were quoted, but what was not made clear was that all the lexicons—Thayer, Vine, Arndt [Gingrich, and the **Analytical Greek Lexicon**—all are giving **alternative** definitions for "man" (ANER). **Different definitions apply in different passages**, depending on context.

While ANER sometimes refers to a mature male, as distinct from a young male, this meaning actually applies only in a **minority** of instances. **Not one of the lexicons cited actually lists I Tim. 2:12 as an instance where this meaning applies!** Often ANER simply designates a distinction in gender—male as opposed to female, without regard to maturity. In fact, Thayer and Vine both list I Tim. 2:12 as an instance of this latter meaning—in this passage, ANER simply means male as distinct from female, according to the very lexicons cited!

I grant that women may teach small boys, and that a degree of maturity is required before a male must not be taught by a woman. My point is simply that the lexi-

cons do not resolve the issue of when a male becomes mature enough that a woman ought not to teach him. We must be given better evidence than this.

Jesus as a "Child"

The 9/86 article states that Luke 2:43 calls Jesus a "child" when He was 12, so a 12-year-old can not be a "man," and women can teach them in class.

But Gen. 21:14-16 calls Ishmael a "child" when he was about 15 years old (Gen. 16:16; 21:5,8ff). Gen. 37:2ff; 42:22 says Joseph was a "child" when he was 17 years old. In Jer. 1:6, Jeremiah called himself a "child" when God called him to begin his public ministry as a prophet. (Note also Acts 4:27,30 in the KJV).

How many of us would have a clear conscience knowing we had women teaching baptized males who are 15 or 17-years-old, or who had begun their public ministry of preaching? Who would object if some of us affirmed that we should put these young men in a class taught by a man? Very few, yet the Bible calls some such people "children," just as it does Jesus. How do you prove women can teach 12-year-olds, but not 15 or 17-year-olds?

These passages illustrate the fact that maturity comes by degrees. A person can be a "child" regarding some responsibilities and some relationships, and still be a "man" regarding other responsibilities and relationships. Jesus' case simply does not answer the question of when a woman can no longer teach a young man.

10-12-Year-Olds Called "Men"

The 9/86 article claims there is "no scriptural basis" for believing that 10-12-year-old males fit the definition of "men" (ANER). But I would like to nominate a few Scriptures to fill this office!

Consider these passages about conversion: "... believers were the more added to the Lord, multitudes both of **men** [ANER] and women" (Acts 5:14). Samaritans believed and "were baptized, both **men** [ANER] and women" (Acts 8:12). Many Bereans believed, "women... and of men [ANER] not a few" (Acts 17:12). Rom. 4:7,8 pronounces a blessing on "the **man**" [ANER] whose sins are forgiven.

Who is prepared to argue that the above passages exclude baptized 10-12-year-old males? Actually, the Bible consistently refers to males old enough to be baptized as "men." Where does the Bible talk about baptizing "boys"? If we agree that 10-12-year-old males may be baptized, are we not therefore admitting that they are "men" who fit the definition of ANER? If not, then by what scriptural authority do we baptize them?

I Cor. 11:14 says, "... if a **man** [ANER] have long hair, it is a shame unto him." Are we wrong to apply this to 10-12-year-old males because "they are boys and not men"?

I Tim. 2:8 says, "I will therefore that **men** [ANER] pray every where. . ." Most congregations allow baptized 10-12-year-old males to lead prayer, lead singing, or speak. I personally did all these at those ages, including preaching publicly when I was 12. Was this wrong? If not, then are we not admitting that these males

should be classed as "men" with regard to church activities, and they should be given places of leadership which women are not allowed to have? Why is it then, that just four verses later, in I Tim. 2:12, we want to call them "boys," deny they are "men," and make them subject to women in the Bible classes?

Interestingly, when we encourage these males to participate in worship, we call them "our young **men**," but when we want women to teach them, we deny they are "men" and insist they are "boys"! Why the switch? If women did teach them, when prayer is led in the class, who would lead the prayer: the woman or the baptized males?

We could consider other verses, but surely we can see that 10-12-year-old baptized males can be considered "men." I grant that, in some senses they are not yet mature "men." Maturity comes gradually. One may be a "man" in some senses and not in others. This is why the issue is so difficult. But it seems to be a safe and reasonable conclusion that, if one is mature enough to **accept the responsibility of spiritual manhood** (be baptized, lead in worship, etc.), then the church should treat him as a man in our spiritual relationship to him. If so, then it would be safe to conclude that women should not teach over such males in our classes.

Conclusion

This is a difficult issue. I do not claim I can answer all the questions. But why not choose a course that is unquestionably safe and that violates no one's conscience? Those who say women may teach young baptized males, surely cannot prove women must teach them. We all agree there is no error if men teach them. Most congregations have men teaching 12 or 13 year olds and up, anyway. So we are only talking about a difference of 2 or 3 years. Why not let the 10-12 year old baptized males be taught by men? Then there is no doubt we are right and no ones conscience is offended.

The only real objection raised to this in the 9/86 article is that it may be a disservice to the young men to put them in a class of older students. This is all based on human reasoning, not scriptural argument. Bible classes currently often group together students of 2 or 3 year's age difference. If a young man is baptized earlier than his peers, chances are he is able to handle more advanced material anyway. I was often placed with older students, for various reasons. It never hurt me, and often helped me. If parents feel strongly that this should not be done with their son, there is still another solution: Put a man teacher in the younger class!

We are discussing a case that affects only a few people for only a few years at most. The matter can be easily resolved if brethren are willing to be peaceable. Some have a problem of conscience here, others see it simply as a "matter of judgment." Let us follow things that make for peace (Rom. 14:19). Let those who have problems of conscience not condemn others to hell, and let those who view it as a matter of judgment not insist on arrangements that violate others' consciences.

I do not seek a lengthy exchange about this. I simply want readers to know there is reason to consider a

different view. If bro. Warnock chooses to reply, I will probably not respond. Let the readers not conclude that I cannot respond, but let them simply re-read what I have written.

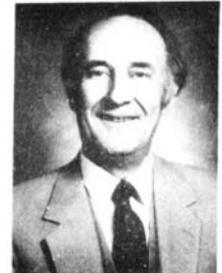
WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

Send all questions to:

Weldon E. Warnock

1021 Welford Dr.
Xenia, OH 45385



BOYS, MEN AND WOMEN TEACHERS

Brother David Pratte argues in another article in this issue of STS that a baptized 10-year-old boy falls within the definition of man (aner) in I Tim. 2:12. He states, "Why is it then. . . in I Tim. 2:12 we want to call them 'boys,' deny they are 'men,' and make them subject to women in the Bible classes?" However, in his introductory remarks he says, "I am not certain that it is unquestionably *sinful* for a woman to teach young baptized males, but I and others consider the practice to be so doubtful that it causes serious problems of conscience (Rom. 14:23)."

Now, my brother, if a 10-year old baptized boy is included in "man" in I Tim. 2:12, there is no uncertainty about the matter; it is **UNQUESTIONABLY SINFUL** for a woman to teach such a boy in a Bible class. Brother Pratte's approach to this issue is rather strange. He goes to great length to try to make a boy a man, while at the same time believing that a woman teaching this boy is not sinful. Why the bother, if it does not make any difference?

Arbitrarily, brother Pratte makes the boy that he says comes within the category of "man," a baptized one. Why are not unbaptized boys also in I Tim. 2:12 if baptized boys are included? By what rule and whose rule does he differentiate between the two? This is a peculiar exegesis of Scripture. Actually, brother Pratte must oppose, to be consistent, a woman teaching ALL boys, even 4 and 5 year olds, because they are men, in one sense, too. Thayer gives one definition of *aner* as, "any male person, a man" (p. 45). In this generic sense, a 4 year old boy, being a male person, is a man. Paul said a woman was not to teach over a man (any male person, according to brother Pratte's logic). Therefore, a woman may not teach boys of any age (or men), period!

The passages brother Pratte introduced in the book of Acts about "men" (aner) obeying the gospel prove more than he is ready to accept. All of them were men before they obeyed. They were first men, and then they believed, were baptized and added to the Lord. So, if the passages teach 10 to 12 year old males were men when they were baptized, they also teach the 10 to 12 year old

males were men who were not baptized. Therefore, brother Pratte's position condemns ALL WOMEN who teach boys 10-12 years old, whether baptized or unbaptized, and all churches that allow it, because Paul said, "I permit not a woman to teach over a man" (Any male, per Pratte's logic). It is obvious that boys are not included in I Tim. 2:12.

He wants to know about long hair in I Cor. 11:14 and if it would apply to a 10-12 year old boy because it says, "man" (aner)? Well, let me ask him a question: Is "man" in v. 14 just the Christian, or any man? Too, is it applicable to a 6 year old boy? Watch it brother Pratte or you are going to force yourself into the "no-women-teachers" camp. After all, Paul wrote in I Cor. 11:3 that "the head (aner) of the woman is man," and since "man" in v. 14 could be a 10 year old, then a woman could not teach even a primary class because she would be usurping authority over little Johnny, Billy, Ricky, and all the other rambunctious "men" in the class.

Concerning I Tim. 2:8 that "men (aner) pray every where," brother Pratte suggests this verse includes baptized boys (10-12 years of age) because they lead prayer, too. His point is that if baptized boys are men in v. 8, then baptized boys are included in "man" in v. 12. But we need to remember, *aner* can also mean, "any male person" (Thayer). Youthful male Christians may lead prayer, lead singing and make talks in public worship, but that does not make any one of them a man, that is, "A male person of full age and stature, as opposed to a child or female" (*The Greek Analytical Lexicon*, p. 29).

In I Tim. 2:12 "man" is used in antithesis of woman, the woman who is teaching. This is the woman who adorns herself in modest apparel with shamefacedness and sobriety and manifests a life worthy of one who professes holiness (vv. 9-10). This is the woman who shall be saved in childbearing if faithful to the Lord. Hence, this is the woman of full age and stature as opposed to a child. The man, spoken of in contrast with this kind of woman, would also be a mature, adult male as opposed to a child.

It would have been interesting if brother Pratte had told us when a child becomes a man. He cited Old Testament Scriptures to prove that some were still children while 15 and 17 years old. When did they become men? If a woman is teaching a class of children that are 10-12 years of age, are the boys in the class men or children? If they are children, do they become men when they are 14, 15, 17 or 21? But according to the consequences of brother Pratte's position, the age makes no difference, anyway, because all males are men, so a woman may not teach pre-schoolers where boys are. Brethren, good judgment and common sense must prevail as to what class a woman may teach and not teach.

As to the matter of conscience, it is not a problem for most of us. I have seen few brethren who opposed women teaching boys who had been baptized. But since when is conscience to regulate church functions? Romans 14:23 applies to individual activities. Read the chapter in context. By brother Pratte's reasoning we could not have anything that some brother objected to

on the basis of his conscience. We could not have literature, communion cups, women teachers, Bible classes, baptistries, invitation songs, pitch pipes, etc., if a brother's conscience was violated. What a mess we would be in! One brother could kill every good work or lawful practice and the church would be held as "spiritual hostages" to the warped thinking of one misguided brother.

No, I cannot prove that women MUST teach a class wherein is a baptized boy, but neither can brother Pratte prove that a MAN MUST teach it, either. So, it is a matter of judgment, and why should human opinion be imposed upon the church of God? We have enough homemade rules, already, that are hindering the progress of God's people. We certainly do not need any more.

My 9/86 brief article in STS was not intended to explore in depth the usage of the word "child" or "man" in the Bible, but to simply show that a boy 10-12 years of age does not become a man by being baptized. I realize that a child is sometimes called a man, i.e., he is a male. Sometimes "child" means "youth" (Jer. 1:6). Isaiah speaks of a man 100 years old as a child (65:20). John wrote in Revelation of the woman bringing forth the "man child" (12:5). The word for "man" in Rev. 12:5 is *arsen*, not *aner*, and means "male." However, it denotes exactly one of the definitions of *aner*, "any male person, a man." Hence, a newborn baby boy is also a man.

Women can also be classified under man (*aner*) in a few places in the New Testament, according to Thayer (p. 45). Compare Lk. 11:31; Rom. 4:8; Jas. 1:8, 12, 20, 23.

It becomes clear that "man" in I Tim. 2:12 does not encompass every meaning of the word, or else women may not teach women, or teach where newborn male infants are present. It is misconstruing the passage to make it applicable to boys that are just 10-12 years old, even though they have been baptized.

I appreciate the good spirit in which brother Pratte has written, and I trust this exchange will be profitable to all who read it.

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**Bruce James
2309 Kipling
Baytown, Texas 77520**

On Sunday morning, December 28, 1986, at age 55, Billy J. James slipped peacefully into that rest remaining for God's people (Heb. 4:9). He had been seriously ill for several days and had fought a hard battle with cancer until finally being overcome. He had fought another battle with cancer fifteen years before, and, with God's help, won. Many times I think of how God answered good King Hezekiah's prayer and how He answered for Bill.

Each time I face the grim fact of death, I realize more than ever that "this world is not my home, I'm just passing through". But I want to do more than think of death at this time. I want to pay tribute to my uncle, brother and true friend, Billy J. James, with the hope that his example will help us all to see more clearly and true meaning of life.

Bill was a good husband and father. He loved and cared about his family deeply. He gave them everything he knew to give, especially the knowledge and example to do what's right. Many homes lack that kind of consideration today. Bill saw the need and he filled it.

Bill taught me how to love the truth by standing up for it. He began preaching in 1955 on the south side of Chicago where a handful of courageous people of God began the task of establishing a faithful church in that area in an old store front. It wasn't anything for our worship to be disrupted by hollering in the doors, banging on the windows, and even rotten tomatoes or eggs thrown in the windows. This did not stop the church from growing. In fact, it helped all of us in our stand. It wasn't too long after that, that Bill got the opportunity to preach at 410 S. Michigan in Chicago. As he continued to study he was given the opportunity to move to Burbank, Illinois where he labored from 1960 to 1963. From there he and Flossie, his first wife, moved to Beaver Dam, Kentucky. In 1966, they moved to Louisville, where he worked with the West End and Eastside church. While at Eastside, he was asked to work with the good church in Paragould, Arkansas at 2nd and Walnut. He worked with the church there for eight years at which time, 1976, he was given the opportunity to move to Grenada, Mississippi. In 1980, he was asked to serve as one of the elders of that local church, an evidence of the high esteem the brethren had for him there. There he stayed until his death. For 31 years preached the gospel, fought error, stood for and with

Jesus Christ. You would never find Bill on the sidelines. He was always studying, asking questions, discussing the truth with "whosoever will". He had a keen mind and used it properly. He had no use for fence-straddlers because they have never helped the cause of Christ. While in the hospital at Memphis, He told me of his love for my dad and mom and that he didn't ever want me to quit preaching the word. He had set the example on being one that "finished the course".

Bill taught me how to face hardships without becoming bitter or soured on the world. His first bout with cancer was while in Paragould, Ark. The doctors didn't give him much hope to live but he faced the odds and, with the help of God and family, he overcame them. During this time, his first wife, Flossie (who was the reason he became a Christian) developed complications with her heart from an early childhood disease, and after a series of strokes over a period of 18 months, passed from this life at the age of 40. On that Wednesday evening, after making preparations for her funeral, left for the church building to teach the Wednesday Bible class. Bill, with the help of his daughters, Sharon and Denise, and his son, Billy, continued on. While in a Gospel meeting in Illinois, he met Kathy Boyle, the daughter of Carmel and Marcine, one of the elders of the church. Kathy and Bill married in 1975 and had two children: Stacy (10) and Adam(6). They loved one another deeply and their goals were the same. In the summer of 1986, tumors on the brain and lung were discovered. While going through the difficult treatments of chemotherapy he received a letter from his insurance company canceling his policy. Being one who was more than concerned with paying his debts, this seemed to have a devastating effect on his ever recovering, and finally he passed away. But even in death there were no ugly scars on his soul. He knew how to take the bitter with the sweet, how to adjust in difficult circumstances. He was a man of character. In fact, the greatest tribute that I could ever pay to Bill, is in simply saying he was a good man at home, in the church and in the community. He was a leader, not a follower, except of Jesus Christ. Funeral services were held in Paragould, Ark. and his body was laid to rest in Kennett, Missouri. There was also a memorial service held in Grenada MS. NOTE: Bill's wife, Kathy, is left with a \$12,000 medical bill, not to speak of the needs of the family for the future. The church in Grenada has shown a supreme example of love and benevolence to them continuing their support. Other brethren have sent help in their relief. If you can help in any way, she can be contacted thru the elders at the following address: Church of Christ, 175 Van Dorn St., Grenada, MS 38901.

READ YOUR BIBLE TODAY

"BE OF GOOD CHEER"

Guthrie Dean
2900 Kendall Ave.
Ft. Smith, Ark.

INTRODUCTION: The gospel (Rom. 1:16; 1 Cor. 15:1-8) is good news. If we would but show more joy, love, kindness, and consideration toward others; perhaps we would convert more sinners to Christ through our teaching. There are four points I would like to call to our attention in this article.

I. "BE OF GOOD CHEER, THY SINS BE FORGIVEN" (Mat. 9:2). This makes all the difference between you and the child of the devil. You are a saved saint; he is a lost sinner. You have occasion of rejoicing. All the blessings of abundant life, and joys of the world to come are reserved for those who have been forgiven. Salvation brought cheer to the Ethiopian eunuch in Acts 8, as he rose up from baptism and went on his way rejoicing (Acts 8:38-39). Salvation made the jailor and his household rejoice greatly (Acts 16:33-34). If we stay close to the Lord, the joy of salvation will grow. If we drift away from our first-love; we need to pray along with David, "restore unto me the joy of thy salvation" (Psalm 51:12).

II. "BE OF GOOD CHEER. IT IS I. BE NOT AFRAID" (Mark 6:50). There's the reason the child of

God has inward joy; He has the abiding presence of Christ, through the indwelling of Christ's Spirit. ("And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" Gal. 4:6). If we are true to our commitment to Him, He will be true to His commitment to us. "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). And again, "lo, I am with you always, even unto the end of the world" (Mat. 28:20).

III. "BE OF GOOD CHEER: I HAVE OVERCOME THE WORLD" (John 16:33). We become heart-sick, very discouraged and blue, when we look at all the sin in the world about us. But we can have no part with the world. We can pray for it, we can preach the gospel to it, but we cannot become a part of it. By the help of Christ we, too, have overcome the world. "This is the victory that overcometh the world, even our faith" (1 John 5:4). And, why so? "Because greater is he that is in you, than he that is in the world" (1 John 4:4). Be of good cheer. Help comes from Him.

IV. "BE OF GOOD CHEER FOR I BELIEVE GOD, THAT IT SHALL BE EVEN AS IT WAS TOLD ME" (Acts 27:25). This was Paul's admonition to those lost at sea in a tumultuous storm. God had promised them deliverance; and Paul believed, and asked all with him to be of good cheer. What a faith! What a great example for us today. When we are in the midst of tempest and confusion; let us lift up our hearts in prayer to God. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). BE OF GOOD CHEER. This can often preach a better sermon to others than words.

THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P.O. Box 69, Brooks, KY 40109

WHIT SASSER, 4610 Stein Ave., Apt. B, Madison, WI 53704—On January 4, 1987 three families banded together as a church belonging to Christ here in Madison, Wisconsin. We intend to be a congregation of the Lord's people in everything, submitting to his leadership and following the divine pattern. We number nine, including children, but hope for a bountiful harvest of souls from our efforts as God gives increase. We welcome visitors to meet with us. We meet in my home presently at the above address on Sundays at 9:30 A.M. for Bible study and 10:30 A.M. for worship. In the afternoons we have devotionals at various homes. We meet on Wednesday nights at my home for Bible study.

COLLEGE PARK MEETING

COLLEGE PARK CHURCH OF CHRIST, 701 Centennial Blvd., Richardson, TX 75081—April 5-10, 1987 will find us engaged in a gospel meeting with R. J. Stevens, Ed Harrell and Dee Bowman. The theme will be "He Lifted Me." Brother Stevens will open the series with "He Lifted Me By Grace Through Faith" and then will lead congregational singing each night from 7:00 to 7:30. Ed Harrell will speak on the following themes: "He Lifted Me To Forgiveness"; "To Freedom and Life"; "From Materialism and Worldliness"; "To Humility and Service"; "From Aimlessness and Confusion"; "To Assurance

and Hope". Dee Bowman will address the following themes: "He Lifted Me In Love"; "From Bondage and Death"; "To Spirituality and Godliness"; "From Pride and Selfishness"; "To Purpose and Commitment"; "From Doubt and Despair."

MIKE O'NEAL, 9705 Rail Rd., Midwest City, OK 73130—An effort is being made to establish a faithful work in Stillwater, OK. To the best of my knowledge there is no faithful congregation within sixty miles of this city of 35,000. Besides the residents, there is an enrollment of over 20,000 students who attend Oklahoma State University which is located in Stillwater. There are some sound brethren in the area who are prepared to support such a work. We are trying to make contact with people in or around the Stillwater area who might be interested. We need your help in locating these people, whether students at OSU or residents. Send any information to me at the above address or to: Virgil McIntire, 2318 N. Park, Stillwater, OK 74075.

TIM J. GRISSOM, 2044 Claxton Dr., Winston-Salem, NC 27107—The church here is at peace and consists of 25 Christians. There are 15 children and others who frequently attend for an average of about 40. We have 10 men who actively participate in the work. Most of them will deliver a lesson, lead singing and teach classes. We have some

talented women who teach younger children and carry out other aspects of their role in the church. We have made a number of contacts through a Dial-A-Bible Message. We have a personal visitation program. Much time and effort has gone into improving our Bible classes. We now have a systematic study of the Bible on all age levels. We would appreciate information from readers of this paper about relatives or friends in this area whom we might contact. Contact me at the above address or call (919) 784-7507; or you may call Charles Alexander (998-4002) or Wally Hayes (760-2510). We are located on South Main at Wright St. in Winston-Salem. See our ad in this paper for schedule of services.

WAYNE S. WALKER, 5170 Chippewa Rd., Medina, OH 44256—From March 22-27 I will be in a gospel meeting with the Central church, 1018 E. 72 Bypass, Greenwood, SC. We encourage Christians in western SC to support these fine brethren.

SOLID OAK BENCHES

CHURCH OF CHRIST, 2455 N. Courtenay Parkway, Merritt Island, FL 32952—We have 15 benches at 13 feet and one at 10 feet. These are in very good condition. We will sell them at \$12 per foot. Perhaps some Florida or Georgia congregation could utilize them. Call (305) 452-8822.

MYRTLE WILLIAMS, P.O. Box 656, Summerland Key, FL 33042—For 10 years my home at 1609 Patricia St. in Key West, FL was used as a meeting place for the Lower Keys church. Because of transfers out of town and death of the membership, I find myself the only member left. I now live in Big Pine Key, 40 miles from Key West and because of failing health, can no longer make the trip to Key West. Please contact me if you know of any members who want to follow the New Testament pattern and who live in the lower Florida Keys. It is a terrible thing not to have other Christians with which to meet on the first day of the week to break bread, sing praises to the Lord, pray together, study his word and contribute of our means. Please pray that souls living in this area will be called by the gospel. In Big Pine Key, FL my phone number is (305) 872-9721.

FROM FOREIGN FIELDS

WEST GERMANY-STEVE WALLACE, Box 7257, APO NY, 09012—The work in West Germany goes well. I am in my fourth year with efforts centered mainly in Ramstein (Kaiserslautern area), although I have also worked with congregations in Stuttgart, Karlsruhe and, presently on a once-a-month basis in Frankfurt. These churches are made up mostly of American military personnel and their families. In Ramstein our efforts include correspondence courses which are mailed to all known military base housing areas within a forty-mile radius and advertised in the base paper, and Bible studies with contacts thus made and through our normal social contacts. We advertise services in the base paper. Contact with brethren from institutional backgrounds is continual. This has resulted in many studies and a good number have studied their way out of error as a result. Some who leave here after their service is completed may consider full time preaching. With that in mind we have had classes on "How To Study the Bible," "Topical Studies," and "Sermon Preparation." Results have been good. The Ramstein congregation averages 25-35 in attendance while Frankfort has 10-15. Yet, it is worth noting that 90% of my support comes from these two small churches. This speaks well for them.

After being here for over three years I have observed some things I'd like to pass on. (1) The military environment is very detrimental to the spiritual life of a Christian. By the time a young Christian has gone through basic training and has been shipped here, he usually becomes unfaithful. The spiritual fatality rate is unbelievable. Having visited young men in their barracks, I have seen firsthand the spiritual wasteland they must live in. Most of the young, single, male Christians I have known since coming here have fallen away. Parents and young people should consider this when talking about careers. (2) There are big, established institutional churches here. Some lack leadership and a family might move in and "hold back the tide of liberalism" by taking a strong stand, but many of these churches have elderships who reside here permanently. Some come and just attend. They say they don't agree with what is going on and some will send their contributions back home. If you can attend where you can't "lay by in

store", could you not just as consistently attend where you could not sing because they use the instrument? Further, this leaves the impression with the institutional brethren that matters which have divided brethren are really just matters of opinion. Then what do you do if there is no sound church? Start one! You can do it. There will be plenty for you to do. Try to find sound brethren in your area and start meeting with them. If I can be of any help, please get in touch with me.

ARGENTINA, SOUTH-AMERICA-FERNANDO VENEGAS, Casilla No. 122 C.C., 5500 Mendoza, Argentina—Since last report three more have been baptized. To God be the glory. We have other contacts who are near to the kingdom. Raul C. Caro from Valdivia, Chile preached in our last gospel meeting for this year (1986). He did good work and we were edified.

SOUTH AFRICA-RAY VOTAW, Box 801, Springs 1560, Rep. of South Africa—They were already at retirement age—Wasson and Henrietta Nicks—when they arrived in South Africa a few years ago. But they hit the tarmac running for the cause of Christ and never slowed the pace in their years here. Wasson (or, Earl as he was known by many) was an electrical engineer with the Fluor Conglomerate, based in Los Angeles, which was under contract with South Africa to build two "oil from coal" plants here. He had hardly landed when he journeyed to preach to the coloured church near here. Almost immediately he consented to teach a regular Bible class in the church here in Springs. Within a few short weeks, he began studies with native blacks in his home—and this with much disapproval in the white community of Secunda where they lived. They struggled, as Americans have, to become all things to all men in order to gain souls (1 Cor. 9:22). They faithfully traveled over 150 kms. each Sunday to be with the church here in Springs. Henrietta, being the lover of hospitality which she was, entertained numerous Christians and others in their home. Their travels in South Africa were extensive and they came to know many Christians from scores of faithful churches among all race groups in this region. Truly, their "faith to God-ward is spread abroad; so that we need not to speak anything" (1 Thes. 1:8). Their liberality enabled the white church in Springs to support a young preacher in the Cape. I believe Wasson continued with assistance to this preacher as long as he lived. I do not know what many other Christians do when they are expatriated from the U.S.A. who go for secular work into

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foreign countries but I happily testify to their diligent labor of love for the Lord's kingdom while here.

But alas, my dear friend and faithful brother-Earl Wasson Hicks-left this earthly tabernacle at his home in Orange, California on October 21, 1986. Thena and I kept in close contact with both him and Henrietta by telephone and letter during his many weeks of terminal illness. We unashamedly wept many times. I wrote to Wasson as his time drew very near and told him I hoped to see him soon. I'm confident he knew what I meant. Heaven is dearer to us now and I pray God that I make that trip when "I put out to sea." To quote from somebody: "I knew him well; I knew him long; I loved him much. Now through the eye of faith I see him comforted in the bosom of Abraham." Please pray for his devoted and courageous wife, Henrietta, and his only son, Richard and his family of faithful Christians. Henrietta's address is: 1347 Greenview Dr., Orange, CA 92666. Oh, how I miss this big, lumbering and jovial saint-just knowing that he's gone. But, no groveling to you, death, and be not proud, for this one "being dead yet speaketh" (Heb. 11:4).

PREACHERS NEEDED

ST. LOUIS, MISSOURI—The Kirkwood church in St. Louis is interested in securing the services of a young man who is interested in a work-training program. We can furnish a house, utilities, and a minimal amount of wages. The man should not be merely interested in a job. He must be interested in preaching and in an arranged and disciplined training, preaching, teaching, writing, and study program. If interested, contact L.A. Stauffer, 1716 Dover Trace Dr., Fenton, MO 63026.

MARTINSVILLE, VIRGINIA—A preacher is needed to work with a small congregation in southwestern Virginia. We have a population of

about 70,000 within a 15 mile radius. Attendance averages about 40 each service. We seek a man who would like a challenge to further the cause of Christ. We will work hard in helping the right person. If you plan to relocate or know of someone who is, please contact us at the following address: Church of Christ, Route 7, Box 241, Martinsville, VA 24112

PRESCOTT, ARIZONA—An 85 member congregation in Prescott, AZ seeks a full-time preacher. The church is self supporting, without elders and needs a mature man for full-time work immediately. Contact Sal Mollindo, 3 Broadmoor, Prescott, AZ 86301. Phone (602) 445-8358.

PREACHERS AVAILABLE

GLEN HACKNEY, Rt. 1, Box 61 A, Depauw, IN 47115-I would like to relocate in a 50—60 mile radius of Louisville, Kentucky. I can help support myself and have eleven years experience.

DAVID L. ODOM, 2201 Wallace Branch Road, Plant City, FL 33566—My family and I are interested in preaching full time again. I have preached for 12 years except for the last two years. I am 43 and we have 6 children. I put much effort in having home Bible studies and reaching the public with the gospel. If interested, please call me at (813) 752-7018.

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