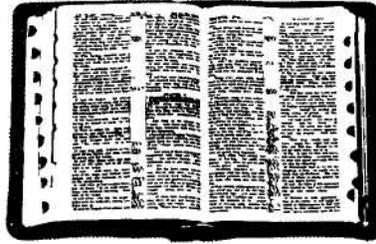


# SEARCHING *the* SCRIPTURES

' 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 XXX

JANUARY, 1989

NUMBER 1

## THINK ON THESE THINGS

*H. E. Phillips*

P.O. Box 1631  
Lutz, FL 33549



### RESTORE SUCH AN ONE

Those who have very little concern for the lost will not make much effort to restore them to the Lord. Those who love the lost and are concerned about their eternal destiny will work and pray for the salvation of their souls. The difference between these two groups is the difference between the spiritual mind and the carnal mind. This will depict the zealous and devout workers in the kingdom versus the indifferent bench warmer who finds fault and criticizes every effort on the part of the faithful.

Galatians 6: 1 says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Restoring that one who has been overcome in a fault requires more than knocking at the door and scolding him for his sins. It involves more than sending a card, or making a phone call and talking with generalities. These things will help show the sinner that he has someone's attention, and that they are expressing some concern for him. Restoring the lost requires an attitude of love for the lost and a respect for the word of God that propels that person to seek opportunity to communicate with the one who has been overcome with sin and convince him to repent of his sins, confess his sins and pray to God for forgiveness.

There are so many hindrances to getting this work done. I suppose that is the reason we have so few who are willing and ready to attempt to restore the lost to the

Lord. Often there is little interest in and desire for the salvation of the lost in the hearts of those who claim to restore the lost. These will talk about how others ought to be doing the work, but they will make no effort themselves. Some will boast of what they have done in this area, but they sometimes do more harm than good.

The Holy Spirit said the man to be "restored" is the one who has been "overtaken in a fault." The word used by the Holy Spirit for "overtaken" indicates one who has been caught in sin without premeditating the sin; his terrible trespass overcame him. His "fault" was not simply a mistake in judgment or a weakness he may have. It was a serious sin which would cause him to be lost in eternity. It does not mean that the "spiritual" person caught him in the act of sinning and therefore has the responsibility of restoring him. But he does observe that the person has been overtaken in sin, and he responds by trying to "restore" that one.

"... ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who are "spiritual" refer to the previous chapter where the works of the flesh are in contrast to the fruit of the Spirit. Those who walk in the Spirit will not fulfill the lusts of the flesh (5: 16). "If we live in the Spirit, let us also walk in the Spirit" (5: 25). There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8: 1).

The "spiritual" one is sometimes too harsh and cold in his attitude and judgment of the sins of others. I do not suggest that one should compromise with sin to any degree or in any matter. Sin is sin and it damns one in hell if he does not repent. Godliness and love for the truth do not permit any deficiency in dealing with sin. Love and kindness alone, without conviction and urging repentance, will not rescue from sin. If they could, no one would be lost because God has unlimited love and kindness toward mankind. God is no respecter of persons and we sin if we show respect to persons (Acts 10: 34, 35; Rom. 2: 11; James 2: 9). The restoration of anyone overtaken in sin is not a penalty, but an attempt to rescue him from the consequence of his sin. It is an act of love, not revenge.

The "spiritual" one is admonished to give heed to himself as he goes about the work of restoring the overtaken. He is to do it in the spirit of meekness. In the previous chapter the fruit of the Spirit includes love, gentleness and meekness (5: 22, 23). Here the spirit of meekness must characterize the one who restores the offender.

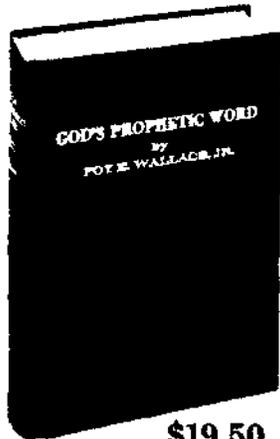
But he is also to consider himself lest he be tempted. Tempted to do what? Clearly it refers to the trespass into which the one to be restored fell. One could hardly help another out of a situation into which he himself has fallen, or is likely to fall. One who has a reputation for gossiping, talebearing and lying or adultery could hardly do much with one who was overtaken in a terrible sin which was destroying him. Could one cry out to another who is as weak in the same area of temptation? The deceitful and seductive nature of sin and the persistence and subtlety of Satan should put every Christian on 24 hours a day watch lest he be overtaken in a trespass. It is even more important that one watch himself and pray when he is trying to recover another from sin.

The "spiritual" person who attempts to restore the person overtaken in a trespass must remember where the power is that recovers the lost—the gospel of Christ (Rom. 1: 16). Opinions, personal evaluations of behavior, psychological analysis and conformity to denominational doctrines will not restore anyone. We must teach the truth and encourage those who are in sin to repent and turn to the Lord for the forgiveness of their sins. Every Christian who loves the lost, especially those who have fallen away, will put forth every effort to "restore such an one" to the Lord.

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VOLUME 30 JANUARY, 1989 NUMBER 1

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  
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# Editorial

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## EMOTIONAL ARGUMENTS

Human emotions must not be left out of our response to the will of God. To ignore them is to reduce religion to cold, sterile formalism. But "zeal for God" without knowledge is equally barren (Rom. 10: 1-3). God's divine revelation is first of all addressed to the human intellect. God proposes to educate our intellects by certain fundamental truths which must be understood and which serve as the foundation of fervent activity. This is the order of conversion. It may be illustrated as follows:

**Intellect Educated** → **Emotions Stirred**  
→ **Will Activated**

Jesus said those who come to the Father must first hear and learn before they can come to Him (Jno. 6: 44-45). "And he will teach us of his ways and we will walk in his paths" (Isa. 2: 2-3). In the Great Commission, the order was "teach" and then "baptize" and then, "teach them to observe all things" commanded (Mt. 28: 19-20). "The grace of God that bringeth salvation hath appeared, teaching us..." (Tit. 2: 11-12).

This body of truth (the faith once delivered to the saints) understood, then the sensibilities are acted upon through the knowledge of the truth and the desire for the promises contained in it. Our hopes are quickened, our desires are stimulated, our love excited and our fears of punishment for failure to obey the gospel, are then aroused. "The goodness of God leadeth thee to repentance" (Rom. 2: 4). "Behold therefore the goodness and severity of God" (Rom. 11: 22). "It is a fearful thing to fall into the hands of the living God" (Heb. 10: 31).

Regardless of how much knowledge one has of the truth of God, or how deeply stirred his emotions may be, there is no fruit borne until the human will is activated. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Mt. 7: 21-23).

When emotions are stirred apart from the evidence of scriptural truth, then trouble is not far away. There have been many instances of this down through the years.

### Missionary Societies

In the last half of the last century, when disputes intensified over the missionary societies as a means through which churches might act in preaching the gospel, the argument turned to emotion with many. No better example of this was seen than in the impassioned speeches of J. B. Briney in his debate in 1908 in Louisville, Kentucky against W. W. Otey. He painted a horrible word picture of cold, hard hearts who were uncar-

ing about the salvation of lost souls. Such words inflame the passions of the hearers. The Lord gave a pattern for the work and organization of the church and the missionary society was outside that pattern. Emotional arguments did not change truth.

### Benevolent Institutions

The promoters of the various institutions for child care, or care of the aged, got emotional mileage out of picturing those who opposed the churches building **and** maintaining these institutions, as cold blooded, insensitive people who would let little orphan children **die** in the street before they would help them. The argument was usually shortened to "they don't believe in helping orphans (or old folks, or unwed mothers)." That **was** supposed to stop all argument. Never mind that some relief was to be supplied by individuals (1 Tim. 5: 16) **and** some by the church (same verse), and that the church functions at the congregational level under elders **and** served by deacons (Acts 14: 23; Phil. 1: 1).

### Divorce and Remarriage

The questions surrounding divorce and remarriage are an emotional minefield. If you think **you** have heard emotional arguments before, don't go away. You have heard nothing to what you are going to hear. There is hardly a family among the Lord's people which has not been touched in one way or another by the tragedy of divorce. It is much easier to be objective and factual until some of our own become involved. Then, it is different. We are already hearing that those who stand where this editor does would "tear up families" and leave "desolate children." Everyone knows that the most basic of human emotions are involved here. Hearts and lives are torn apart in family upheavals. But may I ask a question? Has anybody stopped to cry for the **scriptural** marriage that was torn apart? Were there no broken hearts then? Were there never any distressed children? What of their plight? Why is it that the emotional devastation of what was a scriptural marriage can **be looked upon** with detachment while those who have become involved in adulterous unions must become the recipients of **all** the sorrow while objectivity is lost? My heart bleeds for the suffering of **all** caught in the web of **sin, whether that sin** be theft, murder, addiction to alcohol or drugs, or adultery. Sin always exacts a heavy price. **It costs much** more than we want to pay. But first of all, we will have to study and learn what the word of God teaches on this and all other subjects. Then with David we must learn to say "Oh how love I thy law." And because **we love His law**, we will also be able to say "I hate every false way." The issue will have to be decided on the basis of scriptural truth. Hearts must be kept pure. Attitudes must be godly. But truth must be taught and upheld and all must be taught to conform to it.

Emotional arguments are two-edged swords. In a debate on church support of benevolent organizations, the brother defending such practice hinted in his first speech on this subject about the **plight of "poor little orphans."** I responded by promising to get more tears out of the audience over the sad condition of those deprived of a family circle and subjected to institutional care, than he could and that I was ready to be tested on **the** matter. Then it was pointed out that when we got

through with all of that and dried our eyes, we would still have to come back to the Bible and study what it says about the work and organization of the church. He decided not to pursue the emotional aspects of the argument.

In the matter of divorce and remarriage, something could be said, not only about the heartbreak of the dissolution of the first (and scriptural) marriage, but also about the confusion and destruction of peace in congregations, not to mention the false hope generated in eternity bound souls. The thought of people standing at the judgment seat of Christ unprepared because they listened to some expert who thought he had found a loophole in the Bible, ought to make us all shudder. What eternal disappointment! Those who want to inject an emotional argument to tar those of an opposing view need to be duly warned that they are skating on thin ice here. Let us settle all religious and moral issues by a "Thus saith the Lord. "

**A STATEMENT FROM HOMER HAILEY**

**Homer Hailey  
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Tucson, AZ 85704**

For forty-five years I have held a view on God's attitude toward individuals who seek salvation in Christ, though they have been married, divorced and remarried previously, which differs from that held by many brethren. Though I have not made an issue of our differing views, or felt impelled to crusade for mine, I have never hesitated to express it when asked.

All at once I find myself under attack by some, being charged as a false teacher, unfit for the fellowship of certain ones who differ from me. This attack began in the spring following a study with brethren in the church at Belen, New Mexico. Because of the misrepresentation in the mind of some, here are the facts.

During the week of October 5-8, 1987, a group from over the country met in Belen to assist in getting the congregation started there. During the week I met with a couple who had left the "liberal" congregation and were meeting with the new group. In the course of the conversation or visit they asked me my view on the condition of divorced and remarried individuals, which I explained. They were in that condition, having been baptized after their marriage (as I understood them). They joined the new group.

Following the meeting a preacher held a meeting for the church, preached on the subject, which brought up the question in the congregation: What of this couple and a recently converted woman (as I recall being told), On March 19th (Saturday) of this year, I returned from two meetings, then on Sunday (March 20) I received calls from Lee Stewart, the preacher, asking me to come over and present my view, which, he said differed from that presented by the preacher in the meeting. I begged to be excused, but he and Tim Stevens insisted that I come. Reluctantly I went, after they asked if six of them could fly over and meet in my home. Why six air fares when one would answer! So I went over there. I left early Tuesday (March 22), was met by Lee and Tim and we went to the meeting place. The meeting was private, and they insisted we keep it that way. A friend of mine from a different congregation wanted to attend, but they did not want it. The meeting was to be private. We sat around a table, fourteen or sixteen I believe, and for an hour and a half I went through the scriptures pointing out the ground of my position, then we spent an hour asking and answering questions. I then left. They had assured me that what they wanted was my view to compare with the differing view, that they might make a decision. I didn't even make any special preparation,

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just went as one would meet and discuss a matter. I made some statement that it looked as if I would have to make my views more public; others know how I phrased it; I do not recall. The brethren were not satisfied with the two presentations, but invited brother Ron Halbrook to come and refute my presentation of my position. The video that was made of this meeting has been given wide circulation so that what was to have been a private study has become a brotherhood issue, which is regrettable.

I make no apology for my position; I believe it to be correct. I have no intention of becoming the focal point in a brotherhood discussion of the subject. But neither do I intend to be put in a position where I cannot express my views on this or any other subject in which the truth of God is involved. Any who feel they must consider me unfit for their fellowship must make that decision, though I do not share such a feeling toward them.

Others may feel differently about their mission, but I do not intend to contribute to any division in the church over this issue. If at some future time I should feel that truth will be served by a full presentation of the scriptural grounds for my position, I will exercise my freedom to do so. However, it is both my desire and my intention to continue the practice I have followed on this issue for the past forty-five years.

**EDITOR'S NOTE:** We are glad to give space for this statement from brother Hailey. It is noteworthy that he did not deny the position which I attributed to him in my editorial of September, 1988 "And Wash Away Thy Wives." He rather confirmed it.

As to whether or not the presentation he made at Belen, NM was public or private, the fact is that the knowledge of what he said there has been spread far and wide. Also, when I wrote the article, I had before me an excerpt from a sermon he preached in a gospel meeting in El Cajon, California in which he dealt with this very subject. Was that just a private meeting?

Brother Hailey certainly has the right to teach or preach whatever he believes to be the truth on any subject. So do the rest of us. Whenever such teaching is given public exposure, then we can all expect reaction to it from those who differ with us, and that includes brother Hailey. Some have written about "attacks" on this beloved, 85-year-old brother. I made **no** attack on him, but addressed the teaching involved and appealed to our good brother to re-study the issue. I renew my exhortation in that direction.

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*Wilson Adams*  
891 Autumn Valley Lane  
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### ANTIOCH — THE POWER OF THE LOCAL CHURCH

**Antioch...** — the name alone doesn't exactly send chills up and down the spine, nor do we usually think of it when listing prominent New Testament churches. Antioch's typical notability is that "it was one of those places Paul went." If ever there was a local church lost in obscurity and grossly overlooked it would be the saints meeting in Antioch of Syria.

The Antioch disciples, the first recipients of the divinely designated new name of "Christians," forever stand as one of the greatest examples of what God expects a New Testament church to be. And, yet, how little they have been studied. We focus so much on Jerusalem that we lose sight of Antioch. I am convinced that every twentieth century church of Jesus Christ needs to go back and model the attitudes and attributes expressed in Acts 11-15.

So many churches seem to be spinning their wheels in the mire of mediocrity. The ho-hum, status-quo has begun to feel cozy. We seem more comfortable looking at past struggles and stands for truth than at future opportunities and obligations. How is it where you worship? What's the status of the local church where you live? Is the work growing, thriving and filled with enthusiastic vision for the future? Or... is it merely holding its own? Or, worse, is it in a deadly decline? We need to go back and look at Antioch. We need to return again and examine a New Testament church that exemplified everything God intended for it to be. Every eldership, every preacher and every Christian needs to come to grips with the power-potential of the local church as demonstrated in Acts 11-15. **Antioch...** Have you ever studied it? Join us in a year-long look at Antioch. It is my hope that this great group of early believers will encourage and inspire you to the degree that I have been helped. God help us to mirror what we see here....

#### An Introduction

The book of **Acts** describes in thrilling detail the growth of the gospel as it burned its way into the hearts of first-century men and women. If the epochal events narrated by Luke do not electrify your imagination and stir your emotions then nothing could. **Acts** describes the turning point in all of history as the greatest message ever delivered spread across the Roman world.

It begins in Jerusalem with the potent preaching of

Peter and the conversion of over three thousand. The Jerusalem church continues to multiply until numbers no longer suffice and the generic "multitude" is given (5: 14). And, yet, God never intended for the gospel to stay in Jerusalem (1: 8). Judea and Samaria lay unconquered for Christ. The remotest parts of the world were still wandering in darkness and in need of the Light. Thus, through the providence of God Christianity moved on until "every creature" in "all nations" had a chance to hear the salvation story.

Acts 11. Antioch of Syria. Christianity has traveled some three hundred miles up the Mediterranean coastline and into the third largest city and commercial capital of the Roman Empire. On the streets of this mega-population center there walked every kind, class and culture of people. Like all big cities, then and now, Antioch was baptized in depravity. Gambling was big in Antioch along with prostitution and homosexuality. Religiously, Antioch was a smorgasbord of idolatry, supernatural superstition and a breeding ground for every kind of religious cult and quack known. Antioch was life in the fast lane offering the best and worst products of first century humanity. And, yet, it was here that some Christians came and preached, a New Testament church was established, and in the city that boasted of being the gateway to the Orient the gospel found its gateway to the world.

The great transition... **"... speaking the word to no one except the Jews alone. But there were some of them who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus"** (11: 19-20a). Here hinges the world-wide purpose of God's eternal plan as foretold by the prophetic oracle (Isa. 2: 2). For the FIRST TIME the gospel moves into a non-Jewish city and challenges the hearts of the heathen populace. The result: **"and the hand of the Lord was with them and a large number who believed turned to the Lord"** (11: 21).

Why Antioch? Here is the reason the center of influence had to be moved from Jerusalem to another place. **Jewish prejudice would not have allowed in Jerusalem what happened in Antioch.** The hatred of the Gentiles and the power of prejudice was so strong that had the gospel stayed in Jerusalem the church would have stagnated and been seen merely as another sect of the Jews. God's wisdom did not allow that. There had to be a place in which Gentiles could freely come to Christ without the yoke of Jewish prejudice. There had to be a place where Christianity could be viewed as more than a new patch on an old Jewish garment. There had to be a place from which the gospel could be sent out across the globe. There was. ANTIOCH!

1. **The Antioch Christians were caught up in contagious enthusiasm.** Look again at 11: 21. Who were these believers? They were new Christians, babes in Christ, first generation saints; people who had seen the Light and followed it out of paganistic darkness. And they were excited to be in Jesus! They understood the apostolic admonition to **"Rejoice in the Lord always; again I say rejoice!"** (Phil. 4: 4). They were a happy, enthusiastic people who were not afraid to vocalize their faith nor show their commitment.

Enthusiasm. Nothing great has ever been accomplished without it. Christianity in Antioch was not some kind of boring, yawning, "when is it gonna' be over with" experience but, rather, we see a group of zealous new believers committed to Christ with everything they had. This church was alive!

Genuine enthusiasm for the Lord is not to be equated with pure emotionalistic religion. Pentecostalism exemplifies the latter. The Pentecostal movement is guilty of elevating emotion above Scripture to the point that "feelings" determine truth rather than truth determining feelings. That's wrong! (Rom. 10: 2). That's sorry! But I'll tell you what's just as sorry, and that's New Testament Christians who have the truth and fail to be excited about it!

In a lot of cases we have fought emotionalistic religion by jumping to the other extreme. Let me give you an example. It used to be that brethren did not feel the least bit inhibited (nor did they think for a moment that they would be labeled "soft" or "pentecostal") if they responded with a resounding "A-MEN!" to an emphatic point of scriptural truth delivered by the speaker. However, today a man can preach his heart out and hear nothing but the sounds of silence. I'll tell you this—there isn't anything that will get my juices flowing any faster than a few well placed hearty "A-MENS!" And it's the same with every Gospel preacher. What's happened? In fighting emotionalistic religion we have traversed to the opposite extreme and taken any semblance of emotion out of our service. That's sad. And... it's contrary to what we read in the New Testament.

These believers were just enthused to be Christians! There was no hiding the fact. There was no squelching the news. In fact, the news about them spread back to Jerusalem: **"And the news about them reached the ears of the church at Jerusalem, and they sent Barnabus off to Antioch"** (11: 22). Barnabus came. He saw the smiles. He could see the enthusiastic commitment. He was a firsthand witness to the grace of God at work in the lives of these converted pagans and he rejoiced! (11: 23). He then geared his preaching along one basic line: **"Don't let the fire of your zeal burn out!"** (11: 23b).

What a gospel preacher Barnabus must have been! What a friend to these new Christians — What a patient man... for no doubt these young saints — came to Christ with a lot of paganistic baggage from years of heathenistic traditionalism. Barnabus worked with them, taught them and loved them. He was a people preacher. And, he knew something else: for this young congregation to survive they had to make a commitment to strong, sound, solid teaching. That's why he came. That's why he stayed. **To be continued...**

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### GAMBLING (Part 2)

In our first article we saw that gambling involves three basic elements: (1) **an uncertain event** that is arbitrarily determined, (2) **a stake** (wager or bet) that is deliberately chanced and (3) **a winner and loser**. These three elements can exist in many forms. In any form gambling is a sin because it violates Bible principles.

#### It Is Addictive

Gambling has an enslaving nature. Horace Levinson said, "Gamblers gamble as lovers love, as drunkards drink, inevitably, blindly, under the dictates of an irresistible force" (*The Science of Chance*, p. 26). The very existence of Gamblers Anonymous suggest that many are addicted. They are servants of gambling. The apostle Paul affirmed that he would not allow anything (even things lawful within themselves) to have that kind of power over him (1 Cor. 6: 12).

#### It Is Covetousness

Gambling involves an inordinate desire to gain without giving something of equal value. It seeks to get at the expense of others. The gambler is willing for others to lose all their time, effort and money in order to win. If we are to have a life hid with Christ we must put off covetousness, which Paul says is idolatry (Col. 3: 5). The same writer told young Timothy, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6: 10).

#### It Violates The Principle Of Love And The Golden Rule

The gambler doesn't really show true love for those with whom he gambles, for he is willing to take all they have if the uncertain event turns in his favor. And if such is the case, that's just the loser's tough luck. Actually gambling is stealing by consent. You may ask how could it be stealing if there is consent. It is stealing in the same way that dueling is murder by consent. Just because the two parties agree to a duel doesn't mean that it wouldn't be murder. Jesus said, "Thou shalt love thy neighbor as thyself" (Matt. 22: 39). Paul's writings indicate that we should seek the welfare of others (1 Cor. 10: 24). The gambler also violates the most basic rule of human relationships — the golden rule which is "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12). No gambler wants to lose and be

taken. Yet he is willing to do that to others.

#### It Violates The Principle Of Stewardship

The Gambler wastes and squanders what he has. Most gamblers are losers. John W. "bet a million" Gates used to play bridge for \$1000 a point, match pennies for \$1000 a turn, wager \$50,000 on a poker hand and bet hundreds of thousands of dollars on horse races. His advice was "Don't gamble, don't bet on cards, don't bet on horse races, don't throw dice." The reason? Well, he learned about stewardship the hard way; he died broke in 1911. We must be faithful stewards of that with which we have been blessed (Luke 12: 42; 1 Pet. 4: 10; 1 Cor. 4: 2).

Just think about it. How would you like for someone you had given \$1000 to turn around and gamble with it and most likely lose part if not all of it?

#### It Violates The Legitimate Means of Transfer Of Money Or Property

There are three basic means of transfer of money or property that are approved by the Bible. Gambling does not fit anyone of the three.

(1) **Labor**: This is where money is earned and paid for effort that has been extended. Many passages deal with this principle (Eph. 4: 28; 2 Thess. 3: 10, 12; 2 Cor. 11: 8, Matt. 10: 10; Matt. 20: 1-15; 1 Cor. 9: 9-10; Luke 10: 7). Gambling does not involve gain by labor.

(2) **Exchange**: This is where a commodity is exchanged for something of value, whether money or other goods. Again, many passages support that principle (Matt. 13: 44, 45; Acts 16: 14; Luke 22: 36; Acts 4: 32-37). Buying stocks and insurance both would fit this principle. Money has been exchanged for something of value. However, Gambling doesn't involve an exchange for something of equal value.

(3) **Love - Gift**: This is where money or something of value is given to another without any expectation of anything in return. One might give something to a needy person (Eph. 4: 28; Acts 4: 32-37). Parents may leave an inheritance for their children (Num. 27: 1-11; Deut. 21: 15-17). Or one may simply give something to another out of love (Eph. 4: 28; Matt. 2: 11). None of these come under the principle of labor or exchange, but are gifts based on the principle of love. Gambling doesn't involve the principle of giving or love.

#### Gambling Breeds Other Problems

The Senate Crime Investigating Committee (1950-51) as reported by Sen. Estes Kefauver in **Crime In America**, stated "Gambling produces nothing and adds nothing to the economy or society of our nation. America will be in a bad way if we ever resort to taxing crime and immorality for the purpose of raising revenue to operate our institutions. "

Crime has greatly increased in those cities that are known for their gambling casinos. Las Vegas reports some 36,000 crimes a year. It has over 100 murders a year. It has the highest crime rate per capita of any city in the US. Atlantic City had some 4, 391 crimes per year before they installed their casinos. After 1980 they reported 11, 899 crimes. The Reno police department says that 75% of the embezzlement cases are related to gambling. Suicides for gamblers are up 12% -15% above

the national average.

Gambling is directly connected with drinking, theft, broken homes, neglected children and murder. George Washington said, "It is the child of avarice, the brother of iniquity, the father of mischief." Jimmy the Greek said, "When you put legalized gambling into a community, you ruin the community." Some ex-gamblers state in the Gamblers Anonymous guidebook, "The greatest loss that resulted from our gambling was neither time nor money, which are gone forever, but our sense of values."

The FBI lists gambling as one of the six selected dangers hurtful to young people. J. Edgar Hoover said, "Gambling is a vicious evil, it corrupts our youth and blights the lives of adults. It becomes the spring-board for other crimes — embezzlement, robbery and even murder."

Jesus said of some "Wherefore by their fruits ye shall know them" (Matt. 7: 20). We know something about the evils of gambling by looking at the fruit it produces.

**How It Is Promoted**

Many think that gambling is all right in that it can be used to do good. It will bring in revenue for the State to fund such things as education. Who would be opposed to funding education? However, the end doesn't justify the means. We have already noticed that gambling in our communities doesn't produce good, but only more problems. But suppose it did produce good; it is still sin! As one brother suggested, if we legalize gambling to bring in revenue, why not legalize prostitution (as they already have in Nevada) and tax it to bring in revenue? Does that justify prostitution?

Because of the problems it breeds, gambling cost more to police than it can bring in as revenue for the State.

We can be sure that the State lotteries are going to increase. Let's just be sure that God's people abstain from such evil (1 Thess. 5: 22).

**SIMPLICITY  
IN  
CHRIST**



*P. J. Casebolt*  
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**TWO SONGS AND A PRAYER**

Most of us have heard the old tune that churches of Christ are "scriptural" when they have two songs and a prayer before the sermon. Sometimes this statement is made in jest, but there are times when the accusation is made unjustly, and in all seriousness.

My experience with churches of Christ has been long and varied, covering a wide area of geographical, economical, and ethnic backgrounds. And, while I don't claim to be an expert on the subject, neither do I see how anyone else can claim to be an expert if they have not encountered all of those experiences of which I speak.

Yes, I have found some brethren who were set in their ways, and slow to make changes, but who am I to pose as an authority in matters of judgment? If it is unscriptural to decide how many songs to sing before prayer, why would it not be just as unscriptural to tell brethren they need to change that order?

Generally, churches of Christ meet regularly twice on the Lord's day, and during the week for a period of Bible study. On Sunday morning, the assembly will generally begin between 9 and 10, and the evening assembly will start around 6 or 7. There are exceptions to this rule, and that is exactly the point I'm trying to make. There is no set time, nor have I met anyone who said that there was.

I have known churches to conduct two periods of worship on Lord's day morning, because the building wouldn't hold everyone all at one time. I've known congregations that assembled in the afternoon, due to local circumstances. I'm sure there are other arrangements besides these.

As to the order of worship, I think I've about seen it all. One congregation where I preached met for several years at 10: 30 a. m. for Bible study, and sang only one song between Bible study and the sermon, with no prayer. They also met for mid-week Bible study on Tuesday instead of the usual Wednesday. I've also worshipped in situations where the ratio was more like three sermons to one song, instead of the other way around.

Brethren, have we ever stopped to consider that many of our times and customs have been determined after periods of trial and error? Wednesday is about half way between the two Lord's days, keeping brethren in contact with one another at least every 2-3 days.

Times of assembly are generally determined by farmers, factory workers, office workers, distances from the building, school activities, and yes, even by Daylight

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Savings Time. I've preached where brethren did not have access to a rented hall one night of the week, and had to plan their meetings accordingly.

There is nothing unscriptural about conducting the local assemblies of the church decently and in order, and in the best interests of the most people. And, when circumstances dictate a change in such arrangements, brethren generally have the good sense to make the necessary changes.

I see no reason to change just for the sake of change, or just because some brother comes along and criticizes us for having two songs before the prayer.

What concerns me more is the preacher who says we can observe the Lord's supper any day of the week; that says the church has no corporate or public worship; that says the church has no work to do, and no organization with which to do it.

Man was made in the image of God, and given dominion over the earth (Gen. 1: 26-28). If this is true, man should have enough common sense to get in out of the rain. If he can do that, then he should have the sense to decide what time of day to meet for worship, and how many songs to have before prayer.

Personally, I think he does.

## 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*

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## STUDIES IN FIRST AND SECOND TIMOTHY 2 TIM. 2: 14-26 "VARIOUS THINGS TO REMEMBER AND TELL OTHERS"

Timothy is told to do two things in verse 14. "Put the brethren in remembrance and "Charge them that they strive not about words to no profit." Men have ever been prone to speculate and theorize. Many wordy speeches are made in support of various theories, filled with empty words, that serve no purpose except to confuse and subvert hearers. Often, when preachers of theories are asked to produce the scripture that supports their teaching, they reply with syllogisms, suppositions, and the meaning of words, instead of reading what the scriptures say. Listening to many preachers, you would think Christianity is made up of theology, when in reality, it is a matter of learning the word and doing what it says (Matt. 7: 21-23; Jas. 1: 25). Timothy was to refrain from, and charge others to do likewise, a battle of words. The preacher can not save himself and his hearers by vocalizing theories with many words (the

meaning of which is vague). Quoting scripture and showing the meaning will, however, get the job done.

Instead of entering the battle of words over various theories, Timothy is told to study and rightly divide (handle aright) the word of truth (v. 15). Timothy's course (ministry) was to be the very opposite of the false teachers, with their useless words and theories. Timothy is urged to "show thyself approved unto God ("Present yourself approved to God" — NASV), a workman that needeth not to be ashamed (does not need to be ashamed). An evangelist does this when he only preaches the word, rightly dividing (handling aright) the word of truth. The Greek word translated divide rightly is "adokimastos" and literally means "to cut rightly." William Barclay says the Greeks used the word in three different connections. "They used it for driving a straight road across country, for plowing a straight furrow across a field, and for the work of a mason in cutting and squaring a stone so that it fitted into its correct place in the structure of the building" (p. 173). For Timothy, or any other preacher, to present themselves as an approved of God minister of the word, he must walk a straight path through the truth, fitting each truth into its proper contextual setting, never being lured down pleasant or philosophical paths. In this, a good minister differs from the "vain babbling" (godless chattering) of false teachers.

## Profane And Vain Babblings-Ungodliness (v. 16-18)

A good minister is to shun (avoid) profane and vain (empty) babblings (v. 16). To profane is to corrupt or desecrate something holy or godly. The New American Standard Bible uses the word worldly instead of profane. This is what is done when a teacher perverts the pure word of God or mixes human wisdom with truth. He profanes or corrupts "the simplicity that is in Christ" (2 Cor. 11: 3). Vain or empty babblings would be the many words (fair speeches) of the false teacher. This kind of thing will only result in more ungodliness. The "babblings" of men are compared to a canker (cancer) in its evil effect or results.

Two men are listed as examples of this evil Timothy is warned against. They were Hymeneus and Philetus (v. 17-18). We have no scriptural explanation of just who these men were, but they were obviously known to the brethren among whom Timothy went preaching. It is affirmed that they had erred from the truth, and mentioned one thing false in their teaching—"the resurrection is passed already." A result of their false teaching is also stated. The faith of some had been overthrown. The doctrine of the resurrection of Christ and the assurance we have of this hope for all is a vital part of the gospel. Their teaching about the resurrection was designed to destroy hope of the resurrection. Destroy this hope, and the Christian's faith is overthrown. No clearer declaration or proof of the resurrection of Christ, and the Christian's hope, can be found than what Paul wrote in 1 Corinthians 15. I do not know what particular theories of the resurrection these men were teaching. Some, in that day, taught that the real resurrection of the Christian happened at baptism — a resurrection to newness

of life: something for this life, not after death. Others taught that an individual resurrection was accomplished through living on in one's children. The Sadducees of Jesus' day did not believe in a resurrection of the body, and argued against it (Matt. 22: 23-30). To deny the resurrection is to completely nullify and make void Christianity.

### **A Sure Foundation (v. 19-21)**

Paul has just discussed some who had erred from the truth and, through their false teaching, caused the faith of some to be overthrown. This might cause some to question the reality and stability of "the faith." Paul wants Timothy to understand, and to teach others, that apostasy, no matter how common, does not nullify the truth of God. Read again verses 12-13 in this chapter, where Paul affirms "we shall live with him, if we be dead with him; We shall reign with him, if we suffer; We will be denied by him, if we deny him"; and that failure on our part will not cause God to fail. Truth will always be truth and God will always be faithful regardless of what men do.

This is the truth that Paul restates in verse 19. Though there may be apostasy on the part of preachers and brethren, "the foundation of God standeth sure," and the Lord can always distinguish between the faithful and the unfaithful. Every Christian, however, has the responsibility to "depart from iniquity." Iniquity means "lawlessness."

Some believe the false doctrine of "once saved, always saved" or "eternal security of the believer," but this text clearly teaches that believers can, and often do, apostatize and will be held accountable to God for their actions. If this can't happen, then why the "if in v. 12-13, and the exhortation to "depart from iniquity"?

Situations in the church that cause some to question the divine foundation, or "the faith" is illustrated in verse 20-21 by vessels of honor and dishonor. God's house today is the church and Christians are vessels therein. Some are gold and silver while others are worthless (vessels of dishonor). What can be done about this latter situation? Verse 21 teaches that wood and earth vessels can purge (cleans) themselves so as to become "vessels of honor and meet (worthy) for the Master's use." Notice who is called upon to do this purging. It is not something that God will do miraculously. Of course, God is the one who purges or cleanses, but not without action on the part of the individual. The vessel him/her self must take positive action. The "if" at the beginning of this verse shows that being a vessel unto honor, sanctified, meet for the Master's use, and prepared unto every good work depends, and is conditioned upon, his purging himself—quitting his iniquity (lawlessness) and seeking forgiveness in God's way.

Timothy, to save himself and them that hear, must realize, and teach others, that Christians can apostatize, have faith overthrown, become vessels of dishonor, and become unprepared for the Lord's work. Such, in the judgment, will be unapproved workmen and subject to shame. The foundation (truth) of God, including rewards and punishment at the judgment, standeth sure, even though many apostatize and fall short of the

eternal reward.

### **Things To Flee, Follow, Avoid, and Be In Dealing With This (v. 22-26)**

In verse 22 we learn that there are things that Timothy and others are to "flee," and things they are to "follow after." The things to flee are "youthful lusts." Fleshly desires are always powerful and particularly so in youth. Special watchfulness and fleeing is necessary on the part of those who are yet in the meridian of life.

Knowing the character, faith, and disposition of Timothy, it is hard to conceive of him even leaning toward a fleshly, immoral practice. However, such a warning is always timely. The context seems to suggest, in this verse, that the warning is of the fleshly lusts of self-conceit, pride, ambition, and the love of applause, rather than immoral practices. Being found in a setting where Timothy is warned about "striving about words" and reminded of the evil words of Hymeneus and Philetus, it would seem that Paul is warning more about this kind of thing than immoral acts. But, the warning would apply to all evils springing from fleshly lust.

Things to "follow" (pursue) are "righteousness, faith (some erred from), charity or love (This would put down rashness in dealing with others, or God's word), and peace" (Hasty words or personal ambition would destroy this). This is the action of those who "call on the Lord out of a pure heart." To call on the Lord is to worship Him, look to Him for aid and blessings, submit to His authority, realizing there is no other. This is to be done out of a pure heart (in all honesty and sincerity).

Something to avoid is mentioned in verse 23. "foolish and unlearned questions." Paul warned Timothy about this in 1 Tim. 1: 3-7; 4: 7. Go back and read the comments on these verses in previous lessons. Men are prone to speculate and theorize, particularly about unrevealed things (e. g. Where did Cain get his wife? What kind of fruit was on the tree of which Adam and Eve were forbidden to eat? etc. ). Continued discussion of unrevealed matters, and men's theories, can only result in confusion and strife. Preachers of the word of truth must avoid such practice.

Verse 24 tells the faithful minister, in his preaching and teaching, to "be gentle, thoroughly prepared, and patient." He is told not to strive (quarrel — NKJ; quarrelsome — NASB). In verse 5 Paul tells the Lord's servants to "strive lawfully" like one who strives for masteries. In verse 14, one is told "strive not about words to no profit," implying one may, and should strive with words that do profit. Paul does not contradict himself in these verses, telling the minister of God's word to do something, then forbid him to do it. The solution hinges on the meaning of the word "strive" or the "kind" of striving meant. In this verse, the context shows that bitter strife-heated words or quarreling, is meant. The restriction is not to strenuous activity in teaching, or to Jude's admonition "contend earnestly for the faith" (Jude 3). The words "gentle, prepared, apt" and "patient" show the kind of striving that is forbidden — the opposite of this.

All ministers of the word need to take note of their manner of preaching as they read this verse. Some

preach like they are mad at everyone who doesn't obey, or disagree with them. Such an attitude will stir animosity more than convert.

In the following verse (25), we see that giving instruction with meekness (Humility — N. K. J. ) gentleness, and patience to those who "oppose themselves" (who are in opposition — N. K. J. ) is the way to bring about repentance and submission to truth. God grants repentance, not miraculously, but by or through proper teaching. God furnishes the message through an apt teacher, and in this way gives repentance.

The last verse in this chapter (26) shows that repentance, while made possible by God's grace, is the responsibility of the sinner, spoken of as "recover themselves out of the snare of the devil." Those who resist and oppose truth, and its proclaimers, are in the snare of the devil, willing to do exactly what the devil wills.

All preachers of truth should observe closely, and practice, the manner of instructing the opposition that brings about repentance and submission, if they are to be successful in saving themselves and them that hear.

## A BURNING FIRE

(Jer. 20:9)

*Jim Deason*

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### THE HEALTHY BODY

Those of us who knew Jane were privileged to know a wonderful woman. And in the last weary hours of her pilgrimage here, as we set with her around the clock, she taught us some very valuable lessons. Not the least of which was the courageous way that, with Christ, we can face "the valley of the shadow of death." Death came to Jane as a sweet release from the agony of a body racked with disease and pain.

The human body is an amazing thing. David said, "I am fearfully and wonderfully made" (Psa. 139: 14). Healthy and mature, the body is capable of accomplishing almost unbelievable feats. But when it is ravaged by disease the body becomes a source of great discomfort and pain which often renders it powerless to accomplish even the simplest of tasks.

Paul likened the relationship which we sustain to the Lord and to one another as a body (1 Cor. 12: 12-27 and Eph. 4: 11-16). And so it is that when the spiritual body is healthy it can accomplish great things. But if it be diseased and sickly there is very little that it can do. Let's take a few moments to compare the spiritually healthy body with that which is sick.

The healthy body is obviously the body that is free from disease and, in this case, we are speaking of the disease of sin. To be free of sin means that the spiritual

body must be taught the truth, worship correctly, and work zealously. Each "member" of the body needs to be living a healthy spiritual life. There are some ways in which this healthy status can be observed on a local basis. A spiritually healthy body has...

**MEMBERS WHO ARE ENERGETIC.** When the body is healthy it's members are active, vibrant and busy at work. Paul's instruction to be "fervent in spirit" (Rom. 12: 11) is in evidence everywhere and in everyone. But sickness drains this zealously. When the physical body is sick it is often listless and without energy. Thus, when there is sickness within the spiritual body, all of it's resources are channeled to combat the disease within and it's energy is completely consumed internally. It becomes listless, it loses it's sense of balance and begins to show signs of fatigue. This spiritual fatigue makes it almost impossible for the body to accomplish any good task. There simply is not enough energy.

**MEMBERS WHO JOY AND DELIGHT IN WORSHIP.** When one is physically healthy it's much easier to have a happier disposition than when ill. The Philippian church was a healthy spiritual body and no doubt could follow Paul's instruction to "Rejoice in the Lord always ..." (Phil. 4: 4). As Paul commanded them "make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose" its not hard to envision these brethren joyfully gathering on Sunday morning for worship. Surely they could say along with David, "I was glad when they said to me, 'Let us go to the house of the Lord'" (Psa. 122: 1).

**MEMBERS WHO HAVE A GOOD APPETITE FOR SPIRITUAL FOOD.** Sickness is often accompanied by a loss of appetite but a healthy body needs food to give it the essential nutrients for growth. Peter taught us to, "like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation" (1 Pet. 2: 2). With time and exercise comes the ability to digest "meat" (Heb. 5: 11-14) and further spiritual growth. A physical body stops growing and begins to suffer from malnutrition when it stops eating. Likewise, when the spiritual body is not engaged in Bible Study as it ought, growth will stop. This becomes the first symptom of disease in a local church or, at the very least, it makes the body more vulnerable.

**MEMBERS WHO ARE FRIENDLY, OPEN TO ONE ANOTHER, AND TRULY UNITED.** I have been a part both of churches that grew and churches that didn't grow and one thing I have noticed. Without exception in the churches that grew the members were generally friendly, filled with love for one another, self-sacrificing, and intent on going to heaven and carrying as many people as possible with them. For a body to grow as God intends the members must be filled with the attitudes of Philippians 2: 1-11. Not long ago I visited a local church that had a reputation for problems. Entering the building was worse than entering a morgue. There was no friendly greeting, only a cold tension. The aisles were filled with distrust and suspicion. I didn't expect to be invited out after services and one can only imagine that the gatherings outside the building were probably not

filled with conversation about how to best go about teaching a neighbor. Sick? Obviously!

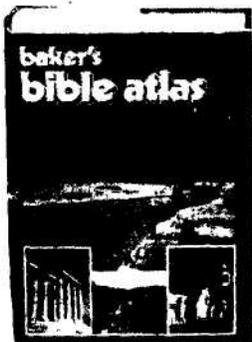
Is it not easy to see that when the body is listless and without energy and members are uninterested in worship, cold, isolated from one another with no communication, that there is disease present? There can be no growth of the body when it is convulsive and feverous and it's members are quarrelsome, hostile, and bitter. This does not please God.

Paul wrote to the troubled Corinthians, "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment" (1 Cor. 1: 10).

All of us want to have a healthy physical body and to be a part of a healthy spiritual body. But that's just not possible all of the time. Sickness is a part of existence in the body both physically and spiritually. Therefore, we must learn how to cope with sickness when it does invade the members of the body. It can't be ignored because this only compounds the problem. Can you imagine the tragedy of someone ignoring the symptoms of cancer or heart disease? And the point I want to make is that learning to cope with these problems begins with YOU!

Each one must first ask the question, "Am I a part of the disease or a part of the cure?" Paul put it in this manner, "Test yourselves to see if you are in the faith; examine yourselves" (2 Cor. 13: 5)! Only when we apply the "balm of Gilead" to ourselves can we be in a position to help others. If the attitude of Christ (Phil. 2: 5) first be in us it will be contagious and others will seek to develop it in their own lives. This will result in the good health of the body.

May God give us all the strength through faith to fight off the sickness and disease of sin that so constantly troubles us.



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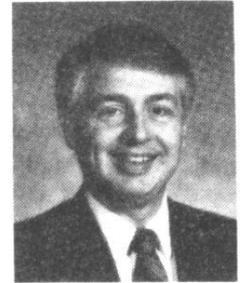
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### HOW MANY RESURRECTIONS?

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It is important to see that dispensational premillennialists actually have three resurrections, not two. The Bible teaches that there will be only one resurrection:

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day... No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6: 39, 40, 44, 54).

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15; see also Matt. 25: 31-46; 2 Thes. 1: 7-9).

The separation of righteous and wicked will come at the end of the world, not a thousand years before (cf. Matt. 13: 30-50).

### Premillennial Positions

The first "second coming" is the Rapture. The second "second coming" is the Revelation. In support of the first "second coming" the dispensationalist uses Genesis 5: 21-24; John 14: 1-3; and 1 Thes. 4: 13-17. In support of the second "second coming" the dispensationalist uses 1 Thes. 3: 11-13.

**Concerning Genesis 5: 21-24**, the claim is made that we will be translated like Enoch. The passage six times in succession speaks of some who die. Enoch did not die but was translated. We, of course, affirm that some will be taken when the Lord comes; some, that is, who have not died. The passage proves nothing for the millennialist.

**John 14: 1-3** again proves nothing concerning two resurrections. All accept the truth of the passage. What it does not say is that those whom Jesus receives unto himself will later be brought again to the earth with him at an appearing or revelation seven years or a thousand years afterward.

**1 Thes. 4: 13-17** is often used to teach two resurrections... one for the righteous and one for the wicked. It does not. It does not mention the wicked at all or even refer to them. The next chapter implies strongly that both are together in reference to this "day of the Lord" (cf. 1 Thes. 5: 1-8). Furthermore, the passage teaches that the coming of Christ is:

**Visible.** It will not be secret (see also 2 Thes. 1: 7-9; 2: 8).

**Audible.** Sounds will include a great noise (2 Pet. 3: 10), a sounding trumpet (1 Cor. 15: 22), a shout and the voice of the archangel (2 Thes. 4: 16).

**Final.** So shall we "ever" be with the Lord. We will then receive our spiritual bodies (1 Cor. 15: 31). We will not be returned to live in a material world on earth seven years later for a thousand year period.

1 Thes. 3: 11-13 is used as a last ditch stand to affirm that Christ will come once **FOR** His saints and once **WITH** His saints (millennial position). The fact is, however, that the spirits, the real beings of departed saints, have not remained on the earth in the graves. They returned to God's care at death (Eccle. 12: 7). Christ will bring the righteous spirits of the departed with him (1 Thes. 4: 14) to be joined to their resurrection bodies and all His saints, living and dead, will meet in the air.

The Bible simply teaches that at the end of time, when God calls an end to the world, all the dead will be raised and a judgment of all will take place (Matt. 25: 31-46; John 5: 28-29; Rev. 20: 12; Rom. 14: 10-12; 2 Cor. 5: 10; John 12: 48).

#### Can We Calculate the Time?

The answer is "NO!" Paul said, "But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, 'Peace and safety!' then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape..." (1 Thes. 5: 1-8; see also 2 Thes. 2: 1-4). Since before the Millerites who predicted that the Lord would come in 1843) men have tried to determine what the Christ said could not be known until the Lord revealed it in actual happening. A long string of "Adventist" efforts have failed. Do not be deceived by these claims. Be faithful, remain ready, and anticipate His coming never doubting that in His own time, Christ will appear.

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### SINCERE WORDS

"The preacher sought to find out acceptable words; and that which was written was upright, even words of truth (Ecc. 12:10)."

*Dick Blackford*

P.O.Box 225  
Owensboro, Kentucky 42302



### THE SORROWS OF OLD AGE WITHOUT THE LORD

From Solomon, the man who had nearly every experience possible and then drew a conclusion after it — an assessment of what it really means — come these words: *"These is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness..." (Ec. 6: 2-4)*

Some of the happiest and most enjoyable people I have ever been around have been old folks. And some of the most miserable and bitter people I have ever encountered have been old folks. Some are obsessed with the idea that every silver lining has a dark cloud, while others see it the other way around. In the text, the wise preacher supposes a man to have seen the utmost possible limit of human existence. Solomon had been such a person so now he makes a comparison. He estimates the worth of this proud and protracted life: "If his soul be not filled with good, I say, that an untimely birth is better than he." But let's take a closer look at these attainments.

1. "A MAN TO WHOM GOD HATH GIVEN RICHES, WEALTH, AND HONOR, SO THAT HE WANTETH NOTHING..." (6: 2) The rest of the verse shows that possessions and the ability to enjoy them are not necessarily joined together. With some, this is the ultimate. But whether he enjoyed them or not, if his soul was not filled with good then an untimely birth (a child that is carried from the womb to the grave) is better than he.

2. "IF A MAN BEGET A HUNDRED CHILDREN..." (6: 3). Even though he has posterity (a hundred children!), even though his name will be carried on, even though he has demonstrated the ability to procreate (Which men are often proud of), if the Lord is not first in his life "he departeth in darkness, and his name shall be covered in darkness... he hath not... known anything" (6: 4, 5). Comparatively, he knows nothing about the purpose for his existence.

3. "AND LIVE MANY YEARS... YEA, THOUGH HE LIVE A THOUSAND YEARS TWICE TOLD" (6: 3, 6).

Longevity means nothing. Life has only as much value as it yields in a joy that endures. Methusaleh lived to be 969, but what effect has he had on the world? His age is all we know about him. On the other hand, Jesus lived to be 33. His impact is immeasurable. It was "for the joy that was set before him that he endured the cross,..." (Heb. 12: 2). Counting time is not as important as making time count. Jesus continued to grow spiritually (Lk. 2: 52). An unknown wise man once said: "A man who is still learning and growing stays perpetually young and fresh, though he may be 90 years old."

### **The Sorrows of the Man Who Has Passed Through Life and "His Soul Is Not Filled With Good"**

1. HE HAD PASSED THROUGH A LIFE, THAT UPON REFLECTION, GIVES HIM NO COMFORT. Bad memories which cannot be shut out bring to him their load of sorrows. He had to make an inspection which he cannot escape. The faithful can look back with pleasure and serenity but what anguish must arise in the heart from looking back at a wasted life.

All the neglected opportunities to help someone down on his luck, to talk to someone about the gospel, to show kindness and appreciation for your mate, to develop a relationship with your children and instruct them in the way of life — these will be there to haunt. Most opportunities, once they are gone, can never be recalled. This is just one facet of the sorrows of old age without the Lord.

If one has spent life boozing it up or using drugs and influencing others to do likewise, what happy memories will that bring when one is old and has little to do but reminisce about the past? Ill health and the inability of physical organs to function often follow a life of self-indulgence and self-centeredness.

If one spends his life in sexual promiscuity he may not only suffer physically but pangs of conscience may haunt him to the grave. Such reckless living often breaks up families. There will be the memory of broken vows and a mate he betrayed for self-gratification. And what of his children and grandchildren? Neither he nor they will have the happy memory of coming home uninhibited to visit and talk over fond memories of the past, for there will be some subjects that cannot be approached. There will be the constant fear and discomfort of saying the wrong thing. And there is usually a loss of respect for the one who did not respect the word of God. Often there is bitterness and resentment toward the third party who intruded (invited or uninvited) into the marriage. "Children's children are the crown of old men; and the glory of children are their fathers" (Prov. 17: 6).

What is really sad is when such children have totally lost respect and won't even come around. No wonder he had no honorable burial (6: 3). They no longer care about the one who never cared much. There is no way to describe this loneliness.

2. HE IS PASSING FORWARD TO AN ETERNITY FOR WHICH HE IS UNPREPARED. He already received his reward in his life of indulgence. We can think of nothing more dismal than sending an unprepared person on a life threatening mission. Unpreparedness

for a crucial event brings the most uneasy feelings one can experience. There are no sadder words than "the door was shut" (Mt. 25: 10).

3. HE HAS EXPERIENCED THE VANITY OF THE WORLD AND HAS NOTHING TO SUPPLY ITS PLACE. The world recedes and disappears. It rots, rusts, and corrupts (Mt. 6: 19-21). Those pleasures of sin, which were but for a season (Heb. 11: 25), are gone. The joy did not endure. Sin may taste sweet at first, but it leaves a bitter aftertaste. No one will enjoy hell, and yet one who had few spiritual thoughts in life will not have the capacity to appreciate heaven either. It is a hopeless end.

### **Has God Made Provision to Take Care of Senior Citizens?**

We have not spent this time merely trying to depress you, as though that were an end in itself. Such would be a waste. However, the message is urgent and has a two-fold application. (1) The young need to be warned against the ruinous evil of procrastination. It may be now or never. "I love them that love me; and those that seek me early (in life, db) shall find me" (Prov. 8: 17). Remember your Creator while you are young, rather than wait till your habits are formed and you are too "set in your ways" to change. (2) It is urgent that the aged give immediate attention to the well worn path you are treading. There is not a moment to be lost for your soul is on the verge of eternity.

The Psalmist said, "I have been young, and now I am old, yet I have never seen the righteous forsaken nor his seed begging bread" (Ps. 37: 25). "The gray head is a crown of glory, if it be found in the way of righteousness" (Prov. 16: 31).

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### **"EFFEMINATE BY PERVERSION"**

**George Hutto  
505 S. Main Street  
Madrid, Iowa 50156**

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The author preached a sermon months back in which he stated that God says that women should be women, and men should be men. One of the listeners recently asked where this precept is taught in scripture.

Also, the author was questioned on another occasion about the exact meaning of "effeminate" in the King James version of 1 Corinthians 6: 9-10. What is considered effeminate in one culture may not be considered effeminate in another. British men wear kilts without being thought of as "sissies." American men cannot do so. How does one determine effeminate behavior?

The apostle Paul condemns two kinds of homosexuals with the words used in 1 Corinthians 6: 9. The KJV uses the terms effeminate and abusers of themselves with

mankind. This writer has concluded that the KJV best gets the message across. The NASB uses the same effeminate with a footnote: "i. e., effeminate by perversion." This thought gets a little closer to Paul's message, but with gays becoming more and more militant, members of the church will do well to dig deep into this subject. Can one think of a more exasperating situation than to have a male church member who acts like a female defending his behavior by claiming that he is being judged by cultural standards rather than by scriptural standards? What does effeminate mean? ... Macknight wrote that this word is translated from a Greek word meaning "catamite," the technical word for "a boy used in pederasty." "Those wretches who suffered this abuse were likewise called pathics, and affected the dress and behavior of women." Catamites were the passive partners in sodomy. (Burton Coffman, Commentary on 1 & 2 Corinthians, p. 87.) The NKJV has these two words: "Homosexuals..., sodomites." Footnotes are included which say "Catamites, those submitting to homosexuals..., male homosexuals."

So, the two words point to those who allow homosexuals to abuse them and the homosexuals themselves. (E. M. Zerr and Berry's interlinear confirm this fact.) But from where does the idea of effeminism come?

"MALALAKOS... soft, soft to the touch... is used (a) of raiment, Matt. 11: 8...; Luke 7: 25; (b) metaphorically, in a bad sense, 1 Cor. 6: 9, "effeminate," not simply a male who practises forms of lewdness, but persons in general, who are guilty of addiction to sins of the flesh, voluptuous. (W. E. Vine, Exp. Dict. NT Words, p. 359).

Here is the whole picture: the man condemned by Paul is one who allows homosexuals to abuse him, who was technically described by a term which gender-wise meant soft and voluptuous. The proper term to describe this wretched condition is — "effeminate by perversion." If the reader has thumbed through the record albums in department stores he is fully aware of the effeminism Paul wrote about. From the Rolling Stones in the 1960's until today, there has been a steady increase in entertainers who act — effeminate. Today's teenagers are offered a rich diet of pictures, words, and innuendoes which are designed to pervert the genders. And the Secular Humanists are out touting that people should not make boys feel like they should behave in certain ways, and that people should not make girls feel like

they should behave in certain ways. A bill was recently defeated in California which made teaching homosexuality techniques in sex education classes mandatory. (The gays truly are averse to discrimination.)

Christians should not start "witch hunts" to find sissies in the church anymore than they should unjustly scour the church for people guilty of fornication, liberalism, covetousness, or phariseeism. The point is that the Bible condemns effeminism. Boys should be raised to be boys, and girls should be raised to be girls. Masculinity and femininity are good things (Gen. 1: 27). Perversion is abominable (Deut. 22: 5).

The culture in which one lives certainly does have a bearing on how one behaves and dresses. But if the godless fashion designers and the shameless liberators make perversion popular, should Christians follow along? By no means. Who started the earring fad? Who started the long hair fad? Who started the bra-burning craze? Not Christians.

Christians should never become slaves to tradition (Mt. 15: 9). But neither should they be on the cutting edge of moral revolution. Elton John, confessed homosexual, once had a song entitled, "All the Young Girls Love Alice." The gist of the song is seen in the title. Another of his songs said, "We'll fight our parents in the street to see who's right and who's wrong." He sang, "Saturday night's alright for fighting, Get a little action in." He sang, "Burn Down The mission." I always wondered about the meaning of "Philadelphia (city of brotherly love, gh) Freedom." Christians, young or old, should not be protégés to such sinners (2 Cor. 6: 17).

### SEARCHING THE SCRIPTURES BOUND VOLUMES 27-28 1986-87

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## 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*

**GEOFF VAN BUREN**, 910 LaSalle St., Yakima WA — The work at Eastside in Yakima is doing well. Since July we have had five baptisms and some restorations. We have two new converts classes. We started with two people and now there are 17 in these classes. Members are bringing people from the community and the work is encouraging.

**FELIPE CATOLOS**, 82-D Caggay, Tuguegarao, Cagayan 3500, Philippines — The church at Dammurog was one year old in October, 1988. We started with two sisters who invited us to come and preach. Four brethren from Palayag and Tabang also came and helped. Eight were baptized from these efforts. There are now 53 active members. Eleven were baptized in June, 1988 when **Walter D. Bunnell** from

Francis, Oklahoma was here to preach and edify us. In September, six more confessed their faith and were baptized into Christ. We conduct meetings every Lord's day under a big tree in the open air. When it rains we find ourselves in a tight place in a brother's house. On December 4, 1987 I had a discussion at the heart of the community with the Jehovah's Witnesses. Their false doctrines were exposed and most of the people in the community have turned away from these false teachers. Now, you seldom find one of them roaming around the community telling their false doctrine.

Brother Bunnell, mentioned earlier, spent one month here (June), in 1988. In addition to preaching here in Dammurog, he also preached in other provinces such as Kalinga-Apayao Isabela, Ilocos Norte, La Union, Tarlac, Oriental Mindoro and in Manila. During his work here 36 souls were won to the Lord. If any would like to have information about work in the areas visited by brother Bunnell, you may write him at: P. O. Box 52, Francis, OK 74844, or call (405) 332-4555.

**JOHN HUMPHRIES and JERRY PARKS**, both of Louisville, KY spent six weeks preaching and teaching in India, with a few days in Manila, Philippines and in Japan where they visited with Bob and Bobby Nichols and Randy Reese. While their emphasis was on training and developing Christians there for more fruitful service, 107 were baptized during their work, 103 in India and 4 in Manila. They were in Manila when typhoon "Unsang" came across Luzon. Official reports from the Philippine government indicate heavy damage from this storm. Many were killed, thousands were left homeless and many vital crops were destroyed.

Brethren Humphries and Parks indicate that a great deal of progress has been made in the work in India. In February, Gerry Sandusky and Tom Moody will make another trip to India to teach.

**ROY FIELDS**, 5807 Golden Pheasant Ct., Dayton, OH 45424 — We have been working with the Northern Hgts. church in Dayton since April 1, 1988. It has been a good work with brethren in harmony. We just completed a good meeting with Wayne Walker of Haynes Street in Dayton. The church is as generous as possible in providing my support. My average income from the church here has been \$515 a month. I also receive a retirement check of \$231 a month. I have been unable to secure any outside support and what I have does not go very far. We are in need of at least another \$1,000 a month to pay bills and keep above water. If any can help, please write at the above address or call me at (513) 237-0434. Please pray for our work here.

**SWEET HOME, OREGON** — The church here is looking for a good sound gospel preacher to come and work with us. We can supply \$1,000 a month for a year, and by that time, we hope things will be better. If interested, call Loyd Sloan (503) 367-3827, or Vernon Sturdevant (503) 367-6221.



It is inevitable that differences will arise among brethren. Some of these will grow out of a simple lack of communication. Some will spring from the difference between maturity and immaturity of knowledge. Some will arise out of strife and vain glory. Some will come about because of the intrusion of teaching which is not according to sound doctrine. Of course, truth must be defended and error must be OK posed for what it is. But we do not need to treat one another as bulldogs in a tussle over turf. There are times to be outspoken and painfully plain so that all will understand. But the character of those who make up the "royal priesthood" should be such that we never lose the generosity of spirit, the kindness of demeanor which causes us to act with grace and dignity. Even when we are dead certain that the question at hand is a clear matter of truth vs. error, there is a passage we ought to always remember. "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2: 26).

## "I THINK"

In our teaching we need to be long on "thus saith the Lord" and short on "I think." The world of religion is in turmoil enough because human opinion has been elevated to the rank of divine instruction. Teaching must not generate doubts. "Possibly," "perhaps," "maybe," "seemingly," are first cousins to "I think," Luke wrote to his friend, "most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed" (Lk. 1: 4).

## SINGIN' THE BLUES

Life will always have its genuine concerns. The sun won't shine all the time. Some days, it will rain. There will be times when whatever can go wrong, will do just that. But why does every note of cheer or good news have to be dampened by "yes, but you just wait..." To hear some tell it, life has been "gloom, despair and agony on me." Here is some help. "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2: 3). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18). "A merry heart doeth good like a medicine" (Prov. 17: 22).

## TO BRETHERN IN THE PHILIPPINES

I have tried to encourage the work in the Philippines since 1970. There are many good, honest, hardworking brethren in that nation, I used to try to answer every letter received. For a long time now, it has been impossible to continue that practice. Some are agitated because they have not received an answer to a letter, or sometimes several letters. It is physically impossible to keep up with all of it. My work in gospel meetings, classes in Louisville and with the paper require the bulk of what time is available. That does not leave much time for personal correspondence. Further, many letters make appeals for funds for support, or for various needs, either individually or congregationally. Some are of the opinion that I can send any book they want. I do not own a bookstore. If I did, I would still have to pay for the inventory. I buy and pay for my own books. We also hear from many brethren in other countries. We are interested in the work of the Lord all over the world, and we are distressed when any of our brethren anywhere are in need. We have done what we could, with our own limited resources to respond whenever we could. But there are limits to that also.

So, if you write to me, and do not receive an answer to your letter (s), please do not assume that I have lost interest in the work there. Many have written since the recent typhoons struck various regions of that country. Many suffered damage to property and loss of crops. They will need help, even as brethren in Jamaica and Mexico needed help after the damages caused by hurricane "Gilbert." There have been 18 typhoons to buffet that island nation just in 1988. Add that to the unstable economic situation, the political unrest, and the general poverty of most brethren, and the stage is set for disaster. Many places need clothing, food and medicines. Churches need song books (even used ones in good repair), literature for classes and tracts. They have so little under normal circumstances. I have heard some brethren here say "Well, they are used to one calamity after another." That is small comfort when your wife and children are hungry and your crops have been destroyed and you are left without any means of supplying the basic needs of daily life. Anytime, there is an appeal for help, effort should be made to verify the need, either from brethren you know to be honest in the area involved, or from those who have personal knowledge of the situation and people involved. Check it out first. Take pains to "provide things honest" and urge those receiving help to do the same.

## IN THE NEWS THIS MONTH

BAPTISMS	247
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(Taken from bulletins and papers received by the editor)