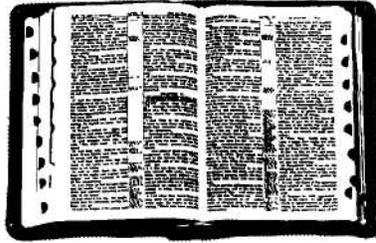


SEARCHING *the* SCRIPTURES

"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 XXIX

NOVEMBER, 1988

NUMBER 11

DIVINE COMMUNIQUES

C. G. "Cotty" Caldwell
Florida College
Temple Terrace, FL 33617



MARCI DID RIGHT

DIVINE MESSAGE: "And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the day approaching" (Hebrews 10:24-25).

Marci is a nine-year-old who played girls' softball in a "little league" near Indianapolis this past summer. Marci's mother had discussed her desire to have the girls in Bible study on Wednesday evenings with representatives of the league and had received a reluctant agreement to let them leave their games in time to be there. One Wednesday night, the coach did not put Marci into the game until almost 7 o'clock. Marci batted and got a base hit at a critical time in the game. The inning dragged on as Marci stood on first base. The mother approached the dugout and asked the coach to send in a substitute for Marci so they could get to services. The father agreed with the coach to leave her in the game. **What would you do? What should the mother do? What should Marci do?**

Recognizing the Problem

It was the "custom" of early Christians to assemble for worship. They were undeniably taught to do so (Heb. 10:25). By forsaking the assembling, brethren in the first century disclaimed their identity as Christians. Some of these, no doubt, did so because being identified as a Christian would subject them to persecution. Chris-

tians in our century also disclaim their identity as Christians by "forsaking the assembling." Some may not want enough association with Christians to commit the brethren to them or themselves to the others. We may by our "forsaking" simply deny to the Lord, to ourselves, and to the brethren, our true identity as Christians. The writer of Hebrews identifies their "forsaking the assembling" with "sinning willfully" (vs. 26). "Assembling" with saints is "the act of being gathered together" and the passage applies to any and all such occasions.

I would call your attention to the fact that any use of the word "church" in a context implying mutual activity is a passage which instructs Christians to come together. The word "ekklesia" implies togetherness, either in relationship or activity. I would add, however, that simply being in attendance does not guarantee that one is somehow sanctified for the week. Ritualistic "attendance" is not acceptable apart from true and heart-felt spiritual worship. The worship assembly is not a sacrament authenticating the persons place on God's roll apart from faithful living.

New Testament churches assembled regularly for worship:

1. Jerusalem continued steadfastly (Acts 2:42).
2. Troas on the first day of the week (Acts 20:7).
3. Corinth for the Lord's Supper (1 Cor. 11:17-34), and to lay by in store (1 Cor. 16:1-2).

The heart of the problem when brethren stay away from worship to God is a lack of spirituality. It may evidence a lukewarm attitude (cf. Laodicea, Rev. 3:14-22). It may go deeper than that. When the Christian forsakes the God-ordained plan for encouragement and mutual instruction, he is inviting spiritual disaster. Something other than simple disinterest may well be involved (immorality, materialism, the pursuit of selfish pleasure, inordinate concern for family, career, etc.).

Understanding the Need

Why do we need to attend the services?

1. To obey God (Heb. 10:25).
2. To worship and praise God.
3. To develop and strengthen oneself in spiritual growth (1 Cor. 11:23-26).
4. To commune with Christ (in Lord's Supper and

worship), "where two or three ..." (Matt. 18:20).

You may have seen the story which made the rounds in church bulletins several years ago. When Herbert Hoover was President, he, Mrs. Hoover, and an official group stopped one beautiful Sunday morning at a little church building in the mountains in Pennsylvania. Most of the members were out for a drive that day and did not even give passing thought to the importance of worshipping. Only thirteen persons were present. Afterward, the absent members complained, "If we had known that the President would be there, we would have gone to church. You should have let us know. The truth is, the King over the President, promised to be there and they did not come. Cornelius said, "We are all here present before God" (Acts 10:33).

5. To encourage others some of whom are not Christians who come into our assemblies to worship and learn (Eph. 5:19; etc.)

6. To support the church's efforts in all authorized practices.

Solving the Problem

We have too often tried to solve this problem by tricks and gimmicks. We have appealed to the flesh instead of cultivating a "hunger and thirst after righteousness" (Matt. 5:6). We have appealed to the aesthetic rather than the spiritual milk and meat of the word (1 Peter 2:2). Obviously the only meaningful solution is for every Christian to be interested in those spiritual purposes for which the assembly is provided and commit himself to it. And certainly we should prepare our hearts and minds for the worship so that it will mean what God intended it to mean for us.

Conclusion

Remember Marci? When her father supported the coach to leave her in the game, Marci's mother took the other girls and got in the car. As they pulled away, Marci in tears ran from the field, screaming after the car. Her sister, looking back, shouted for her mother to stop the car. Marci jumped in and her mother took off for the church building. When Marci stopped crying, she looked through blurred eyes and begged her mother, "Did I do the right thing?" The next day Marci's mother received a call from the coach belittling her and telling her that she was not a good mother because she had let her daughter run from the field causing a critical "out" for her team. Her reply was this: "I HAVE SPENT NINE YEARS TEACHING MARCI THAT THE MOST IMPORTANT THING IN LIFE IS HER RELATIONSHIP TO GOD AND THE MOST IMPORTANT ACTIVITY FOR HER IS HER WORSHIP. I WAS NOT GOING TO LET A BALLGAME DESTROY ALL THAT TEACHING!"

NEW — DIRECTORY OF CHURCHES — 1988-89

PRICE: \$3.25 (plus postage)

ORDER FROM: Religious Supply Center

Searching The Scriptures

VOLUME 29 NOVEMBER, 1988 NUMBER 11

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office
USPS—487—440

CONNIE W. ADAMS, Editor

Office of Publication
52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

SUBSCRIPTION RATES

\$9 per year in advance

Club rate:

\$7.50 per year for 4 or more

Bundles to one address:

12 for \$ 6.00

24 for \$12.00

Group subscriptions:

12 for \$ 6.00 per month

24 for \$12.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P.O. Box 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

FILMSTRIPS

NEW VISUALIZED BIBLE STUDY SERIES

Films and Cassettes

506 FC \$89.95

HOW WE GOT THE BIBLE

By Neil Lightfoot

Films and Cassettes

525 FC \$64.95

ORDER FROM: RELIGIOUS SUPPLY CENTER

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



HATING EVERY FALSE WAY

The section begins with an exclamation — "O how love I thy law! It is my meditation all the day." It closes with an explanation and a conclusion — "Through thy precepts I get understanding: therefore I hate every false way." The understanding of God's precepts enabled the Psalmist to say "I have more understanding than all my teachers," and "I understand more than the ancients." Now take a moment and read Psalm 119:97-104.

This passage was not intended to foster an arrogant spirit. It simply speaks of the confidence which truth brings with it. To the one who has cultivated a taste for the word of the Lord, it is "sweeter than honey" to his mouth (verse 103). Further, the knowledge and practice of the law of the Lord exercises a restraining influence against sin. "I have refrained my feet from every evil way, that I might keep thy word" (verse 101).

It is impossible to "hate every false way" unless we can know the difference between what is true and what is false. This implies that there is a standard by which such judgments may be made, a standard which is intelligible. This is an age of uncertainty and accommodation. Few wish to appear so intolerant as to say that a certain practice is sinful, or that a certain doctrine is false. We are told that there are absolutely NO absolutes! Old fashioned sinners are rare specimens in this present age. It is thought intolerable to say that someone is a false teacher. That implies that the one who said it thinks he is right. Else, he could not say that a different teaching is wrong. But the Psalmist put his trust in God's "law," God's "commandments," God's "testimonies," God's "precepts," God's "word" God's "judgments." When the heart is saturated with that, then anything else will appear false. Then we can say with Paul "let God be true, but every man a liar" (Rom. 3:4).

Jesus warned of "false prophets" and the corrupt fruit they bear (Mt. 7:15-20). He spoke of plants which the Father did not plant and said they would be "rooted up" and warned of "blind guides" who lead souls into the "ditch" (Mt. 15:13-14). Paul warned of those who would "pervert the gospel of Christ" (Gal. 1:6). He also warned of those who would be "damned" because "they believed not the truth" (2 Thes. 2:12). Peter spoke of "false

teachers among you" who would bring in "damnable heresies" (2 Pet. 2:1). He went so far as to speak of their "pernicious ways" (verse 2). John wrote that we should "try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4:1).

Denominationalism Is a False Way

The "doctrines and commandments of men" have spawned the multitude of denominations of our day. Every one of them has grown out of human wisdom and differs in some way from the church revealed in the scriptures. While each one may hold to some truth, there is a mixture of error. It is entirely possible to be so taken by bold statements of truth on moral issues by skillful denominational preachers, that we forget the system of error which they promote and the dangerous delusion of souls who follow after them. You can listen to the popular media preachers from here on and you will not learn what to do to be saved, nor what the church is, how it is organized, what is its work, what constitutes true worship and a host of other things which the Bible teaches, but which they do not preach. Have you allowed its errors to fade into a pale *gray*? Don't hate the people caught up in it. Love them — enough to teach them the truth and oppose the error. But don't forget to "hate every false way."

Institutionalism Is a False Way

Our own brethren have erred greatly in inventing and fastening onto the churches human enterprises of various kinds. They have forgotten the nature, organization and true work which God gave the church in the scriptures. We have had a proliferation of institutions for benevolent purposes, for educational pursuits, for evangelistic activities to say nothing of the social gospel gimmicks. Intruding into the silence of the scriptures, they have acted without divine authority. They are wrong. These practices are not just gray — they are as black as sin can be. John said those who go beyond the doctrine of Christ "have not God" (2 Jno. 9-11). That same passage forbids giving aid and comfort to those who go about bearing a different gospel.

Moral, Compromise Is a False Way

Sexual relations outside of a scriptural marriage are sinful and will doom one to Hell unless repentance is forthcoming. Homosexuality is an abomination to God. It is not just "an alternate life-style." Abortion involves the premeditated taking of a human life. It is a slaughter of the innocents. Mercy killing (euthanasia) falls into the same category. Both of the last two named practices indicate an irreverence for the right of human life. Among Christians, I have heard preachers who still speak out against immodest dress while mixed bathing, or working in the yard, or playing tennis, or anywhere else in public, or who preach against social drinking as "one of the black or white guys." Well, bless your heart, is everything gray? Is there no way of determining what is right conduct for the people of God? Are the secular humanists correct when they tell us "there are no right or wrong answers"? Defenders of unscriptural mar-

gradual formation of the armor plate, spikes, etc., but none are found. All of a sudden in the fossil record there is a Triceratops, complete with armor plate, spikes, and all, just as we would expect the fossil record to look if God had created him! Nowhere do we find spikes starting out as little spikes which over million of years gradually got bigger and bigger. This is strong evidence for creation. The first time their fossils are found they are complete, with no intermediate forms leading up to them. That's because God created them that way.

4) THE BIBLE HOLDS THE KEY TO WHY DINOSAURS BECAME EXTINCT. Over 55 different theories advanced by evolutionists have come and gone in attempts to explain what happened to the dinos. But none offers as good an explanation as that of the worldwide flood in Noah's day. It was the greatest catastrophe in history. Nothing else compares! It rose above the mountains (Gen. 7:20), which explains why fossils of sea animals have been found on mountain tops. Every living thing "in whose nostrils was the breath of life, of all that was in the dry land, died" (7:22). The earth itself was brought to ruin. Not only did it rain for 40 days and nights, but fountains from the great deep came bursting forth (7:11). The water covered the earth for at least 150 days (7:24). It was almost that long again before the waters abated.

Quick flood burial would be the only way so many dinos could become fossilized in the way archaeologists have found them. (Not all dinos have completely fossilized. In some cases dinos are as much as 50% bone instead of stone, still containing protein and amino acids. This is a real problem for those who claim dinos have been extinct for 65 million years). Animals and plants fossilize only if buried quickly and deeply before predators, decay, and weather destroy them. In many cases the bones are crushed and piled atop each other.

There are two probabilities that would explain the extinction of dinos. After the flood the dinos which came off the ark would have become extinct because of the destruction caused by major changes to the earth's surface. Lush forests were destroyed and many forms of food would have been unavailable as a result of the world's greatest catastrophe. The post-flood climate would have been dramatically different than the pre-flood climate.

Daily Family Bible Reader

by Don Bassett

Here is a book designed for personal and for family use. One lesson is written for each day of the year.

Designed to encourage regular study and meditation, this book will fill a much needed place in every family. Daily use will contribute to the spiritual level of family life.

Vol. I & II — \$7.25 Each

Order From: Religious Supply Center

Man, himself, could have killed off some of the survivors just as he has caused the extinction of many other creatures. In the last 350 years almost 400 species have disappeared, including the saber-toothed tiger and passenger pigeon. Because of his superior intelligence, man has been able to outsmart and dominate animals much larger than he. The history of the animal world has been a record of extinction. Dinosaur fossils have been found on every continent and creationists point to them as natural evidence of a worldwide flood.

5) WHAT THE BIBLE SAYS ABOUT DINOSAURS. The word "dinosaur" (terrible lizard) does not appear in the Bible. But there are some biblical descriptions of such animals that would not describe any known creatures today.

The translators apparently did not know how to translate *behemoth* so they transliterated it. Webster's Dictionary says it was "a huge animal assumed to be a hippopotamus." But note that it had "a tail like a cedar." Did you ever see the tail of a hippo? A little curly-Q on the end of a 2 1/2 ton hippo! Not very impressive. No one ever wants to photograph a hippo from the back. Some commentaries say it was an elephant. Did you ever see an elephant's tail? This creature have a tail like a cedar? It was a massive creature called "chief of the ways of God."

Concerning the cedar, *DAVIS DICTIONARY OF THE BIBLE* says it was a famous tree of Lebanon (1 Kg. 5:6) tall and stately (Isa. 2:13; Ezek. 17:22; 31:3) It furnished a timber much prized in the construction of temples (2 Sam. 5:11; 1 Kg. 5:5,6; 7:1-12; Ezra 3:7). From it pillars, beams, and planks were cut (1 Kg. 6:9,10,18; 7:2, 7); idols were hewn (Isa. 44:14); masts were made for ships (Ezek. 27:5) ... It is a large tree of dome-shaped form, with long spreading, contorted branches. ..."p. 129.

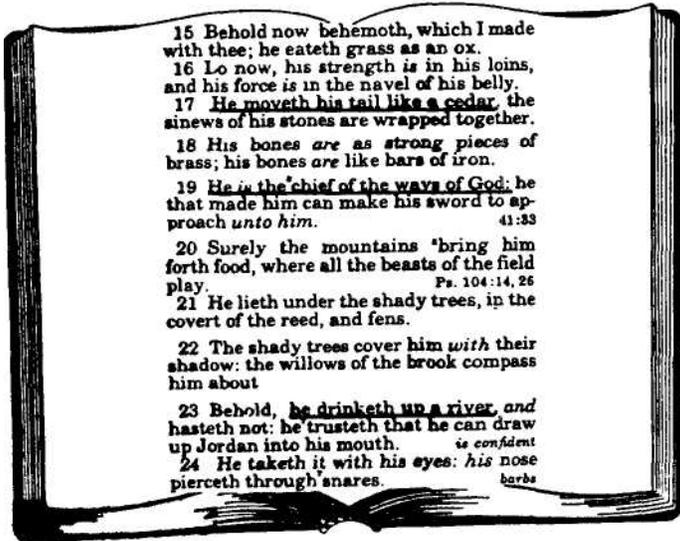
See also the description of *leviathan* in Job 41. Since these passages do not describe any living creatures today, they must describe huge animals that lived in the past but are now extinct, such as dinosaurs. Nothing else fits this description.

6) THE EXTINCTION OF THE DINOSAURS ARGUES AGAINST DARWIN'S THEORY OF NATURAL SELECTION, OR "SURVIVAL OF THE FITTEST." Dinosaurs as big, strong, ferocious, and impressive as they were, did not survive — though many small animals that dinosaurs could have killed, did survive. There were other more important factors involved than Darwinism, such as Noah's flood.

7) MUCH THAT WE HAVE BEEN TOLD ABOUT DINOSAURS HAS BEEN GUESSWORK. Scientists have not always been careful enough in their descriptions. Fossils were not found with labels and pictures. For examples, Bronosaurus has been the most popular of all dinos. But it was recently discovered that he had the wrong head, for over 70 years! It is important to realize that when scientists dig up a number of bones, they rarely dig up the animal with flesh intact. They usually have less than 40% of the animal to tell them how it originally looked. Many assumptions have been made.

The next time your faith or the faith of your children is attacked by dinosaurs, it would be good to remember these things. Don't be afraid. They're harmless.

JOB 40



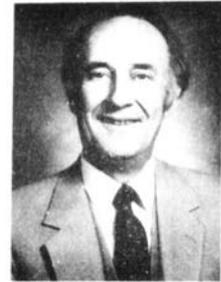
WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

Send all questions to:

Weldon E. Warnock

1021 Welford Dr.
 Xenia, OH 45385



IS JESUS THE SON OF GOD, ETERNALLY?

QUESTION: (1) In view of Phil. 2:5-8, Gen. 1:26, Jn. 1:1 and 1 Jn. 5:7, was the relationship of Father-Son an existing relationship before creation? (2) If not when did it become a Father-Son relationship? (3) Did this relationship lessen the glory, majesty, and authority of Jesus Christ as deity? (4) When Jesus ascended back to heaven, is there still a Father-Son relationship? (5) If so, will this continue on in eternity? (6) Please explain I Cor. 15:27-28.

ANSWER: As you can see there are several related questions asked by the querist. We will attempt to answer them in the order given.

1. It is my persuasion that Jesus is the *eternal* Son of God. Some believe Jesus became the Son of God at His physical birth. The designation, "Son of God," depicts Jesus' nature and not His incarnation. There are passages which indicate that He was the Son of God before He became flesh. John recorded, "For God so loved the world, that he gave his only begotten Son ... For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:16-17). Jesus was the Son, seemingly, before God gave Him and sent Him. Compare Rom. 8:13; Heb. 1:2; 1 Jn. 4:14. Of course, there is a possibility that these passages are anachronistic, meaning the name "Son of God" is used out of chronological order. For example, we say, "President Reagan, when he was a boy..." He wasn't President then, but we carry back this honor to that time. This could be true of Jesus as "Son of God," but other Scriptures do not demand it, so we take the texts we mentioned at face value.

Jesus referred to Himself as the "Son of man." This stresses His manhood, a manhood of unique order in comparison with all other men. On the other hand, "Son of God" stresses His deity, yea, His uniqueness in His relationship to God. Angels are sons of God (Job 1:6; 2:1), Adam was a son of God (Lk. 3:38), Israel was God's son (Ex. 4:22) and those in Christ are sons of God (Gal. 3:26, ASV). But Jesus is THE Son of God in a special sense. What is this sense?

W. E. Vine wrote in regard to "Son of God" the following: "An eternal relationship subsisting between the Son and the Father in the Godhead is to be understood. That is to say, the Son of God, in His eternal relationship with the Father, is not so entitled because

FAVORITE HYMNS QUARTET

A CAPPELLA RECORDINGS CASSETTES FOR HOME OR CAR

1. My God and I
2. Jesus is Wonderful
3. Singing Thy Praise
4. Precious Memories
5. Faith is the Victory
6. Stand Up for Jesus
7. The Way He Loves
8. Our God, He is Alive
9. Glory Land Way

—Each tape contains from 16-21 great songs of faith.

—Beautiful harmony by Tim Stevens, Don Mullins, R. J. Stevens and Dane Shepard

—Cassettes - \$8.95 each (plus postage and handling)

—These make wonderful gifts

ORDER FROM:
 RELIGIOUS SUPPLY CENTER
 1-800-626-5348

He at any time began to derive His being from the Father (in which case He could not be co-eternal with the Father), but because He is and ever has been the expression of what the Father is; cp. John 14:9, 'he that hath seen Me hath seen the Father.' The words of Heb. 1:3, 'Who being the effulgence of His (God's) glory, and the very image of His (God's) substance' are a definition of what is meant by 'Son of God.' Thus absolute Godhead, not Godhead in a secondary or derived sense, is intended in the title." No angel, nor man, is a son of God in that he is God.

2. This question is answered in number 1. However, some advocate that Jesus became the Son of God through, or as a result of, the Virgin Birth. But Albert Barnes reasons that "the certain of Adam, by the immediate power of God, without father or mother, would constitute him the Son of God in a sense equally or even more exalted than that in which the title is applied to Jesus if the miraculous conception were allowed to exhaust its meaning. ...

"In the end, therefore, we must resolve the name into the divine nature. That it implies *equality* with God is clearly proved in this commentary. So the Jews understood, and the Saviour tacitly admitted that their construction was right" (Romans, pp. 22-23). Cf. Jn. 5:17-18; 10:30-36.

A few words just here are in order about "the only begotten" Son of God (Jn. 1:14, 18; 3:16, 18). Some interpret "only begotten" as meaning "generation," but W.E. Vine observes: "... the word 'begotten' does not imply a beginning of His Sonship. It suggest relationship indeed, but must be distinguished from generation as applied to man.

"We can only rightly understand the term 'the only begotten' when used of the Son, in the sense of unoriginated relationship." Vine then quotes Moule: "The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not *become*, but necessarily and eternally *is* the Son. He, a Person, possesses every attribute of pure Godhood."

The statement, 'Thou art my Son, this day I begotten thee' (Psa. 2:7; Acts 13:33; Heb. 1:5) is best understood as perhaps a poetic metaphor of the resurrection and enthronement of Jesus Christ. Read the context of Acts 13:33. In Rom. 1:4 Jesus was "declared to be the Son of God with power... by the resurrection from the dead." In His earthly ministry He claimed to be the Son of God, and His resurrection proved or established it.

3. The Father-Son relationship being eternal in nature and unchangeable (Heb. 13:8), there was nothing to lessen as far as essence or traits. However, Jesus did divest Himself of glory, majesty and authority when He came to earth. He emptied Himself (Phil. 2:7, ASV), not of deity, but of riches (2 Cor. 8:9), heavenly glory (Jn. 17:4) and independent exercise of authority (Jn. 5:19, 30; 14:24). These divestments had nothing to do with Jesus becoming the Son of God. They were necessary to His becoming the Son of man.

4. The Sonship of Jesus remains, being eternal. The redeemed wait for the Son of God from heaven (1 Thess. 1:10). Christ is now Son over His own house, the church

(Heb. 3:6). We confess that Jesus IS (not WAS) the Son of God (1 Jn. 4:15). To the church at Thyatira Jesus said, after He had gone back to heaven, "These things saith the Son of God" (Rev. 2:18). In view of these texts, and others, we must conclude that Jesus is the Son of God in heaven.

5. When the end of time comes Jesus shall deliver up the kingdom to the Father, and Paul specifically states that the SON shall be subject to the Father (1 Cor. 15:24-28). Hence, in eternity, Jesus is spoken of as "the Son."

6. 1 Cor. 15:27-28 teaches that the Father delegated to Christ to rule and reign over all things, except the Father, Himself. Cf. Matt. 28:18; Eph. 1:20-22; 1 Pet. 3:22. Having put down (destroyed) all rule, authority and power (v. 24), and conquering the last enemy, death (v. 25), Jesus will deliver up the kingdom to the Father and then become subordinate unto Him.

This subjection does not mean that Christ is not deity. Paul is not speaking of the essential nature, either of Christ or the Father. He is speaking of the work Christ has accomplished and will accomplish. In the culmination of this work Jesus will be subject, voluntarily, to the Father. Herein the absolute unity of the Trinity will become the more entirely, conspicuous, and God (most likely the Godhead, the Divinity, consisting of three persons) will be all in all.

**SIMPLICITY
IN
CHRIST**



P. J. Casebolt

P.O. Box 1487
Chiefland, Florida 32626

"IT HATH BEEN SAID ... BUT I SAY"

Several times in Matthew, Chapter Five, Jesus uses the phrase "it hath been said" with reference to the law of Moses. But, he contrasts what "hath been said" with "But I say unto you ..."

The same distinction was made between what Moses "suffered" the Israelites to practice, and what God originally intended "from the beginning" (Mt. 19:7, 8). Jesus fortified God's position by saying, "And I say unto you..." (v. 9).

In our times, as we look down the long list of what "hath been said" by men on the subject of marriage, divorce, and remarriage, and look at all the resultant confusion, there is a need to get back to the words of Jesus when he said, "But I say unto you ..."

"It Hath Been Said"

1. "Put away his wife for every cause" (Mt. 19:3) — The Jews tried to make it appear that Moses sanctioned their practice. At least, they were "to give a writing of

divorcement" and state the reason for the putting away.

2. "No-fault divorce" — This is simply a generic term to cover "every cause" without stating the specific cause.

3. The adultery of Mt. 19:9 is not literal, but figurative" — What would these say about the woman "taken in adultery" (Jno. 8:3)?

4. "Mt. 19:9 under the law of Moses" — This position also causes some to eliminate the books of Matthew, Mark, Luke, and John and relegate their contents wholly to the Law of Moses. These have a hard time explaining the 400 yr. gap between Malachi and the four letters mentioned which were written around A.D. 60-70.

5. "Mt. 19:9 applies to the church but not the world" — If this part of the law of Christ does not apply to alien sinners, how does any part of Christ's law apply to those "not under the law of Christ"?

6. "When the innocent party remarries (having the cause of fornication), this gives the guilty party the right to remarry." — With this saying, all you would have to do to get out of a marriage is commit fornication, wait for the innocent party to remarry, then get married again. And, if you could do it with the first marriage, how about a second? A third?

7. The 'not under bondage' of 1 Cor. 7:15 gives the believer cause to remarry." If this be true, all would be better off to marry an unbeliever, then goad them into leaving the believer.

8. "You can be put away for causes other than fornication, but when the other party remarries, you can then 'put them away' retroactively, or 'after the fact.'" With this saying, the last part of Lk. 16:18 is meaningless; the Lord could have just omitted it.

No claim is made to have exhausted all that "hath been said" by man on the subject of marriage, divorce, and remarriage. Neither has an attempt been made to debate or exhaust all that could be said on the various positions mentioned. I have attempted to show briefly how these positions either contradict the Bible or each other.

It is my hope that when we look at all these confusing positions, that we can readily see that "God is not the author of confusion ..." (1 Cor. 14:33). Further, we know that no two of those positions can be right at the same time, as long as they contradict each other. And, as with either of two contradictory positions, one must be wrong, and both may be wrong.

Some brethren use rules of interpretation and take positions with respect to divorce and remarriage that they wouldn't touch with the proverbial "ten foot pole" on other subjects.

Some authors (mostly preachers), of these "it hath been said" positions have reversed themselves, leaving confused and mis-taught "disciples" in their wake. I personally know of two preachers who did this.

Without exaggerating, or resorting to hyperbole, I think it would be safe to say that if a new position were taught on this subject today, you could find a situation by tomorrow that would fit the doctrine, or vice versa.

Given the present rate and direction, the church of

tomorrow will see the majority of pulpits and elderships filled with divorced/remarried men. And, when we reach that state, what shall be the fate of those not involved in divorce and remarriage, who will then be in the minority?

Again, at the present rate, if two people can have an adulterous marriage washed away by baptism without dissolving that relationship, why not a homosexual marriage or a "free love" relationship? Sectarian churches are already endorsing such practices, and given time and consistency, so shall we be.

When the church finds itself in such a sad condition, those same preachers who helped to bring it about will be the first to disclaim any responsibility, just as some are now attempting to do with liberalism. Each fellow will blame every other "it hath been said" position except his own. And, like the parents of the blind man, they may even deny their own "offspring."

Then, congregations will want to send for someone with the wisdom of Solomon, the courage of Daniel, and the power of Elisha to strike his hand over the malignancy, say a few magic words, and make everything clean and whole again.

Brethren, if you want me to preach on the subject, I would prefer to do it before the congregational ship gets so lopsided that there won't be a level place to stand.

"But I Say Unto You"

We need to spend more time preaching and teaching what God and Jesus have said on the subject of the marriage relationship, instead of spending so much time trying to get around what they said and thus giving birth to all the "it hath been said" philosophies among us.

And, we should have started back there with Timothy's grandmother, instead of waiting until Timothy's grandchildren have been divorced and remarried two or three times (2 Tim. 1:5). "The night is far spent..." (Rom. 13:12).

For Children Only!



Rainbow Lessons

by Jane Britnell

RAINBOW LESSONS offer pre-school children a chronological study of Biblical events. They can be used in the Bible classroom, or can be adapted by parents who want to use these lessons to teach the Bible to their children at home. Teaching ideas and suggestions for reinforcing activities for both classroom and home adaptations are included in each lesson book. A full year's study (52 lessons) is in each book

- Old Testament Study \$4.50
- New Testament Study \$4.50
- (plus postage and handling)

Order From: Religious Supply Center

GROW UP!

**Stan Adams
P.O. Box 698
Lake Jackson, TX 77566**

The term is heard many times in many different circumstances. A youngster is told to "grow up" and do what he knows to be right. A teenager is informed that the things which once were cute and amusing as a child, are no longer becoming to him and he ought to grow up. Many an immature young Christian, who has not taken seriously his commitment to Christ, is appealed to to "grow up". It would appear that in many areas of this life, people are expected to "grow up".

Regretfully, often in the church, we tolerate constant immaturity on the part of many who should know better and should be spiritually mature. Hebrews 5 speaks of the time when we "ought to be teachers" but instead act like beginners, and are in need of the basics again. This is not the natural progression of a child of God. We are supposed to be growing up in Christ. We are to be developing a degree of maturity and dignity in the kingdom, which will gender in others a desire to look to us as leaders, in years to come.

Sadly, we have many in the church who are content to stay in a state of perpetual childhood, or adolescence, spiritually, and never do what it takes to grow up in Christ. Growing up in this life is often scary. Anything that is unfamiliar is complete with its' own set of fears. But once it is undertaken, we quickly see that our fears were not justified. Growing up in Christ is a natural thing and we should look forward to it. Can you remember the first time you were able to use a razor and come away with a little stubble? Do you remember how satisfied you felt? Do you remember the first time your folks trusted you enough to shoot a gun, or spend the night with a friend? Which one does not remember the first time that Dad trusted him with the car? All of these are standouts in our beloved memories and they are indelibly printed there for all our conscious lives.

What growing up memories do you have, as a Christian? Do you have any? How much have you grown since your initial obedience? Are you a better person, morally, socially, and spiritually, than when you first obeyed? Are you a little worse? Have you experienced growing pains, as a child of God? If not, then you have robbed yourself of some of the richest spiritual blessings we possess. If you have not experienced the joy of sitting with someone and studying with them from God's Word and answering questions they might be grappling with, from the Bible — then seeing them grasp what is being spoken of and become obedient to it, then brother you are missing out. If you have not visited the sick, helped the needy, given yourself to daily Bible study, and

enjoyed the blessings of worshiping with fellow saints, your life is lacking. If you have not given of your time to help encourage fellow brethren in different locations during gospel meetings or when traveling, or if you have not availed yourself of the privilege of hearing the gospel spoken by many capable speakers, perhaps you have never grown up spiritually and you are still a baby.

But alas, we live in a society which coddles cuteness and condones immaturity as a freewheeling lifestyle. We are a society which faints at commitments and runs scared at the thought of responsibility. These concepts strike fear in many a modern day Christian. Consequently, what many saints do is content themselves with mediocrity and slowly get into a rut. They find great company from many who have also grown comfortable with lukewarm, apathetic inactivity. Oh yes, there is a technical spark of life there, but it wavers and flickers and stands in constant danger of going out completely. On rare occasions one may feel a twinge of conscience. For a brief period he gets the brethren to "talk" about what we should be doing. Agreement may even be reached that everything is not being done which could be done in service to God. Plans are even unfolded as to how we can better ourselves. But time and lack of commitment and a fear of "who is to be responsible" for this action, slowly erodes the best laid plans, and a putrid malaise once again begins to permeate the congregation. Brethren go off and put their spiritual transmissions in neutral and again become "idlers" in the kingdom.

Then there is the other extreme. Many a zealous saint has seen this attitude prevail until he can stand it no more. He wants change and he wants it now. He falsely assumes that anything is what will work the magic that will get uncommitted saints to work. And so, a course is pursued by those in this caste, to try to be different for difference sake. Instead of putting their spiritual transmissions in gear and progress toward real growth, they literally "strip" their spiritual gears, in order to get those "lazy folks to work". Often one even borrows from the philosophies of the denominations in order to "do something". They walk on the cutting edge of the charismatics and have a flirtation with the doctrines of men, and they falsely assume that number in the assembly, are the sole determiners of growth. The appeal to the Word is supplanted for an appeal to emotion alone. Firmness and kindness in presenting God's Word is replaced with cuteness and honey-coated expressions which sound good, but when examined in light of the scripture, they leave much to be desired. They are like cotton candy, pretty and sweet from the outside, but full of nothing on the inside.

I am tired of brethren who will not grow up. I am also weary of preachers who spend much of their time, talking about what needs to be done by others, when they are not willing to do it themselves. I am incensed at the spiritual malaise which hangs over many congregations. Inactivity and stagnancy will kill as surely as anything. We all realize that one of the best ways to ruin a house is to leave it sitting, with no activity. We Christians must get to the task of preaching the gospel

to a lost and dying world. We must get after the business of reproving, rebuking, and exhorting, those who are fellow saints. We must become more sensitive to sin in the lives of our brethren. We have to exercise more diligence in teaching and warning of false doctrines which threaten. We must become more sensitive and caring to those who want to preach the gospel on foreign soil. We must get as worked up over spreading the gospel as we do over spreading new paint. We must train and develop more leaders among us. We had better teach.

But, let us not sacrifice truth for numbers. Let us not assume that we have to do away with the establishment in order to grow. Let us demand of ourselves only the best, in service to God. In doing this let us also rely on the GOSPEL, as the Power of God unto salvation (Romans 1:16). Let us all do some growing up in Christ, so we can all be with Him forever.

Things Most
Certainly
Believed

Julian R. Snell

17 Mill Circle Drive
Shelbyville, Kentucky 40065



ANOTHER VIEW OF THE THIEF

The crucifixion scene takes note of two thieves put to death with Jesus. One of these had an impressive conversation with the Lord while hanging on the cross (cf. Lk. 23:39-43). There is an obvious difference in the attitude of the two thieves, at least at this point. The similarities of their situation aside, it is apparent the attitude of one is hardened, resigned, completely without show of remorse. The bitterness in his tone is perceptive as we hear his, "If thou be Christ, save thyself and us."

It is the other that is the more interesting and with whom we are more familiar. In him we detect a tender, sorrowful and penitent attitude reflected in the rebuke of his companion. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: we hear his, "Lord, remember me when thou comest into thy kingdom."

This man by many is viewed as a typical convert, proving the case for conversion without being baptized. Certainly any misunderstanding needs to be clarified and due note must be taken to this being the exception and not the rule to conversion. It goes without saying, Jesus had the authority and power to make any exception during his ministry. This is not an illustration of gospel obedience as applicable to all today. Note must be taken of the fact that he lived prior to the age of the

gospel and its application. It is a different view, however, of this thief that I propose. An examination of him, somewhat psychological, to stimulate understanding of some basic facets of human nature and conduct. It is suggested we can see in him something of what is seen in all.

Nothing must be allowed to upstage the crucifixion of the Son of God. The agony, physical trauma, spiritual anguish and terrible death, can be accurately viewed and properly perceived only as the cause is envisioned. The cause is sin! The cross is the consummation of the plan of the ages, redemption. Here is epitomized the love of God. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). Our view of the thief is in complement to Christ, the cross and the love of God. Hopefully, we sharpen perception, enrich understanding and appreciation for this as we consider the thief.

WHO IS THIS MAN? He was a child of God generically just as you or I. The natural law of procreation makes us all the children of Adam, generally the children of God. This admits to origin, created in God's image, a living soul. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). He was endowed with all the inherent qualities of manhood.

The thief was also some mother's son, a fact admitting the natural process of life through mother and father. There is no reason to conclude, even suspect, that this man was an illegitimate cast off growing up with out love or guidance, or, that he in any way was deprived of his basic needs, emotional or physical. In all probability this thief had the same basic opportunities common to all including expression of love, provision of food, clothing, shelter, and even instruction. He may have even been nurtured in the admonition of the Lord. If a Jew, as some suppose, subject of the stringent instruction and discipline outlined under the law. There is no reason to doubt that he was loved by his mother who as she nursed him probably dreamed in hope of his maturing, being successful, above all of his being faithful to Jehovah. Surely, these things are not simply idle speculations, unfounded presumptions, but logical implications. Be this known, this man was not always a criminal. He started life at the same point we all do, in complete innocence.

This thief was unique in that he was the last to have intelligent conversation with the Lord. Obviously possessing insight above the other he recognized the innocence of Jesus and at the same time manifested an intelligent assessment of their situation. His was a free and undenied admission of his guilt. There can be no doubt of his comfort on hearing the words of Jesus to him.

Second question about this thief: WHAT MADE HIM WHAT HE BECAME? Keep in mind he was a criminal, tried and convicted, condemned to death by crucifixion. Upon whom is the blame to be placed for this? Is the society of his day, the political system, the culture, the legal system? Where is the blame?

While we recognize he was not always a criminal we

must keep in focus the fact that his parent's sin was not responsible. The overriding principle of personal accountability is clearly established in the scriptures. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father" (Ezek. 18:20). Even if his parents were criminals before him this did not make him one. Parent's failures, as such, did not make this man a criminal. The failures of parents affect the lives of their children, certainly they do. We must correct as we can, repent of every sin. But, parents are not responsible for what their children become, good or bad. The capacity to rise above every parental failure is within the strength of will and character of every individual.

What made this man, what makes every man what he becomes is his own choice, attitude and conduct. The thief was what he was, guilty before God and man, due to this. In the final analysis this is the case with each, there is no other answer logically, intelligently or scripturally. Notwithstanding the tenderness of emotion and love which cries otherwise.

WHAT CAUSED THE THIEF TO TURN TO THE LORD? Surely what he had been taught had something to do with it. However, careful attention on the part of parents in this area is no guarantee. Parents may, "bring them up in the nurture and admonition of the Lord" (Eph. 6:4), set the example of godliness as did the grandmother and mother of Timothy (2 Tim. 1:5), and while certainly stack the odds in favor of righteousness, still not guarantee it. Sometime after all is done there remains but the hope that the rebellious child will have time to repent and change course. "Train up the child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). Some must take comfort in this general rule and be content with the adage, "where there is life there is hope."

Maybe what he had seen and heard recently caused his turn to the Lord. The bruised body of the Lord, mockery of the mob, the cruelty of the soldiers. Perhaps the condescending love of Jesus, "Father, forgive them." An objective look at himself may have done the trick. Recognizing the innocence of Jesus and admitting his guilt, he saw himself as he truly was, a criminal before God, standing in need of pardon and forgiveness. Thus his plaintive cry, "Lord, remember me."

Finally, in this, another view of the thief, let us note the result of his turning to the Lord. He had immediate blessing for Jesus said, "Today." His was a relationship of security as promised by the Lord, "thou shalt be with me." Be with me where? Where I am, "paradise." What comfort to the oppressed spirit and guilt ridden soul of this man. What of you and me? When men turn to the Lord today in obedience to the gospel the results are identical. Immediate security and finally the presence of the Lord.

RELIGIOUS SUPPLY CENTER WATS LINE

(All States but Kentucky, Alaska & Hawaii)

1-800-626-5348

BREAD OF LIFE

"I am the bread of life... so he that eateth me, even he shall live by me." Jno. 6:35, 57.

Herschel E. Patton

7637 Fleming Hills Dr. S.W.
Huntsville, Ala. 35802



STUDIES IN FIRST AND SECOND TIMOTHY 2 Tim. 2:1-13

This chapter begins with Paul affectionately reminding his son (in the gospel), evangelist and co-laborer, of things essential to saving self and them that hear.

Essentials To Fruitful And Rewarding Evangelism (v. 1-7)

The first charge given is "Be strong in the grace that is in Christ Jesus." The "grace" of this verse is the gospel of Christ — the "form of sound words" heard from Paul (1:13) — "That good thing given Timothy" (1:14) — "the gift in Timothy," given by prophecy and laying on of Paul's hands and the presbytery (1:6), involving the Scheme of Redemption. Without this being faithfully preached, salvation would be impossible. Success depended upon Timothy, and every other proclaimer of truth, being strong in their faith, zeal, and fearlessness. Selfishness, fear, doubts, hesitancy and compromise have no place in the life of a preacher of truth. Such things are signs of weakness and do not manifest the spirit of a true minister (1:7).

While "strength," itself, is an ingredient of fruitful and rewarding evangelism, the apostle goes on, in the verses that follow, to mention four other essentials. All five of the things mentioned may be looked upon as characteristics of (the how) being strong in the grace that is in Christ Jesus.

The second ingredient is "commit thou to faithful men, who shall be able to teach others also" (v. 2). Unless this is done, successful evangelism ends when the evangelist leaves. Unless converts are nourished, urged and prepared to pass on the gospel to others, there is a flaw (weakness) in our evangelism. Please notice that the thing to be embraced and passed on to others was what Timothy had heard from the inspired apostle Paul—the truth. Without this ingredient, we can not be strong in the grace that is in Christ Jesus.

The third thing that makes for strength in the grace of Christ is "endure hardness (suffer hardship-NKJ) as a good soldier of Jesus Christ" (v. 3). Jesus never promised that it would be easy to follow Him — be a good soldier of His, but forewarned of sacrifice, self-denial and persecution (Matt. 16:24; Acts 14:22; 1 Thes. 3:3; 2 Tim. 3:12; Lk. 10:3; Matt. 10:34-36). The evangelism of many has been a failure because of their self-interest, "fainting at the sight of blood," and love for this present

world. Some just do not have the strength to endure the slights and barbs of society, material scarcity, or actual infliction of pain, that often comes from "standing up for Jesus." This means they do not have the strength to save themselves and others. Good soldiers know that they will be facing many dangers, privations, and even death, but they endure, never give up or turn back. Otherwise, they would not be "good" (successful) soldiers. It is the same way with Christ's soldiers.

The fourth essential to strength in the service of Christ is "no entanglement in the affairs of this life" (v. 4). Soldiering is given as an illustration of the importance of this. A soldier, engaged in military service, knows that he will not be able to go home at nights and sleep in his own bed, spend a few days each week plowing, planting, harvesting his fields, or tending and managing some business enterprise. If he is going to be successful at soldiering, he will have to make arrangements concerning these interests so that he can separate himself from them and give full effort to soldiering. The same things is true of a successful evangelist. I am not saying that a dedicated man, engaged in secular work, cannot fill preaching appointments, hold meetings, or do local work and do a good work, nor am I saying that one dedicated to preaching can never "make tents" on the side when circumstances demand it in order to continue his preaching. I do believe, however, that one who has committed himself to the work of ministering the gospel and is being fairly supported by brethren, ought not become involved in other work and activities in order to have more and better of this world's goods. Becoming involved in other things so as to be successful in them, will take away time and effort from evangelism and jeopardize the goal of saving self and others. The successful evangelist, who pleases his Lord, must give undivided attention to being "a good minister." Any affairs of this life in which a good minister of Christ is involved, should be contributors to his prime objective — preaching the word, and not a hindrance.

A fifth essential to "being strong in the grace that is in Christ Jesus" is striving lawfully (v. 5). The illustration given is that of a runner in a race who cannot be crowned "except he strive lawfully." Two things are listed here as essentials to being crowned. They are "striving" and "unlawful."

There are those who feel secure in their faith (or because of their faith) and see no need for abounding, striving, and sacrificing in the service of God. These are the kind James was warning when he wrote "But be ye doers of the word, and not hearers only, deceiving your own selves (Jas. 1:22). He goes on to show that pure and undefiled religion is an active, doing thing (v. 27). He carries the theme even further, asking "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith (that faith-RSV) save him?" (Jas. 2:14). After further arguing and illustrating the matter, he concludes that "faith without works is dead" (v. 20) and says "Ye see then how that by works a man is justified and not by faith only" (v. 24). Those who believe and teach that once you have faith (are saved), the crown is always secure, whether you are

entangled with the world or not, strive lawfully or not, obey fully or not, labor or not, are, as James taught, "deceiving themselves." The matter of striving is an essential to obtaining the crown. The lukewarm and unprofitable servants are condemned (Rev. 3:16; Matt. 25:30).

Many religious leaders, including brethren in the Lord's church, spend a lot of time teaching that one really does not have to be "lawful" in all matters and deriding those whom they call legalists. They can understand how participants in a sports contest may be disqualified and denied the crown for any infraction of the rules, but refuse to accept this as true with soldiering or running for the Lord. It is, however, a truth clearly stated in the verses under study and throughout Paul's letter to Timothy, urging faithfulness to "doctrine" and the truth Timothy had received from him. (See Gal. 1:6-9; 2 Jno. 9; Col. 2:8; Matt. 15:9).

The importance of striving is further emphasized, and illustrated, in verse 6, where it is pointed out that the husbandman must first labor before partaking of the fruits. Not every soldier will have the praise of his commander, but those who give undivided attention to soldiering will. Not every contestant wins the prize, but there is this prospect for those who strive diligently and lawfully. Likewise, the husbandman must toil diligently, and according to the laws of nature, before he is entitled to the fruits and benefits of his labor. These three figures — the soldier, the contestant, the husbandman — all emphasize the importance of diligent, lawful, labors and blend with the exhortations previously give to Timothy to "stir up the gift that is in you" — "Hold fast the form of sound words" — "Keep that good thing which was committed unto thee" — "Be strong" and "endure hardness." All are essentials to "saving thyself and them that hear thee."

Help From The Lord

Christians are often under great temptation to become despondent and discouraged, therefore, need the Lord's help in facing duty and responsibilities. If Timothy, and we, would prayerfully consider what Paul says of the soldier, contestant, and husbandman about what is necessary to success or reward, we will, with God's help, clearly understand and appreciate our responsibilities (v. 7).

Paul and Christ As Examples

Something else to remember that will inspire and encourage is that Jesus Christ, the promised seed of David (the Messiah) came, was crucified, raised from the dead, and highly exalted, making possible salvation (v. 8). Christ is an example of faithfulness to duty resulting in salvation for others and reward (Phil. 2:5-11). This was the heart and soul of the gospel Paul preached (1 Cor. 15:1-4). No amount of suffering and persecution could turn him from preaching the word whereby he could save himself and others. Enemies could threaten, punish, and imprison him, but they could not bind the word of truth (v. 9). Paul not only endured all things in prospect of his own crown, but on behalf of all saints, that they too might receive the salvation which is in Christ Jesus with eternal glory" (v. 10). Both Paul and Christ are examples for Timothy, and us, of the importance of faithful endur-

ance to obtaining success-salvation.

The whole matter (faithful saying) is summed up in verses 11-13. Living with Him eternally (spiritually) is conditioned on our dying with Him. Paul shows that this is done by our being baptized into Him (Rom. 6:3-5). Romans 6:8 is the same as v. 11 in our text. "Live with Him" in verse 11 is called "walking in newness of life" in Rom. 6:4.

Not only is that matter of "dying with Him" essential to salvation, but also the matter of suffering (patiently enduring) is essential to "reigning with Him" (the eternal crown) (v. 12; Rev. 2:10). If one who has "died with Him" (a saint) fails to suffer, shrinks back in the face of adversity, and denies his allegiance to Christ, he will be denied by Christ in the judgment. The doctrine of "once saved, always saved" (eternal security of the believer) contradicts this text, and many others, therefore, is a false doctrine.

Failure on the part of Christians to faithfully endure does not change the Lord's position or what He has done to affect salvation for man (v. 13). Christ cannot deny Himself. He will ever remain all he claimed to be, no matter how many who have professed Him prove faithless.

THE OUTS OF A PREACHER

Dudley R. Spears
2081 Old Scottsville Rd.
Alvaton, KY 42122

The little adverb "out" and the local preacher are almost inseparably connected. Please read along.

The Try Out. The custom of most local churches in search of a preacher is called "The Try Out." The preacher is invited, sometimes at his own expense, to preach a few lessons for a congregation, answer some questions in a business or elder's meeting, and then depending on the out — (there's the word again) — come of the try out, he is either hired or told, "we'll call you if we can work things out (the word again). Whether the try out method is good or bad is a question everyone ought to consider. It is impossible to get acquainted with a preacher by such procedure, and equally, it is impossible for a preacher to learn much about the people whom he allegedly is to help and upon whom he has to depend for his livelihood. But the try out is just the beginning.

The Feel Out. After the preacher is moved in, begins his work, almost inevitably, there comes a feel out effort by some of the members. All those questions they either refused or forgot to ask during the try out now surface. A sample might include, "brother Newblood, how do you feel about an elder whose chil-

dren misbehave during the worship and Bible Study?" Or, "What do you think about a preacher who sold Scam-Way products? "How much time do you plan to spend at the building every day?" On and on the questions go, and brother Newblood has no idea what lurks in the background prompting such "feelers." Sometimes, such questions are asked by the same kind of people, and for an identical purpose, as asked Jesus questions, "testing Him." Every preacher must be on the alert to the Feel Out state of his work with a congregation.

The Work Out. This stage is one that should be enjoyable for the preacher, but could be detrimental to the local church. By work out is meant, providing the new man with a number of things to do. Sermons, publications, classes, and home studies begin structuring into a new preacher's routine. The work out of a local preacher, unfortunately, does not end with this procedure—it often embraces much more. Daily (or minimally a regular schedule of) trips to all the local hospitals, and some within "driving distance," transportation for various and sundry needs of members, baby sitting children and sometimes the aged, secretarial work such as ordering all the supplies for all local church activity, building maintenance, and social director for the brethren all gradually creep into the expected work of the local preacher. To say this work out is unrealistic is to be unrealistic, for in many places, the routine of the local preacher is this and more. And, the work out will work out the preacher. No matter if he has no time for his wife and children, his own leisure and solitude, if he doesn't "work out," he can "get out."

The Play Out. By play out is meant that the local preacher must provide all sorts of social activities in his home, at his expense, and such must be done regularly. After all, the local church is not authorized to have parties, get-togethers, social excursions, and picnics, is it? But, the preacher can and should do this. It is one of the best ways to keep people interested, to attract non-members, to keep our young people enthused, some opine. It is difficult to argue against the effectiveness of the activity. The religious world around us, against whom we compete for numbers, is offering everything from small puppet shows, to trips to Disney World, and if we are going to get our share, we have to do something. Since the funds of the church treasury cannot be used, use the preacher's salary, the preacher's home, and his time to accomplish the same purpose. The play out period is one of the most demanding times of a local preacher among brethren. The preacher can "play out" personally, trying to play out people into salvation. Spiritual goals are seldom actually realized by the use of carnal methods.

The "Cuss" Out. There comes a time with most preachers, when some (many times just one) of the brethren get unhappy with him. His sermons are either too long or short, too deep or plain, too pointed or too general, or just too (fill in the blank) for some members. Or, he may have called down some of their children who were guilty of misconduct during worship or Bible Study. He may not have invited them to one of the social activities he is expected to conduct, and therefore he is not what he ought to be. During a Bible class (where else but the auditorium) some good saint asked a question involving a pet hobby or

doctrine, the preacher took an opposite view, a discussion followed, and according to the good saint, the preacher taught heresy and ought to be fired. The "cuss" out begins. I don't mean "cuss" in the sense of filthy language, but in the sense of abusive speech, unjustified criticism, the preacher is lambasted, belittled, and verbally clobbered. He is expected to take it like a man, admit he is wrong on all counts, and begin calling around for another place in which to "serve the cause of Christ." He usually does.

The Kick Out. The kick out doesn't usually take much time. This is probably the shortest phase of a preacher's association with a local church. No matter that he has debts to pay, children to take out of school, ask his wife to quit her job, sell his house (if he is fortunate enough to own an equity in one), he must be on his way—way away. Sometimes it seems as if those who were so nice, so filled with hope and encouragement, so cooperative and friendly, when the preacher was "tried out" are the first in line with their kicking shoes on. And the preacher is expected just to bend over, assume the appropriate stance, and take the boot with meekness and fear, lest he cause a problem. And, he usually does.

What can one say in conclusion? No good preacher ever wants to do anything among the people of God but build them up, work with them in every legitimate way he can, and enjoy peace and harmony internally while defeating Satan's forces externally. If during the try out the brethren could determine they have found a man who can do that, and if the man can determine the brethren are like that, all ends well. But why is it that when the local preacher errs (and they all do) someone doesn't drop by and discuss it sensibly, and offer the man the opportunity to change for the better? Why is it that we have this little scenario of "outs" that has become more than a pattern for local churches to follow? This article provides no alternates to the pattern we are currently following. It does, hopefully, provide the opportunity for wiser and saintlier people than its author to begin working on it and come up with something that, in the days ahead, will create a situation where brethren truly work together for the good of the cause we all dedicate ourselves to.

**When you renew, why not
subscribe for a friend?
All new subscriptions are \$9.00**

**WHEN YOU MOVE — Please allow two
months for change of address notices. We
have a cut-off date for changes each
month. *Thanks for your help.***

LESSONS LEARNED AT A FUNERAL

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

About five years ago, Mike became a Christian. Today I preached a funeral for a friend Mike had where he worked at the time he was converted. What would you say at the funeral of this man?

*He had fought and been wounded in Viet Nam. There he killed so many people he could not count them.

*He was married and had two children. But he frequently had affairs with other women. His wife would find out, he would be sorry, and she would take him back again.

*He was extremely confused about life, and drowned his troubles in alcohol.

*Mike had often tried to talk to Him about the gospel of Jesus, but he finally told Mike to just keep quiet. He refused all counseling and help.

*Once a couple of years ago he tried to shoot and kill himself, but the wound was not fatal and he recovered.

*Finally he ran around on his wife once too often and she divorced him.

*A few days ago he got a bigger gun and tried to commit suicide again ... and this time he succeeded.

He left a wife, an 18-year-old son, and a 16-year-old daughter. Who would they ask to speak at his funeral? Neither they nor he were members of any religious group. I will tell you whom they did not ask: they did not ask his drinking buddies to speak at his funeral!

But they remembered Mike and they asked him to find someone to speak at the funeral because they recognized the big change the gospel had produced in him.

Mike said a few words at the funeral and made some excellent remarks. The son and daughter sobbed through most of it. Following the regular funeral at the cemetery, there was a military funeral. At the end, the soldiers fired their guns in salute. Apparently this reminded the daughter of how her father had died, and she literally screamed in anguish.

There are many lessons to be learned at a funeral like that. But one of the biggest lessons was the difference between our brother in Christ who had found God and was asked to speak at the funeral, compared to the man who never found God and was in the casket.

READ YOUR BIBLE TODAY

The Search for the Ancient Order

By Earl Irvin West

This four volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849-1950. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others. Volume II, carries on from the Civil War to "Horizons of Destiny." Volume III takes us to the end of World War I. Volume IV takes us to 1950.

Vol. I \$19.95

Vol. II \$19.95

Vol. III \$19.95

Vol. IV \$21.95 — NOW IN STOCK

RELIGIOUS SUPPLY CENTER, 4001 Preston
Louisville, KY 40213

Books by R. L. Whiteside

For many years R. L. Whiteside was a favorite of many brethren. He was always a safe teacher. Though dead, he yet speaks through these excellent books.

Commentary on Romans (paper) \$6.95

Doctrinal Discourses \$6.25

Kingdom of Promise and Prophecy \$5.95

Reflections (by his daughter Inys) \$6.45

Whiteside-Clark Discussion
(on Bible Class Question) \$1.25

John the Baptist—His Mission and
Work—Isaac E. Tackett 27 pages \$1.00

ORDER FROM: RELIGIOUS SUPPLY CENTER
4001 Preston
Louisville, Ky 40213

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*

JIM DEASON, Rt. 1, Box 153, Culleoka, TN 38451 — After six and a half years of work with the Jackson Heights church in Columbia, TN, on July 1, 1987 I began work with the College Vue church in the same city. The Lord has blessed us with progress. As we began here attendance was in the low 50's and now in the high 70's. This year we have had two gospel meetings and one VBS. The first meeting was with Wilson Adams in which 8 were baptized and 3 restored. We averaged over 100 each night in our VBS with the majority of these being children of non-members. Connie W. Adams preached in our second meeting for the year in which one was baptized. We had morning services for only the second time in the church's history and will probably continue this practice. Since the new General Motors Saturn Plant will be locating here there will perhaps be readers of STS who will be moving to our area. Come at any time and visit with us. Our building is located immediately across from Columbia State Community College.

MICHAEL GARRISON, P.O. Box 1281, Franklin, NC 28734 — We have had a good summer in the western North Carolina mountains. In June, Al Childers and Horace Gentry were appointed elders. This is the first time I have been able to work where there were elders qualified to oversee. We have also had many visitors this summer. Some of them spoke for us while here, including Don Brady, Ray Coneys, Harold Dowdy, Scott Love, Steve Dias and Mike Morris. Also, we have several men here who are able to teach and preach in my absence.

In June we had a good meeting with Gilbert Alexander and will hear Bill Simmons this fall. I was with churches in Richmond, IN and N. Jasper, AL and preached one sermon at the Leeward church en route to working among churches in Australia. We are always glad to have visitors. We meet at 156 Old Murphy Rd. in Franklin on Sundays at 10, 11 and 6, and on Wednesdays at 7 P.M. My phone number is (704) 369-5186. We are the closest faithful church to Western Carolina University. If you know of students to visit there, please let us know.

BOYCE F. BARGER, Rt. 7, box 6751, Benton, Arkansas 72015 — After 10 years in a small, rented building on Lillian Street, I am happy to announce that we have finished and occupied (as of second week of August) our new building on the opposite side of the freeway. Going west on I-30 from Little Rock, take Alcoa Rd. exit, right to Hwy. 5, left

until just past Salem Road. Building is on the left. Sundays we meet at 9:45, 10:45 and 6. Wed. night at 7 P.M. Eugene Britnell of Russellville, AL will preach here in a meeting Dec. 4-10. He was with us last year about this time and our small building scarcely contained the crowds. My home number is 794-2315.

A.C. GRIDER AND MORE MEETINGS

A. C. GRIDER, Rt. 4, 1671 Bill St., Shepherdsville, KY 40165 — I retired from "local" preaching a little over four years ago, but am now doing more than I did before I "quit" work! For over forty years I preached twice and taught a class on Sunday and taught on Wednesday night and held five or six meetings each year. Since "retirement" I am still preaching twice on Sunday, teach a class, have a radio program and teach a class on Wednesday night and hold about 10 meetings each year. I am now ready for more meetings. My health is good and, at least I think, my meeting preaching is doing better than ever. This year is full but I have some openings starting next year. I would like to schedule several three day meetings. (EDITOR'S NOTE: Brethren, this man will do you good. His preaching is so clear and plain, you CANNOT misunderstand it).

DON GIVENS, P. O. Box 75166, Honolulu, Hawaii 96836-0166 — About half of my preaching life of 27 years has been spent in areas where I needed outside support; such as Alberta and British Columbia, Canada and now in Hawaii. I have not found raising support to be difficult, but maintaining adequate support from year to year has been a constant hardship. But my brethren are good stewards of the Lord's money, and have certainly proven that they believe in spreading the gospel. Once again, I find myself in need of monthly support, beginning with January, 1989. I have just received word from the Honeysuckle Rd. church in Dothan, Alabama that they will have to discontinue my support of \$1,000 per month at the end of this year. I need to replace this \$1,000 (and whatever else I may lose at the end of this year). If necessary, I will find a part-time job to supplement my income so that I can remain in Hawaii working in the gospel. Ideally, I would love to hear from some congregation who would like to "stand behind" me with full support, so that I can continue preaching full-time in Hawaii and doing what I can on the islands of Oahu, Maui, Big Island, and Kauai, trying to establish faithful churches. The Lord willing, I desire to remain here for the rest of my

life. I am the only non-institutional preacher in the entire island state. Pull details will be given if some eldership or church will contact me at the above address. Cannot some congregation help me remain working full-time in Hawaii. Please contact me soon, thank you.

DEATHS

TERM LYNN McDONALD, Bossier City, LA — (reported by her grandfather, Luther Bolenbarker, Houston, TX) — The February, 1988 STS carried a news item about Terri Lynn who was born with Spina-Befida. Her valiant fight for life ended during a six hour skull reduction surgery. She lived 10 and a half months. Her medical bills were in excess of \$100,000. The family thanks all who sent to her medical fund. It is sufficient to cover all costs that Handicap Children and the Spina Bifidia Association will not cover. Jim Vaughan and Jerry Fite spoke at a funeral service on September 5, 1988. Her parents' address is: Ken and Debi McDonald, 5128 Tara Lane, Bossier City, LA 71111.

JOHN HENRY PENCE, Viper, Kentucky passed away on August 29, 1988 in Hazard, KY, at the age of 72. The writer conducted final services, with a service the night before conducted by Clarence Howard and Willard Ackers, both converts from the work of brother Pence. He preached the gospel for 45 years in eastern Kentucky. He worked in the coal mines during the day, and often walked great distances in the late afternoon to preach where no one else was willing to go, often walking home late at night in all kinds of weather. He could be heard every Sunday morning on the radio from Hazard, KY, a program started in 1947, perhaps the longest running such program in the country. His last words to his wife were "Tell brother Clarence to handle the radio program this Sunday." He preached in yards, under trees, in schools, the court house or anywhere he could find people who would listen. Many congregations owe their beginning to his work. His good deeds for the sick and needy were many. Over 600 friends gathered for the final service. Our sympathies are expressed to his wife and three children. — Bobby W. Casey, Johnson City, TN.

CHURCH PEWS

We have 18 solid oak pews 13.5 ft. long with padded seats and backs. The fabric is in good condition but it would not be difficult to recover to change the color. The pews can be taken apart and cut shorter if necessary. We are asking \$12.00 a foot for the pews. Please write or call: Par St. church of Christ, 15 W. Par St., Orlando, FL 32804, or phone (407) 898-8601.

PREACHER NEEDED

FT. WHITE, FLORIDA, —The church meeting in this small, rural, North Florida town is searching for a full-time preacher. We are 37 in number and can provide a 3 BR-1B house and \$175 weekly. If interested, call Albert Sandlin (904) 935-3030 or Jerry Sikes (904) 935-0090, or write: P. O. Box 331, Ft. White, FL 32038.

CHICAGO, ILLINOIS —The church at 1221 N. Long Ave., Chicago, IL 60651, is looking for a full-time preacher. We have about 45 members with attendance between 50-60. We are able to provide reasonable support. Those interested may call (312) 379-2271 (Dewey Celsor), or (312) 276-8109 (Willie Biles).

PREACHER AVAILABLE

ROGER D. WILLIAMS, 302 David Lane Apt. 6-B, Knoxville, TN 37922 — Phone (615) 690-6165 — I am 22 years old with a wife and no children. I studied at Florida College where I graduated in April of this year. I spent the summer of 1987 working with the church in East Columbus, MS and summer of 1988 with the Oak Ridge, TN church. I am ready to begin full-time preaching. For references contact David Riggs (615) 693-7805, Frank Butler (601) 328-6227, and Thomas G. Walsh (501) 636-3474

P.J. CASEBOLT, P.O. Box 1487, Chiefland, FL 32626 —Four years ago, our son-in-law, David Joy, had a heart transplant. He has his ups and downs, as all transplant patients do, but is doing as well as any, and maybe even better than most.

David continues to do as much preaching as he can do, which is more than some do who are considered to be "full time" preachers. He continues to teach school, as this helps him keep his hospital insurance. He can't quit preaching, because he feels that this is his

insurance to get into heaven. He simply holds down two jobs, and never complains, though once in a while he admits to feeling tired. It makes me tired to even think about his schedule, and I'm as "healthy as a horse."

Insurance pays most of David's medical bills, but what it doesn't pay would be a burden on many of us. His initial surgery cost \$100,000, and other medical bills would surpass even that figure. Now, the federal government wants him to pay back some \$8,000, because they construe some benevolence which he received while on partial disability as salary, and not as benevolence.

Initially, brethren and friends responded to his needs in a wonderful way. We have continued to help, and will continue to do so as we are able. Just knowing that you have to take expensive medicine every day for the rest of your life provides all the pressure one needs, but the added worry of how to pay for that medicine and regular hospital visits multiplies that burden. We are not talking about the part of his bills which insurance pays, but the part which he must pay.

David does not know that I am writing this, and he will be embarrassed when he finds it out. But I would be more embarrassed if I don't let brethren know that he could use some help. His address is 313 S. 45th Ave., Paden City, WV 26159.

No amount will be too small, and you can't send too much. If you do, he will return what he doesn't need. Thank you, and may God bless you "in that day."



DOWN MEMORY LANE

While in a meeting at Plant City, Florida in September, I had the happy experience of speaking to the students and faculty of Florida College in the chapel exercises. Ah, the bright, fresh faces of youth! They were a respectful, clean-cut, interesting and interested group. As I looked into their faces, two thoughts surged to the foreground: (1) Was I ever really that young? and (2) Boy, they sure start to college young looking these days! I spent some happy days on those grounds when the facilities were not so fine as they are today and the student body was much smaller. But it was people who made it memorable — good teachers who loved the Lord and cared about students, and fellow-students who became life-long friends. Friends like Hugh Davis, now one of the elders of the Mahoney Street church in Plant City where we worked in the meeting. Parents and students interested in education, would do well to consider this junior college which has provided a bridge between leaving the family nest and the continuation of academic pursuits or entry into the business world. This editor remembers and is grateful for that bridge.

ATTENTIVE YOUTH

We meet many fine young people around the country and none finer than those we saw in Plant City, Florida. They sat in a group at the front and occupied several rows. They had Bibles, many took notes and they all listened well. They did not wander in and out during the services. And they were clean and neat. They had a certain class about them which bespeaks good training at home. In several homes we noticed an especially good rapport between them and their parents and siblings. They had manners. They acted like they actually enjoyed sitting and listening to the older people talking and they laughed instead of looking totally bored when something was funny. What is wrong with them? Nothing is wrong with them. Something is right with them. They are getting good training under good elders, and they hear a good preacher in Gary Ogden, but above all, they have something at home which makes the difference — parents who are bringing them up in the nurture and admonition of the Lord. Oh, by the way, most of them have mothers who are full-time home makers.

IN THE NEWS THIS MONTH	
BAPTISMS	147
RESTORATIONS	45
(Taken from bulletins and papers received by the editor)	