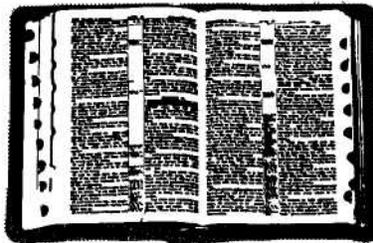


SEARCHING *the* SCRIPTURES

"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

MAY, 1989

NUMBER 5

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



EDITORIAL POLICY OF

SEARCHING THE SCRIPTURES

The editorial policy of any paper sets forth right out front the purpose of that paper and the attitude to be expected in the presentation of the materials to be published. One can fairly well judge what he may expect from a paper which sets forth in concise terms its policy. I go to an editorial of August, 1972 to express the policy of *Searching The Scriptures* from the beginning. The policy today is the same as it was in the beginning.

"*Searching The Scriptures* had its beginning in January, 1960. From the beginning we have earnestly sought to use the printed page to study the word of God with all who will read and study with us. We belong to no man or group. We strive to serve no special human interest. We are not for sale to any man for any price, because our own salvation and the salvation of others is in the balance.

"In the first issue of *Searching The Scriptures* we set forth the only editorial policy we have ever had, which is still our only guide line in articles published. In that first issue we said: We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper."

"I have made it clear that I am not bound to be in agreement with all who may write in this journal. Each person is responsible for what he writes. In the interest of fairness to all and for the sake of a sincere search for the truth, articles are sometimes published which requires a reply in the judgment of someone, and he should be heard. Of course, reason and fairness would dictate

that a reasonable length and number of articles be used.

"This monthly publication is dedicated to the search for divine truth as revealed in the inspired Book of God. Controversy is expected and we are not afraid of it. Sarcastic and abusive replies are expected in response to some things said, but we must say them in the interest of truth. We fear no man, but we do fear the God in whom 'we live, and move, and have our being' (Acts 17: 28). We do not strive to please men, but Christ, we do not persuade God, but men (Gal. 1: 10).

"We must do all the good we can and no harm at all. May God bless us to be faithful to His word, open minded to receive divine truth, unashamed and unafraid to boldly speak His word to all men, and to give God the glory for all good done to the very end." (From editorial of *Searching The Scriptures*, August, 1972, page 115).

Searching The Scriptures Needs Your Help Now

Connie W. Adams has continued this policy since June 1, 1973. He wrote in the May, 1973 issue, page 263: "Through time, many good papers have fallen into the hands of men who perverted them from the original purposes of their founders. We have spent much time together discussing that and related matters. We share the same concerns for the present and future welfare of the church of our Lord. We have common ideas as to the role a paper of this kind should have as a means of spreading the gospel truth and even in dealing with controversial questions."

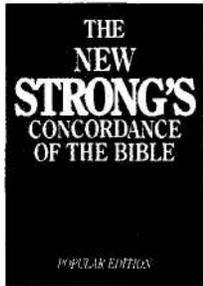
Brother Adams set forth his own direction for *Searching The Scriptures* in the May issue, 1973, page 264: "Those of us who write shall attempt to be clear, concise, candid, and always scriptural. When differences arise, as surely they will, we will do our best to practice the Golden Rule. The editor does not expect to agree with every sentiment expressed by every writer on every subject. Each one bears responsibility for what he says. Divergent views will be given a hearing when offered in proper form and in good taste. We shall reserve the right to decide when enough has been said on a subject and to choose what is thought to be the most representative material on a topic on which several have offered articles. We are aware that our writings constitute a part of our preaching and that we shall be called to account for what we teach. Our highest ambition is to please

God. We do not expect everybody to like everything we have to say and sincerely hope that the Devil and all his angels will be sorely displeased.

"This paper has not been a sounding board for extreme views nor will it be now. No space will be given to grind personal axes and perpetuate personal feuds. Should some error be made in presenting facts or views of another, we shall feel no embarrassment in offering correction."

Brother Adams has edited this journal with the highest quality and in the best taste. He has not compromised doctrine or morality in his editorials. A wide range of subject matter has been presented during the course of a year by a variety of writers. In my judgment he has been fair and impartial in giving both sides of an issue an equal amount of space. He has not equivocated on any issue, but clearly states his own understanding of scripture. That is worthy of commendation.

Let me urge each of you who read this paper to send a list of five subscriptions for this year. That is not much money today, and it will do more good than you imagine. The cost of printing and postage has increased several times in the past 12 years, and that makes the cost much higher now than it was when brother Adams began his work with this journal. He needs and deserves your help and encouragement. Do it today!



STRONG'S CONCORDANCE OF THE BIBLE, THE NEW Popular Edition
James Strong
 Category: Biblical Reference
 A dependable, affordable concordance in a convenient size — with many of the features of **The New Strong's Exhaustive Concordance**.

Hardcover, 4951-1, \$12.95
 6 3/8" x 9 1/4", 750 pages



STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE, THE NEW Second Edition
 Category: Biblical Reference
 The only, accurate, easy-to-read, updated **Strong's** includes modern type-face, key-verse comparison chart, and more.

Hardcover, 5360-8, \$24.95
 Indexed, 5442-6, \$28.95
 8 1/2" x 10 3/4", 1890 pages

ORDER FROM: RELIGIOUS SUPPLY CENTER

Searching The Scriptures

VOLUME 30 MAY, 1989 NUMBER 5

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
 \$11 per year in advance

Club rate:
 \$9.00 per year for 4 or more

Bundles to one address:
 12 for \$ 7.50
 24 for \$15.00

Group subscriptions:
 12 for \$ 7.50 per month
 24 for \$15.00 per month

Foreign Subscriptions: \$14.00 per year

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.



NELSON'S ILLUSTRATED BIBLE DICTIONARY

Herbert Lockyer, Sr.,
 General Editor

Category: Biblical Reference
 Contains 5,500 entries based on the New King James — also has extensive cross-reference system for five other major translations. With 500 full-color photos, maps, charts, and tables.

Hardcover, 4955-4, \$26.95
 6 3/8" x 9 1/4", 1088 pages
 Sale Price \$19.95
 (For Limited Time)

ORDER FROM: RELIGIOUS SUPPLY CENTER

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



H. E. PHILLIPS — A HERO OF FAITH

Among those men who have touched my life and influenced me in the work of the Lord, H. E. Phillips holds a unique place. His faith in the Lord and untiring devotion to the cause of truth have made him one of the true heroes in my life. This article is written as a tribute to him. Sometimes we wait until people have passed away to say kind things about them. I would like for him to "smell the roses" now.

I first met H. E. and Polly Phillips in 1950 when I preached in Lake City, Florida. I was 20 years old and had just married. There was a family in the congregation there who kept telling us about "Elwood" Phillips and his wife. They had worked in meetings in that area. During a meeting in north Florida, we met for the first time. His knowledge of the Bible and ability to effectively express it made a great impression upon me. Though older and more experienced, he put me at ease and treated me as a fellow-preacher. Polly's outgoing personality and sense of humor made her a delight. Here was a model marriage.

As the years passed and great changes beset the churches of the Lord, the character and conviction of this servant of God were tested again and again. It was his love for his brethren which prompted him and James P. Miller to start the FLORIDA NEWSLETTER which soon became the SOUTHEAST NEWSLETTER in the hope that communications could be kept alive while brethren had time to study the issues of sponsoring churches and the relationship of local churches to human institutions.

Searching The Scriptures

It was in January, 1960 when the first issue of SEARCHING THE SCRIPTURES went into the mail. H. E. Phillips and James P. Miller had given birth to a periodical which has lasted now for 30 years. While both men wrote, it was H. E. Phillips who handled the editorial work. James P. Miller did much to gather subscriptions and help with the circulation of the paper. As the years passed, the pressure of the work took its toll. Determined not to let his work as a preacher suffer, he would attend to that during the day and then often work until 4 or 5 in the morning, writing, proof-reading and handling correspondence. It was a labor of love and it reached the hearts of many people and taught them the truth. But it exacted a price in terms of failing health. When the bills were greater than the income from the paper, he borrowed money, sometimes against

his insurance, to keep printing bills paid.

How many people have been influenced for eternity by these monumental efforts, only God knows. Always, the objective was to teach the truth, regardless of what it might cost. Error had to be opposed and that was not popular with some. Through it all, there was a spirit of fairness toward all. There was balance and the exercise of good judgment.

Two major heart attacks forced the decision to make other arrangements about the paper. When the agreement was reached that I should carry on with the publication of the paper, we met in Atlanta, along with two other brethren, to work out the details. We all got down on our knees, in a motel room, and prayed for the future efforts of the paper. We fervently prayed for my work, for loyalty to the Lord and the Scriptures, for my good health, for lengthening of his days and for his faithful companion, Polly, who stood by his side and sacrificed much in order that he might do the work he had undertaken.

In the years since that spring of 1973, he has been a rock of strength for me. There have been many times when I have called on him for advice in dealing with some of the difficult problems an editor has to handle. His concern has always been for truth. He has been open and candid. His writings have appeared on the front page of the paper, except for special issues when there was a sequence to follow. There has been variety in these articles but always there has been an appeal to the Scriptures.

True Friends To Young People

Not only have the Phillipses succeeded in rearing three daughters to serve the Lord, but all of their grandchildren who are old enough to be accountable are faithful Christians. That says a great deal. In addition, they have a large "extended family" of younger people (several of whom are preachers and elders, and their wives) whose lives have been enriched by the love and attention given to them in the home of these good people. When my sons went to Tampa to attend Florida College, I urged them to attend services where brother Phillips was the preacher. I knew they would hear the word of God preached without fear or favor and that they would be blessed by the personal association with the Phillipses. I was right. Our daughters-in-law also attended there and shared in the warmth of this couple as they were often in their home. Among those young people, so blessed, were two young Italian brothers who stayed in the Phillips' home while attending Florida College.

Common Memories

In 1976 we made a trip to Italy to preach. We met at Kennedy Airport in New York. I'll never forget the prayer offered by my good brother, as we walked off to a quiet place before boarding the 747 for Rome. The intense Bible discussions with Italian brethren, the adroit fielding of questions, the courtesy and good humor, the sense of gratitude for all the kindnesses shown us — these and many other like things, were incidental lessons to me. We wept together at our parting from the Italian brethren who came to bid us farewell at the airport.

When the darkest hour of my life came and Bobbie

crossed over to the other side, leaving me lonelier than I had ever been, Elwood Phillips caught a plane and came to be at my side. He sat with the family at the funeral. The prayer he offered at the funeral home is forever etched in my memory. His presence at the house the evening after the funeral, along with family and a few good friends, meant a great deal more than words can express.

We were with them in Nashville in December, 1988 to attend what has been called "The Nashville Meeting" where we sadly marveled at how far from the truth some of the brethren had gone.

In March of this year, during a meeting in which I preached at Palmetto, Florida, Elwood and Polly came down and spent a day with us. We had lunch together and spent several hours discussing the work of the Lord in general and that of the paper in particular. Once more, he lifted my spirits and encouraged me to stand for the truth. How could one not love such a friend?

Still At Work

Besides writing for the paper, H. E. Phillips serves as one of the elders of the Fletcher Avenue church in Tampa and shares some of the preaching with Everett Hardin. He still holds some meetings and probably could work in a few more. While health problems continue, his mind is keen and his interest in the kingdom of God undiminished.

Our readers should know that had it not been for H. E. Phillips, this paper would not be in your hands now. For whatever good you have received from the columns of this paper, you owe a debt of gratitude to H. E. Phillips. Why not take a few moments and write him a note. It will do YOU good, and it will lift the spirits of a genuine hero of faith. Thanks, Elwood and Polly, for all you have done for the cause of Christ, for this paper and for me and my family.

You may address them: P. O. Box 1631, Lutz, FL 33549

**WAKE THE WORLD
AND TELL THE
PEOPLE**

Wilson Adams
891 Autumn Valley Lane
Gambrills, MD 21054



**ANTIOCH—THE POWER OF
THE LOCAL CHURCH**

The greatest challenge facing the local church today is that of duplicating the record of gospel success that we read in the book of **Acts**. Like the example of Jesus Christ in our personal lives, we often fall short of living up to the standard (even the apostle Paul confessed his inadequacies, Phil. 3: 12) but that in no way argues against the need for a standard or its attainability. For example, to argue the impossibility of running a four minute mile is a moot point since it has already been done. (You would probably have a good case against my running a four minute mile!) But to look at the standard and deny its attainability is to argue in the face of historical fact. It has been done. Case closed.

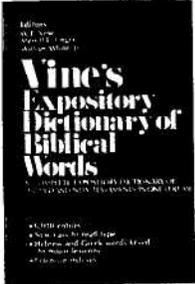
While the standard for living on this planet is Jesus, the standard for local church success has to be Luke's historical record in Acts. Page after page we see the exciting results of what happens when the gospel is taken seriously. Yes, when our hearts burn within us to the same degree as it motivated them, then we, too, will witness the spreading flame of New Testament Christianity light a fire in the lives of twentieth century men and women. Indeed, when people gain a glimpse of the King and come face to face with the majesty of the Messiah, pew warming and complacent Christianity are no longer options. Yes, Acts sets the standard. The question we face is not can it be done, the question is: how do we measure up? It's the challenge confronting every local church.

Power Amid Persecution

After seeing Antioch's example of enthusiastic reception of the gospel (article #1), and her commitment to quality teaching (articles # 2, and 3) we now focus on another aspect of this local church recorded in Acts 11-15. To properly gain a sense of the situation in the Antioch church one has to understand Antioch itself.

Antioch was not small-town-Roman-empire on an out of the way cow path. She was, in fact, the third largest city in the Roman world! Lying strategically near the coast of the Mediterranean she came to be the commercial capital of the empire and along her streets walked every class and culture of people.

Antioch had no rival when it came to sinful depravity. It was a city experiencing an open flood gate to every form of heathenistic idolatry, supernatural superstition and religious cult and quack. Gambling was big in Antioch, as was prostitution. The largest park in town



**VINE'S EXPOSITORY DICTIONARY
OF BIBLICAL WORDS, REVISED**
**W. E. Vine, Merrill F. Unger, and
William White, Jr., editors**
Category: Biblical Reference

This handy single-volume expository dictionary of both the Old and New Testaments has been revised and expanded and features an all-new type-face in an easier-to-use two-column format.

Hardcover, 7559-8, \$19.95
6 3/8" x 9 1/4", 1094 pages

ORDER FROM: RELIGIOUS SUPPLY CENTER

housed the temples to Apollo and Artemis in which hundreds of priestesses (prostitutes) served the heathen populace. Indeed, living in Antioch of Syria was to experience life in the fast-lane with a moral climate offering the worst possible products of humanity. AND RIGHT IN THE MIDDLE OF IT ALL THERE WAS ESTABLISHED A CHURCH OF JESUS CHRIST WHICH WOULD SERVE AS THE CENTER OF GOSPEL PROMOTION THROUGHOUT THE ANCIENT WORLD!

I want to say something to those of you who live in or near the Antiochs of the present day. Before we conclude that it is God's will for us to move out of the cesspools of corruption, filth and ungodliness that make up metropolitan living, we need to take a closer look at Antioch.

The monastic mentality is NOT the way of New Testament Christianity! So often we verbalize the desire to move to an isolated island and live for Jesus in a Utopian world where we are not bothered... a place where no one will persecute us or laugh at us... a place where we will not have to hear curse words or see immorality portrayed or count killings resulting from drug trafficking... a place where there will be no adult book stores, no vice, no crime, no temptation. I know of a family that tried to find that place. Not long after obeying the gospel they left the city for the security of isolation from worldly temptations. Living in a trailer accessible at times only by four-wheel drive they were "holed up" in their own little world; a "hide-out" from the devil. It backfired. While attempting to deny their children access to anything of the world they denied reality. Their extremism inevitably led their children to the opposite extreme. They ran. A son went to prison. A daughter gave birth out of wedlock. Another son grew bitter and a marriage ended in divorce. The monastic lifestyle did not deliver what they thought it promised. Their view of Christianity was warped. (By-the-way, for those who consider crime and corruption only a problem for those of us who live around big cities, you would do well to consider the shocking statement of Governor Terry Branston who recently reported that cocaine is killing two people per week in his state. Terry Branston is governor of Iowa.)

"As Thou didst send Me into the world, I also have sent them into the world" (John 17: 18). We need to understand that God want us to go where the people are. Yes, major metropolitan areas of the United States tend to be cesspools of darkness for sure, but such only points to the fact that that's where the light of the gospel needs to shine the brightest! (Mark 2: 17) Antioch was baptized in perversion but it also proved to be a fertile field for those seeking a better life. Then again, it was the same in Corinth, Ephesus, Philippi, or Rome. And today, centuries later, the names have changed to Washington, Dallas, Los Angeles, or Phoenix but the needs have not.

If the gospel could reach into the mega-population of Antioch it can do the same today in your city. **"But reaching people in metropolitan areas is tough, people are too busy, too preoccupied to listen"** is the response. True, but consider this. Don't you think it

was "tough" in Antioch? Don't you imagine there were a lot of preoccupied people there? Listen, **THE GOSPEL SUCCEEDED IN ANTIOCH BECAUSE THE CHURCH THERE WAS FILLED WITH COMMITTED CHRISTIANS WHO SOUGHT OUT SINNERS AND SHOWED THEM A BETTER WAY!** Question: What secret weapon of success did those brethren have that is not available to us? **NOTHING!**

But it wasn't easy! Acts 11: 26 says, **"... the disciples were first called Christians in Antioch."** While I believe that the term "Christian" was not something accidentally tagged on believers by the enemies of the cross, but rather was a God ordained designation and the fulfillment of Isaiah 62: 2; it was, nonetheless, a term that came to be applied in derision. James raises the question, **"Do they not blaspheme the fair name by which you have been called?"** (James 2: 7). The Antioch disciples were called **"Christians"** by God but in time that very name became a source of scorn, contempt and ridicule by the enemies of God's people.

"... but if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God" (1 Pet. 4: 16). The Antioch Christians suffered because they were Christians. They were hated because their Master was hated (John 15: 18-21). They found themselves to be the object of ridicule and prejudice because they stood apart from the pagan community (1 Pet. 4: 3-4).

It took courage for them to do that. It took courage to confess Jesus Christ in a city where the odds were stacked against them. But they did it. Yes, in the midst of a big city with wall to wall pagan people etching out their lives in the perversion of the devil's darkness, there were Christians there, holding up a candle, spreading a little salt and telling others the story of Jesus. God help us to do the same wherever we happen to live. "For I am not ashamed of the gospel, for it is the power

of God for salvation to everyone who believes..." Nobody understood the principle of **POWER AMID PERSECUTION** any better than did the Antioch saints. It's a tough standard to live up to. We've got to try.

BOOKS ON THE LIFE OF CHRIST

STUDIES IN THE LIFE OF CHRIST BY R. C. FOSTER

\$29.95

(PLUS POSTAGE AND HANDLING)

THE LIFE OF CHRIST BY F. W. FARRAR

\$15.00

(PLUS POSTAGE AND HANDLING)

(BOTH WORKS ARE CLASSICS—EDITOR)

ORDER FROM: Religious Supply Center

Using the

SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



DON'T BE IGNORANT

Hee Haw's Junior and Grandpa were lying in the front yard beside the pigpen. Junior said, "Sometimes I get to wanting to go and catch a wild mountain lion."

Grandpa said, "Why on earth do you want to do an ignorant thing like that, Junior?"

"I guess its just in me," countered Junior.

"What? Catching wild mountain lions?" asked Grandpa.

"No, ignorance," replied Junior.

Leroy Brownlow tells in his book, **A Time to Laugh; Grandpa Was a Preacher**, of one brother in a church business meeting who was accused of being ignorant. The brother declared, "I'll admit I'm ignorant. I wish I was ignoranter. I think its a blessing to be ignorant!"

The gentleman sitting next to him patted him on the back and said, "Brother, you're richly blessed!"

The apostle Paul did not want Christians to be ignorant. One of his favorite expressions was, "I would not have you to be ignorant." It is interesting and profitable to observe some of the things that we should not be ignorant of.

1. We should not be ignorant of the plans and motives of others (Romans 1: 13). At least, not insofar as we are able to ascertain these. Paul wanted the Christians in Rome to realize that it was not because he did not wish to visit them that he had not done so. He had often planned to travel to Rome, but had been hindered up to that time.

There were likely some who had impugned Paul's motives and sought to discredit him in the estimation of others. "He just doesn't care anything about you," these may have reported. But nothing could have been further from the truth. Paul had been desiring to preach the gospel in Rome for a long time.

2. We should not be ignorant of God's desire to save all men (Romans 11: 25). We easily lose sight of this and assume that some are so sinful or unconcerned that the Lord is not interested in them. Paul deals with the Jew-Gentile question in Romans 10 and 11. He shows that it was always God's plan to include the Gentiles in His program (10: 19, 20). But this does not mean that He was no longer concerned about the Jews. As matters had evolved, it proved to be a benefit for the Gentiles that the Jews had spurned the gospel. But Paul hoped that now that the gospel was fully preached to the Gentiles that the Jews would experience a change of heart and come to faith in Christ in great numbers.

"(God) desires all men to be saved and to come to the knowledge of the truth" (I Timothy 2: 4).

3. We should not be ignorant of Biblical history (I Cor. 10: 1-13). These things were written for our learning (Rom. 15: 4). If we are not careful, we may conclude that our temptations and problems are unique, and therefore the word of God does not deal adequately with them. But Paul says in I Cor. 10: 13 that "no temptation has overtaken you except such as is common to man."

The summary of Biblical history that is sketched by the apostle in this chapter is a beautiful illustration of this principle. There could not be two people more different than the nomadic masses in the wilderness fifteen hundred years prior to Christ, and the Gentiles who lived in the Grecian city of Corinth that was known worldwide for its corruption and immorality. Yet the temptations were the same. And Paul stresses to those first century Christians that they should avoid the pitfalls that those ancient Jews had fallen into (vv. 6-12).

Biblical history teaches us that regardless of the era or area of our habitation, our temptations and trials are common to mankind. And regardless of our time or place, the only recourse we have is to trust in the faithfulness of God and seek His way of escape.

4. We should not be ignorant of spiritual gifts (1 Cor. 12: 1). There has always been much ignorance on this subject. Many of the Corinthians were ignorant of the purpose of spiritual gifts. They had turned these into devices of pride rather than tools for service.

In 1 Cor. 12-14, Paul names nine spiritual gifts and shows that they were given to the end that the whole body might be edified. He shows that they were not intended to endure beyond their temporary need, but the truly essential qualities that reflect true spirituality will continue (Chapter 13). In the fourteenth chapter, Paul set forth regulating guidelines for the practice of those gifts while they endured.

He begins his discussion of this topic by saying, "Now concerning spiritual gifts, brethren, I do not want you to be ignorant." As he draws to a conclusion, he declares, "But if anyone is ignorant, let him be ignorant" (14: 38). And today, after studying all that is given on this subject, if one is still ignorant, I suppose he will just have to be ignorant.

5. We should not be ignorant of the troubles of others (2 Cor. 1: 8). Often we are so caught up in our own sphere of activity that we are oblivious of the burdens of others. Rather than taking quick offense when someone is harsh with us, let us look beneath the surface. Perhaps that one is carrying a heavy load. Love is kind and longsuffering. Love bears all things, believes all things, hopes all things, endures all things.

Where possible let us seek to help bear the burdens of others; and even when we are not in a position to know the situation, let us be ever mindful of the possibility that our brother or neighbor is heavy-burdened.

6. We should not be ignorant of the hope that we have in Christ (1 Thess. 4: 13-18). We are given five facts here to which we may moor our anchors. First, we are assured that we have God's truth on this matter: "For this we say to you by the word of the Lord..." The only

One who is able to speak authoritatively and knowledgeably on this subject is God. And He has spoken.

The second fact is that Christ is coming again (vv. 14, 15). He who brought life and immortality to light at His first coming will come again to usher His people into their eternal inheritance.

Thirdly, the dead in Christ will rise first (vv. 15, 16). Their spirits will descend with the Lord (v. 14) to be united with a renewed, incorruptible, glorious body.

The fourth fact is that Christians who are living at that time will be changed and caught up with the saints of all ages to meet the Lord in the air (v. 17).

Finally, Christians will forever be with the Lord. This is our hope.

May every child of God apply himself unto knowledge and give diligence that he not be ignorant of these things.

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 Timothy 4: DILIGENTLY PREACH ONLY THE TRUTH (V. 1-5)

As has been pointed out in previous studies, first and second Timothy contains instruction and warnings to the evangelical (minister) as to what is to be taught, done, avoided, and rebuked in order that he might "both save thyself, and them that hear thee" (1 Tim. 4: 16).

This last chapter of second Timothy begins with a very serious charge to Timothy. It is not a new charge, but one that has been emphasized throughout both of these epistles (1 Tim. 1: 3, 10-11, 18-19; 4: 1-6, 11-13, 16; 6: 2-3, 12-14, 20-21; 2 Tim. 1: 6-8, 13; 2: 1-2, 15-16; 3: 13-17). The seriousness of the charge is emphasized by calling attention to who it is from. It is made before God and the Lord Jesus Christ, who is the chief authority in His Kingdom and the judge of all at this coming (v. 1).

The charge is to "preach the word - v. 2" (Scriptures — 3: 14-17; The faith - 1 Tim. 4: 1; 2 Tim. 2: 18; 3: 8; Truth - 2 Tim. 2: 15, 18, 25; 3: 7), not theories, philosophy, fables (fiction) - 4: 4. Any teaching other than this is not righteousness, or a good work (2 Tim. 3: 16-17). The charge concerns not only what to preach, but also how to do it. It is to be done urgently and persistently, "in season, out of season." Preaching the word is not a seasonal or convenience activity. This expression has been explained as "Take or make your opportunity." Marshall

Keeble has been reported as saying "preach it when they like it and don't like it." Keeping this charge involves "reprove" or reproving. This is not rebuking someone, but means to keep giving the scriptural ground or evidence that proves the faith. The charge does include the matter of "rebuke," which is to be given the false teachers and brethren deceived by them. All is a part of faithfully preaching the word. Sermons without scriptural backing, glorifying human philosophy, and carefully worded so as not to offend or expose error, is not faithfulness to the charge of this verse, and will not result in the salvation of either the preacher or hearers. Because preaching the word will result in sacrifice, scoffs, scorn, privation, even persecution, patience and long-suffering on the part of the preacher are necessary to his diligently continuing to teach truth.

Verse 3 gives an added reason for diligence and faithfulness in preaching the word. It is because of an increasing attitude of disrespect, and no desire for "sound doctrine." Man's desires will be for human fables or fiction; that which is ear-tickling and flesh pleasing. There were roving teachers of philosophy in those days who would teach or argue any line of thought that people would pay to hear. Especially popular was the teaching of the "gnostics" that you could indulge fleshly desires without the pain of conscience because only the spirit matters with God.

Let us observe that the scriptures make a distinction between "sound doctrine" (Scriptural truth) and fables or fiction (doctrines and commandments of men — Matt. 15: 9). Today, many people (preachers) make light of, and speak disparagingly of doctrine. They tell us "Doc-trine is not important - doesn't matter; only how you feel and live with yourself and others, matters." No matter what a man believes or does - because it feels good to him, there may be found some who will preach accordingly, for a fee. The ears that itch to hear teaching that will bless their sensual, fleshly ways, or intellectual egos, will always be able to find teachers anxious to scratch them, if it is to their financial good. Flesh and pride satisfying programs, though not scripturally authorized, appeal to many, and calls for a soft, palatable teaching that convicts no one of sin and is always tickling to fleshly ears. Such a course is popular, particularly to the more affluent, and with numbers and wealth they are able to pursue fleshly ways and pay preachers to bless them, never questioning the scripturalness (truthfulness) of their actions. Consequently, many have, and do, turn from truth to fables (v. 4).

In view of this, Timothy (and every true minister) is told to "watch-be watchful (sober-NASB) in all things" (v. 5). The word means a wakeful attitude, constant presence of mind, and ready discernment. Such must always characterize those who go about the work of saving souls. Furthermore, the true minister must willingly endure affliction. One who "fears what men may do" is almost sure to faint in the heat of battle. If God's minister does as Paul here instructs Timothy, when afflictions come, he will calmly "grin and bear it" while continuing to preach the word. "Making full proof of his ministry," means Timothy would fulfill every duty and

responsibility of his ministry, leaving nothing undone.

Follow Paul's Example (v. 6-8)

In verse 6, the apostle uses two figures to describe his approaching death: That of a sacrifice and a departure. His death would be an offering of his life, something that would be taken from him, for no reason except he had boldly preached the word in love.

Though he was to be killed, it would not be his end. It would only be a departure from one place to another — from one state to another. He described this departure to the Philippians as leaving a fleshly existence to "be with Christ" (Phil. 1: 23-24), and wrote the Corinthians that "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," therefore, considering the groaning and burdens while "at home in the body," this faithful apostle was "willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5: 1-8).

Verse 7 is a simple statement of facts (no boasting) concerning the life Paul lived in the flesh from conversion till the end of that life, which he said was "lived by the faith of the son of God, who loved me, and gave himself for me" (Gal. 2: 20).

When the apostle said "I have fought a good fight" he was referring to what he had enjoined on Timothy when he said "fight the good fight of faith, lay hold on eternal life" (1 Tim. 6: 12). Paul was an example for Timothy, and us, in fighting a good fight. Faithfully preaching the word is a warfare, and involves fighting, not after the flesh, with carnal weapons, but against spiritual strongholds, imaginations, and high things that exalt themselves against the knowledge of God (2 Cor. 10: 3-6), using the sword of the Spirit, the Word of God, having on what is described as the whole armor of God (Eph. 6: 10-18). Besides positive action in preaching the Word and exposing spiritual wickedness in high places, enduring hardness as a good soldier and suffering privation is part of fighting a good fight (2 Tim. 2: 3-4). Paul was doing this when he "fought with beasts at Ephesus" (1 Cor. 15: 32). Always, Paul manifested the soberness he demanded of Timothy in verse 5, so that he fought "not as one that beateth the air or ran as uncertainly" (1 Cor. 9: 26). Truly, Paul had fought a good fight.

The course that Paul said he had finished was that Christ set before him and which he humbly and willingly determined to run. At Paul's calling, the Lord said unto him "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts 26: 16-18).

Paul told the elders at Ephesus that he was going to Jerusalem, being assured by the Holy Spirit that bonds and afflictions awaited, but "none of these things move

me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20: 22-24). He further said to these elders, "I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God" (v. 26-27). In his letter to the Philippians, he said "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13-14). It was a long, difficult course, but with faith, determination, patience, and much long suffering, Paul had come to the end, leaving Timothy, and all saints, a great example to follow.

The "faith" that Paul had kept was that which he preached to Felix and his wife, Drusilla (Acts 24: 24), and that for which Christians are to earnestly contend (Jude 3). It is the same thing that is called "the word" (2 Tim. 4: 2) and "truth" (2 Tim. 2: 15, 18, 15). Though some denied (1 Tim. 5: 8), erred from (1 Tim. 6: 10), departed from (1 Tim. 4: 7), made shipwreck of (1 Tim. 1: 19), Paul continued believing and contending for the faith, never faltering, until the end. No suffering, disappointment, persecution, or false doctrine could shake or shatter his faith. Truly, he "kept the faith."

The result, or reward, for having fought a good fight, finished the course, and kept the faith, for Paul, and every true lover of Christ (v. 8), will be the crown of righteousness (life - Rev. 2: 10), bestowed in "that day" (When he comes in judgment).

Awareness of Co-workers And Situations (v. 9-22)

These last few verses of this second epistle are a personal message from Paul to Timothy concerning circumstances, co-labourers, and the cause of Christ. Not much instruction for Timothy regarding his ministry is given in these verses, but much may be learned, by way of example, from Paul's awareness of situations affecting saints, concern for co-workers, and a constant willingness to sacrifice himself for the sake of his brethren in the Lord. A minister of the Word of the Lord will need to imitate these characteristics in Paul if he is to come to the end of his life's work with the success, hope, and confidence of the apostle Paul.

The apostle is facing death, virtually alone, and, therefore, has a great desire for his "son in the gospel," and co-worker (of whom he had no man like minded) to come to him as quickly as possible (v. 9). Reasons for Paul's loneliness are given in verses 10-12. One co-worker, Demas had forsaken Paul and gone to Thessalonica "having loved this present world." I do not know the nature of Demas' love for the world, whether it was for "things" (material), ease and comfort instead of the ridicule, persecution, and discomforts of working with Paul in the gospel, or a tendency to fulfilling fleshly passions, or all of these things. One, or all, classifies under "love of the world". Every minister of the Word needs to be warned by Demas that if they fall prey to such, they will fail to save "self along with all who might have been saved had there not been this defection.

Evidently, Crescens, Titus (Tit. 1: 4; 2 Cor. 2: 13; 7: 6, 13; 12: 18), and Tychicus (v. 12; Col. 4: 7; Eph. 6: 21) were sent by Paul to other places. They would have, no doubt, been a comfort to Paul in his hour of peril, but the cause of Christ was of more concern to him than his loneliness. This is just another example of Paul denying himself for brethren and the cause of our Lord, a thing that must be true of every dedicated evangelist.

Verse 11 mentions two men who were of great worth to Paul and the cause of Christ. The apostle says "only Luke is with me." Luke, the writer of Acts, in using the first person plural, shows he was present on such occasions, particularly on Paul's journey to Rome and to prison (Acts 27). He is referred to as "the beloved physician" (Col. 4: 13) and as Paul's "fellow-labourer" (Phil. 24). Some Bible scholars think "the brother who is famous among all the churches" (2 Cor. 8: 18) referred to Luke. Since he was a physician, and Paul did have "a thorn in the flesh," his usefulness to Paul could have been much more than just a fellow-labourer.

Timothy is asked to "Take Mark, and bring him with thee: for he is profitable to me for the ministry." This statement concerning Paul's desire to have Mark with him, and his profitableness to the ministry, was very complimentary of Mark. Mark turned back from Paul, Barnabas, and the work on the first missionary tour (Acts 13: 5, 13). This action disappointed Paul so much that he refused to take him along on the second journey, resulting in the separation of Paul and Barnabas (Acts 15: 36-40). We know nothing of Mark's work for a number of years, but evidently he redeemed himself from that early-in-life defection. He was with Paul at his imprisonment in Rome when the Colossian letter was written, in which Paul urged the Colossian brethren to "receive him" (Col. 4: 10). Now, as Paul faces the end of his earthly existence, he wants Mark with him, saying "he is profitable to me for the ministry."

The things Paul wanted Timothy to pick up from Carpus at Troas and bring to him (v. 13) may be suggestive of Paul's situation. The "cloak," said to be a round like garment, with a hole for the head in the center, and covering one like a tent, would certainly be beneficial to one in a cold Roman prison. The "Books" were papyrus rolls, perhaps early gospel writings, and the "Parchments," which some think were legal documents of Paul's Roman citizenship, were more likely Hebrew Scriptures, written on parchments made from animal skins. It may be expected that a faithful soldier of the cross, in prison and facing death, would want more than anything else, scripture and faithful brethren.

What Paul said about Alexander the Coppersmith (v. 14-15) does not show grudge-holding, but a wise observation that was the basis for telling Timothy to beware of him, and all such known enemies of the truth. Every true minister of the Word should be perceptive and on guard of such characters, and stay clear of them. Rather than seeking combat with them, follow Paul's example, and leave just retribution to the Lord.

At Paul's first answer (defense) he was disappointed and saddened, but not remorseful, that he was deserted by brethren who should have stood with him (v. 16). This

forsaking of Paul when on trial for his life was, evidently, not because of a lack of love and respect for him, but for fear of also being put to death because of their closeness to the apostle. Paul seemingly understood, and prayed that "it may not be laid to their charge." What a great example Paul here set for Timothy, and all other faithful ministers, who are disappointed in certain brethren!

Though forsaken by brethren at that trial, Paul was not actually alone (v. 17-19). The Lord to whom the apostle belonged, and served, who stood by to deliver many times before, stood with him, resulting not only in his being "delivered out of the mouth of the lion," but his having the courage, ability, and opportunity to continue his ministry among the Gentiles Paul was confident that such help from the Lord would follow him right on up to the time he entered the "heavenly kingdom." Timothy, if he remained true and faithful to his ministry, could have this same confidence of hope, and so can every faithful servant of the Lord.

This letter closes with greetings being sent to, and from various ones, and some final instructions to Timothy (v. 19-21). Greetings are sent to Prisca and Aquila (Acts 18; Rom. 16: 3-5; 1 Cor. 16: 19), household of Onesiphorus (2 Tim. 1: 16), Erastus (Acts 19: 22; Rom. 16: 23), Trophimus (Acts 20: 4; 21: 29). Joining with Paul in sending greetings are Eubulus, Pudens, Linus, Claudia, and "all the brethren." The Scriptures reveal nothing concerning these, though some speculation about one or two may be found in secular history.

The letter closes with a prayer for the Lord and his grace to be with them.

SERMONS INSIDE AND OUT

Compiled by

Hoyt H. Houchen

Preachable Sermons For Sinner

And Saint By 72 Gospel Preachers

Paperback \$5.95 (plus postage and handling)

Outlines You Can Use

ORDER FROM RELIGIOUS SUPPLY CENTER

Abstain From Every Form Of Evil

Edited By Mike Willis

The material in this book first appeared as a special study in **Truth Magazine**. The material was so well received and requests for it were sufficient that we decided to put it in workbook form. Each lesson contains questions for classroom discussion. Suitable for any class from teenage on up.

Price \$3.95

(plus postage and handling)

ORDER FROM RELIGIOUS SUPPLY CENTER

**SIMPLICITY
IN
CHRIST**

P. J. Casebolt

Rt. 1 Box 210
Middlebourne, WV 26149



"SOME DO AND SOME DON'T"

My wife's grandmother used a colloquial expression that covered a multitude of situations, and sometimes helped one get out of a controversial situation rather gracefully. More often than not when someone expressed a particular position in her presence, she would reply, "Well, some do and some don't." I don't see how anyone could argue with the truthfulness of that statement, whether or not they agree with what people do or don't do. Some of my liberal-minded brethren would be a whole lot closer to the truth in many cases if they would just admit that "some do and some don't."

A headline in a local newspaper reads. "ACU professors give revised hymnal for Churches of Christ an urban slant" (Gainsville Sun, Feb. 22, 1986). Those who released this information for publication could at least have indicated that this revision effort applied only to some churches of Christ. ACU, of course, stands for Abilene Christian University, which is supported by some churches of Christ, or at least by those wearing the name.

"Bringing in the Sheaves' is out because it's too rural, but 'Victory in Jesus' is in as the Churches of Christ (sic) adopts its first completely revised hymnal in nearly a half-century.

"We are a city people, we need city hymns," said Dr. Jack Boyd, a muscology professor at Abilene Christian University who served as music editor."

The article goes on to say that ACU's lectureship is "put on by the Churches of Christ" and that the younger people wanted music that fit them, and that "far too many of the hymns have rural imagery." Again, it would have been more truthful to say that some churches of Christ put on the ACU lectureship, and some don't. Also, some younger people may want to change from rural to urban imagery, but there are also some who don't.

In fact, I do not see how these ACU revisers expect to sell any songbooks to churches which have a rural imagery, of which there are several. There is no question that "Great Songs of the Church," with its premillennial origins needed some revising from its original form, but by eliminating songs with a "rural" imagery, they must also eliminate most of the Bible, both Old and New Testaments. If these same brethren revise the Bible (which some are doing unofficially), out goes the parables of Christ and much of his other doctrine. But, this should be an easy step for brethren who will not respect

the silence of the scriptures, an approved apostolic example, or divine patterns for the work, worship, or organization of the church.

Brethren used to claim that they had been misquoted when such articles as mentioned above appeared in newspapers. And, we have learned to allow for "editing" on the part of secular writers. But, when brethren print their own bulletins, write their own ads for publications, and practice the very things mentioned in newspaper accounts of their activities, no amount of editorial liberty can be blamed.

When it comes to scriptural or unscriptural practices in church of Christ, we could accurately say, "Some do and some don't." The same will be true in the judgment (Mt. 25: 32, 33).

**A BURNING
FIRE**

(Jer. 20:9)

Jim Deason

Rt. 1, Box 153
Culleoka, Tennessee 38451



ENTANGLING AFFAIRS

The life of a faithful disciple of Christ is one of single minded dedication. The disciple's relationship with his Lord is to always be the guiding star of his life. To the Christian, every circumstance he faces in life must be viewed through the glasses of spiritual mindedness.

For this reason the apostle Paul told Timothy, "No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier" (2 Tim. 2: 4).

The greatest danger I face as a Christian is not that of committing some clear, easily definable sin. I have never been tempted to commit murder and to steal from my neighbor is presently the most distant thing from my mind. But there are far more subtle influences at work in our lives which threaten our relationship with the Lord.

Jesus has taught us to "... seek first His kingdom and His righteousness..." (Matt 6: 33) thus defining our priorities. Any man who would seek to please the Lord and go to heaven when he dies must live with the rule and righteousness of God as the center of his life.

However, it is so easy for us to get priorities out of order. Let me cite a few examples....

The Market Place

A regular part of everyday life for the faithful Christian is that of "laboring... with his own hands what is good, in order that he may have something to share with him who has need" (Eph. 4: 28). In fact, Paul told Timothy, "if anyone does not provide for his own, and especially for those of his household, he has denied the

faith, and is worse than an unbeliever" (1 Tim. 5: 8).

However, more than a few men have gotten so involved in their secular labors that they have forgotten their greater responsibility to the Lord. It's not uncommon in our age to see men choosing to work more overtime while not only missing services but rendering them almost powerless to do anything else related to the Lord's work such as teaching the lost, visiting the sick, etc. Sometimes such wrong can be attributed to outright covetousness, but at other times the problem is simply a matter of losing touch with the more important and misplacing our priorities... becoming *"entangled... in the affairs of everyday life."*

The Ball Field

Another important area of concern is our recreation. Certainly it is good for families to have time together in recreation. Our play time together, especially in our fast-paced society, can be used as quality time to draw us closer as a family unit.

However, it must also be recognized that we live in a sports-crazed world. Some folks are obsessed with recreation. They eat, breathe, and sleep to play. That which in moderation is a blessing turns into a curse. Again, it is a matter of becoming *"entangled... in the affairs of everyday life."*

A Plea

It appears that the list of everyday things in which we can become entangled is endless. The message for us then should be quite clear. Let's work to keep our priorities in order. When becoming like our Savior is the focal point of our lives then every thought and deed will be our passion, the ruling influence in our lives.

It will make us better students of the Book. It will make us a stronger influence for good on the job, on the ball field, in our neighborhoods, and in our families. More lost souls will be brought to the knowledge of the Savior. Dying churches will be revived. And nothing but good can result.

A friend once made this observation in a sermon he presented, "We have raised up an army in which only the generals do the fighting." His comment is probably more accurate than we like to admit. How utterly impotent we are to try to do battle with the forces of evil while soldiers are picking posies. With your life hidden in Christ *"set your mind on the things above, not on the things that are on earth"* (Col. 3: 2) and let not Satan distract you from serving the Lord with all your heart (Matt. 22: 37).

A GIFT FOR ALL SEASONS

SEARCHING THE SCRIPTURES makes a fine gift at any season of the year. If you have been personally helped by reading it, then think of your children who have left home for college, military service, or marriage and jobs away from home. You would do them a favor to start them on wholesome reading material from faithful servants of God. How about it? Would that be worth \$11 a year to you?

Write Us: P.O. Box 69

Brooks, KY 40109

THE PARABLE OF AN INDIFFERENT EMPLOYEE

Norman E. Fultz
Rt. 29, Box 37
Kansas City, MO 64166

A teacher, though he'd tried several approaches, still felt he'd been unsuccessful in making the necessary impact upon some of his students, for their response so indicated. He thus fell upon the use of the following parable.

"An opening with a reputable company was advertised. It offered generous salary and an enviable 'fringe benefit package.'

"A young man who was working for another firm felt his present service unfulfilling. He had a gnawing emptiness, and he knew his present position would ultimately lead to sheer frustration.

"Upon seeing the advertisement, he decided the new position might be for him. He investigated and applied. In his interviews, he convinced his would-be employee of his earnest desire to be a part of their endeavor. He was hired. And he felt excited. He relished the thought of the good things available to him now that he'd changed masters.

"Howbeit, his record was less than admirable. He needed further training to perform efficiently. The employer offered such training by other employees that had proven themselves able, but the young man wouldn't attend the training sessions. His example of worker commitment was needed for others who were "coming aboard" and who'd be looking to the older employees for guidance and example, but he often missed work for no good reason. When told how his poor example was causing other employees to lag in their level of service, he simply retorted that his behavior was nobody else's business. Efforts to convince him otherwise proved futile. It was easily apparent that all he'd really been interested in was what he could get from the company, not what he could give in the way of dedicated service that could help the company to grow so it could offer the same benefits to many others that it had offered to him."

Now had you been the employer of such an individual, what would you have done? Write your answer in the following blank before you read further. I would _____

Wait! Stop! Did you write your answer? If not, please do it NOW. Do not read further until you do.

Now the parable is this: The young man's first employer is the devil, Satan, who through his servants "promise liberty" but actually bring into bondage (2 Pet. 2: 19). His early employment was as a "servant of sin"

(Rom. 6: 17). The advertisement was for the blessings promised through the gospel to those who would become "servants of righteousness" (Rom. 6: 18), the ultimate blessing being eternal life (I John 2: 25), a "fringe benefit" that is "out of this world." The young man is any person who has sought the salvation in Christ (2 Tim. 2: 10) through gospel obedience. His hiring is his obedience. His excitement is the rejoicing he experienced upon his cleansing from sin (cf. Acts 8: 39). His relishing was from his having "tasted the good word of God, and the powers of the world to come" (Heb. 6: 5). His new employer is God (Rom. 6: 22), and the place of employment is in His kingdom (Mat. 20: 1 -16; Col. 1: 13-14). His negligence in the work place resulting in his poor example is the indifference and lack of commitment of those who have become Christians but who try to render the very least service possible but who still want the benefits of salvation (cf. Lk. 17: 10). They are those who think attending service on Lord's Day morning is all the Lord and other Christians have any right to expect. It is as though they had said to the Lord, "I want the benefits of your generous provision resulting from your death, but don't expect very much from me."

Wait! Stop! Think about this situation. How do you think the Lord looks upon that kind of a Christian? Write your answer. I think He _____

(Some possible answers: "... approves and considers them 'blessed of my Father'", Mat. 25: 34; "... disapproves and considers them 'lukewarm', ready to be spewed out of His mouth," Rev. 3: 16.)

The teacher hopes for the best when his students read the parable and its application, but in his heart he imagines those to whom it really applies will read it, ignore the instructions to write the answers after serious thought, and continue in their same uncommitted, indifferent service. For after all, when plain teaching from such passages of God's word as Hebrews 10: 22-25 have not budged them toward more diligent service, why would such a parable from a simple preacher's pen?

The Gospel Preacher

By Ben Franklin — Vol. I and II

41 sermons on basic themes by one of the truly great preachers of the last century. These are full texts of great sermons, not just outlines. The editor of this paper has preached again and again some of these sermons and yet finds it refreshing to read these books even after having read them through several times. Young preachers especially need to saturate their minds with the able lessons of this stalwart.

Vol. I 500 pages \$7.50

Vol. II 507 pages \$7.50

Order from: Religious Supply Center

1-800-626-5348

KY Customers May Now Use Wats Line

"HAVING GODLY HOMES"

Richard Boone
Route 1, Box 794
Hayden, AL 35079

According to the Statistical Abstract of the U. S. we have averaged 2, 405,000 marriages per year since 1980. For the same time period, we have averaged 1, 179, 333 divorces per year. From 1976-1985, there were 12, 104,000 reported child abuse cases. One-parent homes have increased with a 1987 high of 12, 955,000 cases. "Living together" arrangements rose from 523,000 in 1970 to over 2, 300,000 in 1987. Surely no one can deny that these statistics show the serious trouble that the home is in today. Although we might want to ignore it, we cannot. Therefore, let us consider what comprises a godly home.

In order for a home to be a godly home, there must be a **reverence for the marriage relationship itself**. In order to have the proper reverence toward marriage, there are some facts we must remember. When God ordained marriage, it was for mankind's good. Adam's being alone in the Garden was the only facet of creation that was "not good" (Gen. 2: 18). Therefore, God made woman, presented her to Adam, and they became husband and wife. Several other passages also point out that marriage is good for mankind (Prov. 5: 18-19, 12: 4, 18: 22, 19: 14, 31: 10-12, Heb. 13: 4, etc.) Further, in order for us to properly reverence marriage, we must remember that God ordained marriage for man and woman (Gen. 2: 21-22, Matt. 19: 1-6). When we reject God's design here and turn to homosexuality, we do nothing but cause trouble for ourselves, as AIDS shows us (Rom. 1: 26-32, 1 Cor. 6: 9-10). A homosexual is such by his own choice — God did not make him one (Gen. 19: 1-8)! Moreover, we must realize that marriage is for adults. When men and women marry, they agree to **leave, cleave, and be one flesh** (Gen. 2: 24). It takes an adult to realize that now he must handle problems and make decisions for himself instead of relying on Mom and Dad to do so for him. Finally, to properly reverence marriage as it should be, we all must remember and teach those who are younger that marriage is permanent. We see too much, even in the church, of the attitude: "Well, if it doesn't work, I'll dump her/him and get another one." Jesus said, "What there-fore God hath joined together, **let not man put asunder**" (Matt. 19: 6).

Next, if we are going to build godly homes, there must be **reverence for places in the home**. Through the influence of numerous human philosophies, homes are much different than the pattern found in the Scriptures. The Bible teaches a specific order of authority in the home: the husband is to be the head, the wife is to be the helper, and the children are to honor their parents. The

husband, as a leader, is in a position of headship (1 Cor. 11: 3). That headship is compared to the headship that Christ has over the church (Eph. 5: 23-24). However, that headship is not responsibility free! Husbands are to love their wives as they love their own bodies (Eph. 5: 25, 28-29). They are to dwell with their wives "accord-ing to knowledge" so that their prayers "be not hindered" (1 Peter 3: 7). That is an awesome responsibility. It is not just a "bring home the bacon" and "expect treatment like a king" proposition. As God gives hus-bands the position of headship, He also expects great things of them.

Women also have a special place in the home. As a matter of fact, woman was created to fill a need for man that nothing else could fill — a "help meet" for him (Gen. 2: 18). But, just as with husband, the wife also has limitations. The wife's role is one of subjection to her husband (Gen. 3: 16, 1 Cor. 11: 3, 1 Tim. 2: 12-14, Eph. 5: 22-24, 1 Pet. 3: 3-6). ERA and NOW advocates don't like that, but that is the position that God has given the wife in the home. After all, we are talking about having godly homes, aren't we?

That brings us to the child and his place in the home. A child's place is to honor and respect his parents (Exod. 20: 12, Eph. 6: 2-3). To honor one's parents means to respect and revere them. If children want to please God in heaven, then they must learn to do just that. Each child should remember that Mom and Dad have already traveled the road of life. Therefore, they should respect the guidance and counsel by their parents as they journey down life's pathway.

Finally, in order for godly homes to be made and maintained, we must have a **reverence for responsibilities in the home**. Too often today, we see the responsibilities in the home neglected and then homes are destroyed. God has told us who is to do what, and we should listen, as His counsel is "for our good always" (Deut. 6: 24). The husband is to be the provider and leader of the home. That was so from the beginning, as man's punishment for his part in the fall was to work for his sustenance (Gen. 3: 19) Such passages as Eph. 4: 28, 1 Thes. 4: 9-12, and 2 Thes. 3: 6-12 teach that same principle now. Through honest labor, husbands pro-vide for the necessities of life for his family (1 Tim. 5: 8). If he is able but unwilling to do so, he is worse than an unbeliever, even an animal, and does not deserve children! But, the husband's role does not stop here. Husbands also have a significant part in the training of children. We know that from passages like Deut. 6: 6-9, Josh. 4: 1-7, Prov. 13: 24, Eph. 6: 4, Col. 3: 2, and Heb. 12: 9. All of them deal with man's role as a father to his children and cannot be ignored.

Likewise, the wife has responsibilities as a home-maker (Titus 2: 4-5, 1 Tim. 2: 15, 5: 14). The Feminist Movement would have wives to believe that this is a role of bondage and slavery, but any godly woman who has raised Christian children knows the blessings of being a homemaker. Truly, the home is realm where the wife is queen. It is there that she does her best work. It is there that she molds lives. Indeed, it is there where she can have the single most powerful human

influence possible (Ezek. 16: 44, 2 Tim. 1: 5, 3: 14-15, 1 Pet. 3: 1-6).

Children are to obey their parents as well as honor them. "Children obey your parents in the Lord: for this is right" (Eph. 6: 1). "Children obey your parents in all things: for this is well-pleasing unto the Lord" (Col. 3: 20). We should also consider Solomon's words, the wisest man to ever live (1 Kings 3: 9-12). He wrote about the son receiving instruction from his father (see 10: 1, 13: 1, 18, 15: 5, 10, etc.) As we learn from the mistakes that Solomon made in marrying foreign wives, we should learn that children are to be obedient to their parents — and not the other way around.

Certainly, we have serious problems in the home. What can we do to solve those problems? Rather than just giving temporary relief, let us cure the problem: obey what God's Word teaches about it. When we do that, our homes will be stronger, happier, and we will be enjoying a foretaste of heaven itself.



presents
**FOR HUSBANDS ONLY
AND HUSBANDS-TO-BE**
by Dick Blackford

A revolutionary book designed to encourage men to be MEN. This book was prepared with the confidence that congregations will meet the crucial need to train husbands and fathers in the Bible classes as they have wives and mothers in ladies Bible classes. A 96-page book containing 13 profitable lessons.

\$2.75 each (plus postage and handling)
Order from Religious Supply Center
1-800-626-5348

THE LORD'S SUPPER
by Dick Blackford

Thirteen lessons, class study book, with 20-26 questions after each lesson. Cites solid reasons which will cause one to marvel at the wisdom of God in selecting such a fitting memorial. Serves as a reference book and answers numerous questions regarding this solemn feast.

\$2.75 each (plus postage and handling)
Order from Religious Supply Center
1-800-626-5348

**RELIGIOUS SUPPLY CENTER
WATS LINE**

(All States but Alaska & Hawaii)
1-800-628-5348

KENTUCKY CUSTOMERS MAY NOW USE WATS LINE

SHOW YOURSELVES MEN

Norman E. Sewell
1932 S. Weller
Springfield, MO 65804

When the prophet Isaiah carried God's warning to the nation of Judah he warned them about their idolatry and then said, "**Remember this, and shew yourselves men: bring it again to mind, O ye transgressors**" (Isa. 46: 8). The Holy Spirit here used the word "men" in opposition to "child," or "children." In fact, several times the word "men" is used to show that there is a time when we must get on with developing maturity, with being serious about what we are doing. In 1 Samuel 4, when the Philistines saw that the ark of the covenant had come into the camp of the children of Israel they said: "**Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight**" (I Sam. 4: 9). "**Quit yourselves like men**" seems to mean that they were to ACQUIT themselves, conduct themselves, as men, not as children or as cowards. Almost at the end of Paul's first letter to the Corinthians he told them. "**Watch ye, stand fast in the faith, quit you like men, be strong**" (I Cor. 16: 13).

As the followers of Jesus there is a time to be a child, and there is a time to be a man, one who has matured in the faith, and who stands firm and strong in that faith. On one occasion when the disciples were arguing over who would be greatest in the kingdom of heaven Jesus called a little child and said: "**Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven**" (Matt. 18: 3). And Paul wrote to the Corinthians. "**Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be ye men**" (I Cor. 14: 20). In this passage the word "men" is from the Greek word "teleios" which means perfect or of full age. While we are all to be like children in some ways, yet God truly expects us to be perfected, to become mature in spiritual things, to be serious about being Christians.

This theme of perfection is found over and over in the pages of the New Testament. As the apostles taught and wrote they frequently urged Christians to grow. When Paul wrote his second letter to the Corinthians he said: "**For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection**" (chapter 13, verse 9). Further, when Paul wrote to the Colossians about that which was done for them in Christ, to reconcile them to God, and to keep them grounded and settled he said: "**whom we preach,**

warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1: 28). Part of God's plan for us is that we do not remain as babies or children, but that we mature into those who are strong and standing fast in the gospel of Jesus.

Do you remember a time when Christians were thought of as people who knew the Bible, and some were even called "walking Bibles?" Is that still true today? Well, there are some of course who seem to know quite a lot about the Bible, but it seems to me that there are a lot more Christians who know very little about it; who know only the very basics. The Hebrew writer warned the Jewish Christians about this in Hebrews chapter 5. He wrote: "**For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection**" (Hebrews 5: 12-14; 6: 1). Many today seem just like that, having failed to go on to maturity as children of God, and needing to be constantly fed on the milk of the word.

How do we go about becoming men? Is there some magic formula we can use? The formula is not magic, but if we apply it, it will work every time. Peter wrote: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2: 2). There is a time when we must feed on the milk of the word, so that we can go on to eat the meat of the word. But unless we DESIRE that spiritual food, and make an effort to eat all of it we can get, we will never grow as we should. While the apostles and prophets of the New Testament received revelations directly from God, many others did not; they had to study. Paul wrote to Timothy and said, "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4: 13). And in his second letter to Timothy Paul wrote: "**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth**" (2 Tim. 2: 15). Why are our Bible classes seemingly drawing fewer and fewer people? Perhaps because sometimes they are dull or boring. But in truth, there is so much to learn from the Bible that despite the routine which we follow we can learn something. I suspect that the real reason why attendance to Bible classes is falling is lack of interest in the word of God. But some are interested, and can hardly wait to learn more. For our sake, and for our children, let's be sure that we never miss a Bible class period. Not only will we learn from God's word, but we are developing good habits in our children. Here's something else you might try: in addition to those Bible classes arranged by the elders of the local church, start a Bible class in your home or rotating from home to home one night of the week. Some won't come because of prior commitments. Some won't come because it's inconven-

ient. Some won't come just because they aren't interested. But some will come, and it will give you a wonderful opportunity to study things you might never get around to in an assembly. And those who come will further benefit from the association with brothers and sisters in Christ and a much closer feeling. Further, it is possible to attract some non-Christians to a home class who probably would not come to the meeting-house.

I have often wished you could open up the top of your head and pour in God's Word, but we all know it doesn't work that way. The only way to be "men" in spiritual things is to find some time, turn off the TV, and study what God says. Brethren, it's time to "**quit you like men;**" it's time to get serious about being Christians.

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

TOM MOODY, 4001 Taylor Blvd., Louisville, KY 40215—In 35 working days in India, GERRY SANDUSKY and I preached 80 times and taught 45 public classes. We spent many hours in private studies and discussions. 31 precious souls were baptized in the places we preached. Six were baptized in two places visited by Bill Beasley and Allan Martin. A small congregation was established in one village where the gospel was preached for the first time. If there had not been one baptism while we were there, the intensive study and preaching efforts would have still been well worth the time and energy expended. However, to see visible fruit as "God gives the increase" is a source of rejoicing. On our way home we spent a week with the church in Tunbridge Wells, Kent, England where Derek Daniel works. Gerry and I each spoke five times there. Gerry Sandusky's expenses were fully paid by the congregation in Madison, Indiana, with which he works. My expenses were paid by the South End church in Louisville where I work.

DEBATE ON THE GODHEAD

There will be a debate in Leitchfield, Kentucky, June 12, 13, 15 and 16 on the subject of the Godhead between Perry Hall (Christian) of Caneyville, Kentucky and Nathan Lowe (Pentecostal). The debate will take place at the Middle School in Leitchfield at 7 P. M. on the nights designated.

SPECIAL EFFORT TO BE MADE IN DULUTH, MINNESOTA

WILSON COPELAND, 9747 Union Terrace Lane, Maple Grove, MN 55369— A special door-to-door effort is being planned for this summer in Duluth, MN. The brethren plan to begin a two weeks effort on Monday, July 17 and conclude on Sunday, July 30. The first week we will knock on as many houses as possible to set up personal studies for the evening hours. Invitations will also be given for the preaching services that will be held the second week (July 23-30). Six preachers have already committed to helping: Jady Copeland, Springdale, AR; Rick Lanning, Maple Grove, MN; Keith Barclay, St. Paul, MN; Rennie Frazier, Red Wing, MN; Lance Bailes, Pine City, MN; and myself.

The congregation at Duluth is very small, so sleeping accommodations with brethren are very limited. The brethren will help in any way possible, but you most likely will have to provide your own lodging. Might it be possible for some preachers to get expense money from their home congregations to help in this effort? Are there other brethren who might be able to take a few days vacation and support us in this work? If you cannot come for the full two weeks, whatever time you could help would be appreciated. For more information contact me at the above address or call: (612) 424-4097. Or, contact Melvin Krumrei, 612 West Tischer Rd., Duluth, MN 55803. Phone (218) 728-1087.

EFRAIN F. PEREZ, Apartado 27026, 08080, Barcelona, Spain— We have been in Spain two weeks now and are getting settled. I have already begun my preaching and teaching with the church at Badalona. We are thankful to all who helped us to come here. Please pray for us.

FREDERICK JACKLETT, P. O. Box 654, Mariposa, CA 95338 — My wife, three children and I have moved from Ash Fork, AZ where we worked for four years, to work with the church in Mariposa, California. W. L. Norton and wife began the work here about ten years ago, and I am the first to work with them full time. We encourage brethren visiting Yosemite National Park to worship with us. We meet on Highway 49 south of Mariposa. If you know people in this area it would be helpful for us to contact, please let us know. My phone number is (209) 966-4281.

ROSS E. BERRY, 200-15 32nd Ave., Bay side, NY 11361 —Recently the church of Flushing, New York began meeting in a new meeting place. The new address is 200-15 32 Ave., Bayside, NY 11361. Albert Dickson and his family faithfully work with this congregation. One of two faithful churches in greater New York, we have grown to ten families. We meet each Lord's Day at 9: 30, 10: 45 and 5: 30. Midweek classes are held on Thursdays at 8 P. M. Dempsey Collins of St. Peters, MO will be with us for a series of meetings May 7-12. We look forward to continued growth. Although difficult, the work is very encouraging. Phone numbers are (718) 463-0234 or (718) 445-2773.

TEACHER WANTED FOR IN-DEPTH BIBLE CLASSES

The Danville church is seeking a teacher to assume Kelly Ellis's classes in an intensive program of Bible studies. Brother Ellis, who initiated these classes and devoted twelve years of his life to them, died last December. The Danville church has continued these classes under their local preacher, Steve Wolfgang, and has used such men as Art Ogden, Wayne Galloway, and Billy Ashworth on a temporary basis during the 1988-89 term.

The elders of the Danville church are committed to the continuation of this program, and feel the need for a second teacher who can work with Steve Wolfgang for an entire nine month period of classes. Thus, they are seeking a mature, capable Bible student who had the ability to teach others and has extensive experience in preaching. This opportunity would be ideal for an experienced preacher, recently retired and on Social Security; or one who, like brother Ellis, has been a teacher or has educational experience and credentials. However, those in other circumstances will be considered. Financial remuneration, at about a "half-time" level, would be sufficient to supplement other income from retirement, or some meeting work, or other possible arrangements.

Courses to be taught include mostly New Testament books, but also include Old Testament books such as Isaiah, Daniel, and the Psalms. Classes are conducted from September to May (with appropriate vacation or "breaks") and meet Monday through Friday from 9 AM to noon. Class days alternate every other day with brother Wolfgang's classes. The curriculum follows a two-year pattern and is organized in three terms of approximately ten weeks each per year. In each term, the teacher will prepare and teach three different hour-long classes each teaching day.

Students in this program are normally in their twenties, and many will have had some college, career, or life experience. Most are newly-

converted Christians seeking deeper knowledge of the Scriptures and most will be considering the possibility of making preaching their life's work. About 75 students have been enrolled in these classes since their beginning. Many are now preaching in more than a dozen states and several foreign countries. They are enthusiastic and will challenge the best of teachers. You can have a part in influencing the lives of those who in turn can do untold good in the Lord's cause (see 1 Tim. 2: 2).

Anyone interested in accepting such a challenge may write to the elders of the Danville church of Christ, 385 East Lexington Ave., Danville, KY 40422, or call (606) 236-4204 or 236-8506. Please enclose a resume or letter stating experience and other qualifications.

PREACHERS NEEDED

JORDAN, ONTARIO, CANADA (near Niagara Falls) — We are in need of a faithful gospel preacher as of July 1, 1989. We are presently 100 in attendance and can provide full support plus house and utilities. We would like a mature man with strong personal work skills. For more information contact Irvin Burgess (416) 562-5974.

BEULAVILLE, NORTH CAROLINA — This small rural church on the east coast of Carolina (35-40 members) needs a full time preacher. We own our property but cannot supply full support. We are located about 30 miles from two major military bases. Call Mel Prater (919) 298-5231 or Jim Wilson (919) 324-5207 for details. Come work and worship with us.

W. O. BYERS

We sadly report the death of W. O. BYERS of Louisville, Kentucky on March 24, 1989. He was in an automobile accident a week earlier and never regained consciousness. In 1950 brother Byers moved to Louisville from Butler County, Kentucky. He was a building contractor. For over thirty years he served as an elder at Valley Station. After his health failed, he moved near the Expressway building and he and his wife, Donna, who survives him, placed membership with that congregation. Funeral services were conducted in the Expressway building with Grover Stevens preaching and Robert C. Welch leading congregational singing. A large crowd gathered and extra chairs had to be used.

The influence for good from this man and his family has been strongly felt in the congregations of the Louisville area and wherever his kin have gone. His two sons serve as elders, Dr. Harold Byers at Expressway and Edsel Byers at Douglas Hills. His four daughters are all faithful and the many grandchildren and great-grandchildren are devoted to the Lord. In fact, if every member of the Byers family were removed from the churches of the Louisville area, they would be greatly weakened and in several instances, deprived of part of their leadership.

Brother Byers loved the truth and continually had the work of the church on his mind. The morning of the accident, which occurred in front of his house, he had been listening to a tape of a gospel sermon. He was a strong man both physically and spiritually. His convictions were an open book and they were never for sale. He was gifted with the ability to get to the heart of a matter very quickly. Yet there was a gentleness about him in dealing with those beset with problems. In such cases, as Grover Stevens pointed out, he was truly a shepherd. All who knew him are richer because of it. This brother of 85 years left an influence that is felt not only in Louisville, but around the world. We will miss him, but we all rejoice in the hope of the gospel. Connie W. Adams



EXCHANGE ON DOMITTAN PERSECUTION

We plan to carry the exchange between Art Ogden and Ferrell Jenkins on the Domitian persecution in our June and July issues of this paper. We now have all of that in hand. There will be two articles

from each, with a short rebuttal by Art Ogden. Both have done their work well and have written with respect for each other. Those who take the late date (95-96 A. D.) for the book of Revelation generally believe there was a serious persecution of Christians during the reign of the Roman Emperor, Domitian. Those holding this view usually interpret the symbolism of the book against that background. Brother Ogden denies there is any valid evidence for such a persecution and believes the book was written before the destruction of Jerusalem in the reign of Nero. Brother Jenkins believes there is such evidence, hence, the exchange. Both men have written books on Revelation. Both are respected preachers of the gospel and students of the word of God. We commend the study to our readers and thank both men for their careful work.

THE SUBVERSION OF THEOPHILUS

When my good friend, Bob West published his first book of cartoons featuring the devout little character which became so well known to so many, I was asked to write the forward, which I was glad to do. Pungent truths were presented in that feature. It is with sadness that I note the inclusion on Theophilus in THE EXAMINER published by Charles A. Holt, a paper set on the destruction of local churches. Articles blatantly appeal for people to come out of local churches with their buildings and treasures and meet in homes with others who have done the same thing. They will tell you of "contact persons" in your area who will help rescue you from the tyranny of a "board of elders." Over and over we are being told that Jesus did not die for a church, he has no church, elders are over-lords, treasures are unscriptural, and preachers are just hirelings. Now, Bob West has joined in and has revived his famous character to spout the party line, and that is exactly what he is doing. This movement is destructive of the faith of God's people and it grieves me to see friends caught up in it.

PRAYER REQUEST

It happened down south. A small boy gave his mother a hard time during services. Finally she gave up and turned him over to his father. The father had no better success and became exasperated. With measured strides he headed for a side door at the front of the auditorium. The little boy looked over his father's shoulder at the congregation as he exited and in a loud plea said "Y" all pray for me. "

TRADITIONS

Every now and then there are some fellows who get all worked up about "ruts" and "traditions." They are afraid that the same order of worship each Sunday can become a tradition. Or, that an invitation song is a tradition and we don't even need to offer an invitation. They absolutely will not be bound by tradition. They must strike a note for freedom. Well, there are good traditions and bad traditions. The traditions set by the inspired apostles are worthy of our emulation (Phil. 3: 17; 2 Thes. 3: 6). Jesus spoke against the traditions of the elders (Mk. 7: 5-9) who nullified divine law by them. They elevated human traditions into statutes of the Lord. But a thing is not wrong because it has been done before, or even for a long time. Some things are done because they have proved to be expedient — they work. We are to proceed with decency and order (1 Cor. 14: 40) and there is something to be said for people knowing what Will be done next and why. As for invitations, I have asked in a number of meetings "how many of you responded to a gospel invitation in a public service when you obeyed the gospel?" Without fail, the greater part of the audience raised their hands in each instance where I asked this. You fellows who are so worried about ruts and traditions perhaps can find a better way, but as for me — well, I think I'll just keep on closing services by reminding audiences of a Saviour who died for them and who said "Come unto me all ye that labor" and telling them **how** to come to Him. "The Spirit and the bride say, Come" and if there is something wrong with ending a sermon by inviting people to obey the truth of the gospel, then I am unable to discover what it is.

IN THE NEWS THIS MONTH

BAPTISMS	386
RESTORATIONS	72
(Taken from, bulletins and papers received by the editor)	