

# 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"*

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## THINK ON THESE THINGS

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### Serving God With The Heart

Most people today are so engrossed with their personal problems and with the knowledge of world problems that they have little inclination to give much time and attention to their eternal destiny. It becomes easy to drift away from the fundamentals of one's faith when he hears less and less about revelation of God and thinks more and more about his personal welfare and the concerns of this life. It becomes far easier for such an one to go through the rituals of religious practice, which do not demand too much attention from his problems in this life, than to exercise the self-control of compelling the heart to lay aside the cares of this world and follow after the things of the Spirit. We drift away from the truth because we lose sight of what truth is. We talk about honor and praise to God and do little about it because it is the easiest course and takes less time and effort. We promise and never change because we love the things of this world more than we love the things of God. These are facts, and no amount of logic will eliminate them.

Jesus taught a parable of a sower who sowed seeds. There were four kinds of soil that received the seed. This is recorded in Matthew 13 and Luke 8. One kind of soil was hard and compared to the roadside, and seed sown upon it never penetrated the soil, so that the birds of the air carried it away. Other seed fell in soil which had no depth because of the underlying rock. While the seed entered the soil, there was no

area for roots to grow and give meaning and stability to the seed planted. The third fell into soil which had already received other seed which choked out the good seed. But the last fell into the good ground which produced harvest in varying degree according to the ability of the soil. Only the last soil was commended.

In Matthew 13: 14-16, Jesus explains why he taught the parables and why the hearts were such as not to receive the word. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear."

One could become a Christian and afterward allow his heart to turn away from the truth so that it would not be right in the sight of God. It is far more important than most people in the church realizes for each one to examine himself and know that his praise and worship to God is an action of the heart and not the service of the lips. The heart is that part of the person which understands and believes. When the heart becomes calloused, one will neither see nor hear so as to understand the truth and be changed.

The heart is that which is convinced of right and wrong and understands the nature of man's sins which separate him from God. This is the reason the account in Acts 2 reveals that those who heard the preaching of the apostles were pricked in their hearts and cried out, "Men and brethren, what shall we do?"

The heart is the seat of action. "For with the heart man believeth unto righteousness..." (Rom. 10: 10). Obedience is an action of heart. "... But ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6: 17).

The difference between acceptable worship and devotion to God and that which characterized the hypocritical Pharisees is the difference between a worship and devotion involving the heart, which obeys the commands of God on the one hand, and a lip praise which subscribes to the commandments of men on the

other.

We are living in an age when the majority of men and women are caught up in the race for riches and the care of this world, and such endeavors stifles the obedience of the faith from the heart. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon" (Matt. 6: 24).

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## UNQUOTE "

## Editorial

Connie W. Adams

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### Certain Strange Things

#### To Our Ears

The Athenians spent their time "in nothing else, but either to tell, or to hear some new thing" (Acts 17: 21). What they were not used to hearing was the simple, unadulterated gospel of Jesus Christ. They honored many gods but they knew nothing of the "God that made the world and all things therein" (v. 24). They were the intellectually elite. They were broad-minded and had room for many gods in their thinking. But the notion of only one true God was indeed "strange" to their ears. And intolerant besides!

They heard Paul until he got to the resurrection of the dead, and that's when "some mocked." Others said "We will hear thee again of this matter" (v. 32). There were some in Athens who believed but there was not the wide reception to truth which Paul found in Corinth later, or at Ephesus, or Thessalonica. The doctrine was just too strange for most of them.

To the **polytheist**, the concept of one God is still "strange." His identity, nature, character and will remain a mystery to him. Paul wrote "there is one God and Father of all who is above all and through all and in you all" (Eph. 4: 6).

To the **evolutionist** the concept of a divine creator of the universe and all life in the earth, is a "strange" sound. He thinks you must be intellectually deprived to believe such. He is much more comfortable with big-bang theories, and speculations about ice ages and fossils. When he "In the beginning God created." he often mocks and closes his ears.

To the **modernist** the doctrine of verbal inspiration and Biblical inerrancy is "strange" indeed. He has become accustomed to viewing the Bible as a piece of allegorical literature, or a collection of folk tales. He cannot fathom what Peter said when he declared that "holy men of old spake as they were moved by the Holy Spirit" (2 Pet. 1: 19-21). He has reduced the miracles of the Bible to either a naturalistic explanation, or re-egated them to uninspired legends. The Bible doctrine of sin and salvation through blood redemption offends him. It is strange to him that anyone in this enlightened age could believe that.

To the **denominationalist** baptism for the remission of sins is indeed a "strange" sound. Peter taught it

clearly in Acts 2: 38. But somehow this fellow sees that as a threat to the doctrine of grace. He certainly cannot reconcile it to his popular view of justification by faith only. Mark 16: 16 which links salvation to both faith and baptism, and Gal. 3: 27 which says that baptism puts one "into Christ" create problems for him. You do not hear the TV and radio preachers of the denominations discussing these verses, except to occasionally pervert them. They will preach over and over that baptism has nothing to do with salvation, that sinners are saved before and without water baptism. We are thought strange to preach on it and to urge sinners to obey what the Lord taught.

To the denominationalist it is a "strange" sound to hear "there is one body, one Lord, one faith and one baptism" (Eph. 4: 4-5). If he speaks of the one body, he explains that there is one great universal body of believers and that all the churches are but branches on that one vine. It is strange to his ears to hear that religious division is wrong and that all who believe on Christ through the teaching of the apostles are to be "one" as the Father and Son are one (Jno. 17: 20-21). You hear it said that it is good to have all the choices so we can all find one with which we are comfortable. One body holding to one faith and practicing one baptism? Preposterous! What a "Strange" sound.

To the **advocate of "unity in diversity"** it is "strange" to hear that we are all to "walk by the same rule" and "to mind the same thing" (Phil. 3: 16). He thinks "unity in diversity" in the only game in town. He cannot conceive of brethren believing and preaching the same things on sponsoring churches, church support of private enterprises, church funded recreation, Premillennialism, instrumental music and similar issues. To him, Romans 14 is an elastic passage with room to include whatever doctrinal and practical matter we may want to file away there. To this brother, there is room for all sorts of views on marriage, divorce and remarriage except for those who declare themselves in opposition to some of these views.

To the **worldly minded** it is a "strange" sound to hear preaching against social drinking, dancing, smoking, the wearing of scanty clothing in public, and the need for putting Bible classes and gospel meetings ahead of scouting, soccer practice, little league and other sports activities. "Seek first the kingdom of God" (Mt. 6: 33) sounds all right until it is related to what was just mentioned.

To the **factious brother** it is "strange" to be reminded that we are to "esteem other better than" self (Phil. 2: 3). He thinks it smacks of weakness and compromise to be reminded that "love is kind" and "is not rude" and that it "thinks no evil" (1 Cor. 13: 4-5). He glories in a fuss. He is good at it. He knows how to avoid the real issue and divert the subject to personalities. He will lead a group out of a congregation across town to start a "sound work" and leave the older congregation bruised and bleeding and will precipitate a division that will take fifty years to fully heal, if then, while the unbelieving world looks on in derision and the Devil laughs. It is "strange" for this brother to hear Gal. 5: 19-21 applied to

him and to have "strife, seditions and heresies" placed in the same category (works of the flesh) as fornication, idolatry and drunkenness.

To the **hedonist** it is "strange" to hear that fornication is a sin (1 Cor. 6: 18), that marriage is honorable (Heb. 13: 4), that murder is wrong (even when it includes the unborn child), that we are to "abstain from fleshly lusts which war against the soul" (1 Pet. 2: 11).

To the **feminist** it is "strange" to be told that the husband is "the head of the wife" (Eph. 5: 22-23) and that she is to be "subject" to him. She does not want to hear anything about her role in guiding the house (1 Tim. 5: 13) and as a home maker (Titus 2: 4-5). She is outraged to be told that in the church woman must not "teach or usurp authority over the man" (1 Tim. 2: 12).

To **some congregations** it is a "strange" sound to hear plain, old fashion, Bible preaching. Story telling, amusement, wit and attempts at eloquence have taken the place of simple, straightforward Biblical exposition, aimed directly at the audience. What is wrong with starting a sermon by identifying and reading a passage and then coming straight "at" the hearers with practical applications? Yes, I know there are different approaches. But I can tell you in many places what I have just suggested would definitely be a different approach from what those in the pews are used to hearing. There is a place for pathos, for humor, for illustration but these are all incidental to the main business of acquainting hearers with exactly what the word of God says and how they can use it to be all that God would have them to be.

Anytime we get to the place that the word of God is a "strange" sound to us, then we are in a lot of trouble.

Using the

## SWORD OF THE SPIRIT

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### Safe Sex

Our national schizophrenia is evident in many settings. We see it in the feminist demands that women be treated just like men and yet the increasing charges of sexual harassment that stem from a lot of men talking to women like they would talk to a man. We see it in the growing concern for prenatal care and cases of expectant mothers being brought to court for endangering their unborn babies by using drugs; and yet the demand that mothers maintain the right to kill their unborn babies. And we see it in the constant expressions of concern over the AIDS disease; and yet, the continuous call for sexual liberation.

Advocates for do-your-own-thingism constantly push for "safe sex." By this, they primarily mean the use of condoms. The evening news regularly treats us to accounts of high schools and colleges that make free condoms available.

Robert C. Noble, M. D., of the University of Kentucky College of Medicine, is an infectious-diseases physician and an AIDS doctor to the poor. An article by him was published in the AFA JOURNAL, May 1991. He said, "Passing out condoms to teenagers is like issuing them squirt guns for a four-alarm blaze. Condoms just don't hack it. We should stop kidding ourselves."

Doctor Noble speaks of a 21 year-old boy with AIDS that he is caring for: "He could have been the model for Donatello's David, androgynous, deep blue eyes, long blond hair, as sweet and gentle as he can be. His mom's in shock. He called her the other day and gave her two messages. I'm gay. I've got AIDS. His lover looks like a fellow you'd see in Sunday school. He works in a bank. He's had sex with only one person, my patient (his second partner), and they've been together for more than a year. These fellows aren't dummies. They read newspapers. You think condoms would have saved them?"

He quotes from a government pamphlet that states: "Condoms are not 100 percent safe, but if used properly will reduce the risk of sexually transmitted diseases, including AIDS." Dr. Noble fairly shouts: "Reduce the risk of a disease that is 100 percent fatal! That's all that's available between us and death? How much do condoms reduce the risk? They don't say. So much for safe sex... I've noticed that the catchword now is "Safer

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Sex. " So much for truth in advertising. "

"At our place, " Dr. Noble continues, "we are taking care of a guy with AIDS who is back visiting the bars and having sex. Well, did your partner use a condom?" I ask. 'Did you tell him that you're infected with the virus?' 'Oh, no, Dr. Noble, he replies, 'it would have broken the mood. ' You bet it would have broken the mood. " He proceeds to observe that the mood is not the only thing that often gets broken, citing one study that shows a 4 percent breakage rate for condoms during heterosexual relations and a much higher rate with most homosexual relations.

Then the good doctor says something that reveals to us why his comments have not been picked up by the media and widely publicized: "Nobody these days lobbies for abstinence, virginity or single lifetime sexual partners. That would be boring. Abstinence and sexual intercourse with one mutually faithful uninfected partner are the only totally effective prevention strategies. " He says, "My message will fly in the face of all other media messages... In the movie *The Tall Guy* a nurse goes to bed with the Guy character on their first date, boasting that she likes to get the sex thing out of the way at the beginning of the relationship. His roommate is a nymphomaniac who is always in bed with one or more men. This was supposed to be cute. *Pretty Woman* says you can find happiness with a prostitute. Who are the people who write this stuff? Have the 80's passed and everyone forgotten sexually transmitted diseases?"

Dr. Noble concluded by saying that he was teaching his daughters the fact that condoms give a false sense of security and that unmarried people shouldn't be having sex. "Few people have the courage to say this publicly... they sound like cranks. " But the truth is "Condoms aren't going to make a dent in the sexual epidemics that we are facing. "

When it comes to sex education, the only sure counsel is found in the word of God: "**Let your fountain be blessed, And rejoice with the wife of your youth. As a loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love. For why should you, my son, be enraptured by an immoral woman, And be embraced in the arms of a seductress?"** (Proverbs 5: 18-20). "**Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge"** (Heb. 13: 4). "**Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due"** (Romans 1: 27).

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## The Principle Of Obedience

Omri's dynasty brought to the throne Israel's worst kings. First there was Ahab, whose very name has become a symbol of evil; whose wicked wife Jezebel launched Phoenician Baal worship in Israel and butchered all who opposed her. Ahab's son Ahaziah succeeded him. He had so little regard for Jehovah that when he became ill he sought his fortune from Baal-zebub, a Philistine fly god, instead of asking the great prophet Elijah. Amaziah's brother Joram succeeded him. He did put away the sacred pillar of Baal, but stubbornly held to Jeroboam's golden calves.

Ahab's daughter Athaliah married Jehoram of Judah. Under her influence Jehoram was so bad that the chronicler records of his death, "he departed with no one's regret" (2 Chr. 21: 20). Their son Ahaziah was equally wicked. When he died Athaliah killed the royal offspring — her own grandchildren — and seized the throne of Judah for herself.

God finally ran out of patience with this abominable family. Elisha sent one of the sons of the prophets to anoint Jehu, one of Joram's captains, as the next king of Israel. God's commission to Jehu was, "Strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish, and I will cut off from Ahab every male person both bound and free in Israel" (2 Kn. 9: 7f).

Jehu executed his charge with unparalleled zeal. He drove furiously to Jezreel, shot Joram in the back with an arrow, then dumped his body in Naboth's field. Ahaziah happened to be visiting Joram at the time. Jehu killed him, too. He then proceeded to the palace, ordered the officials there to throw Jezebel down to him, and when they did he trampled her with his horses.

Jehu next sent letters to the elders of Jezreel who were acting as guardians for Joram's sons, demanding that they send the son's heads to him. They complied. Jehu piled the heads in two heaps at the gate of Jezreel, then massacred all he could find of Ahab's priests, and even his acquaintances.

Samaria, the capital of Israel, was next. On the way there Jehu came across forty-two of Ahaziah's nephews (Ahab's great-grandchildren) and slaughtered them. At Samaria the bloodshed continued against all who sup-

ported Ahab's line or worshiped Baal.

What a gruesome page in history!

**Analysis**

How did God feel about this grizzly business? One answer is in 2 Kn. 10: 30: "And the Lord said to Jehu, "Because you have done well in executing what is right in My eyes, and have done to the house of Ahab according to all that was in My heart, your sons of the fourth generation shall sit on the throne of Israel. ' "Jehu's dynasty was by far the longest in Israel's history. It was during Jehu's great-grandson Jeroboam's reign that God raised up the prophet Hosea. And through Hosea we get an entirely different view of Jehu's work.

At birth of Hosea's first son, "The Lord said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel" (Hos. 1: 4). How is it that God earlier commended Jehu, but now promises to punish him for the bloodshed which God had commanded in the first place? The answer lies in Jehu's subsequent conduct. After becoming king "Jehu was not careful to walk in the law of the Lord, the God of Israel, with all his heart; he did not depart from the sins of Jeroboam, which he made Israel sin" (2 Kn. 10: 31).

Jehu had a common ailment: he did right only when doing so suited him. E. B. Pusey makes pertinent observation:

"If we do what is the Will of God for any end of our own, for any thing except God, we do, in fact, our own will, not God's... Jehu, by cleaving, against the Will of God, to Jeroboam's sin, which served his own political ends, shewed that, in the slaughter of his master, he acted not, as he pretended, out of zeal for the Will of God, but served his own will and his own ambition only. By his disobedience to the one command of God, he shewed that he would have equally disobeyed the other, had it been contrary to his own will or interest. He had no principle of obedience. "

It is gratifying to see people do what is right, what is God's will. Yet that alone does not assure us of God's approval. We must have a principle of obedience, that is, we must do what God says because it is His will and we are serving Him.

**Applications**

"We are starting a new work. " That is good. The commission says to take the gospel to the whole world. If a new congregation is the product of a planned effort to establish the church in an untaught community, God surely will be pleased. But not all "new works" are born of such lofty motives. Occasionally they are the result of brethren not having learned humility, meekness, longsuffering, and forbearance; of brethren who are not diligent to preserve the unity of the Spirit (Eph. 4: 1-3). Some do not want to be overseen. Some carnally exalt their personal preferences. God knows. He is able to discern whether there is a pure spirit of obedience or one adulterated by self serving.

Husbands and wives sometimes quit loving each other. In such cases, some are sensitive enough to their

children's needs that they keep the marriage together for the sake of the children. It certainly is God's will that married people stay together (Mt. 19: 6). Here, however, that is not the prime factor. What is being done is mainly from personal considerations. Before God will be pleased repentance is needed: both husband and wife must start loving each other again.

The advent of AIDS has caused some people to rethink their attitudes about sexual relations. A few "experts" are starting to advocate monogamy as the best course. They are right! I hope they are successful in establishing a trend away from pre- and extra-marital sexual activity. Yet you have to wonder how much of a principle of obedience would be behind such a change. Why are people changing? Will they return to promiscuity if a cure is found? God would surely be pleased to see less fornication. But we honor Him only by abstaining because fornication is sinful, not simply to avoid deadly disease.

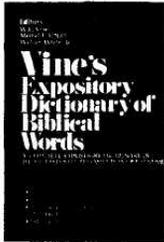
"And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do" (Heb. 4: 13). We would all do well to search our hearts. Is the principle of obedience there?

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**"First Principles"**

It is the duty of everyone who names the name of Christ to depart from iniquity (2 Tim. 2: 19). The same person is responsible to "go onto perfection" (Heb. 6: 1).

I'm caused to wonder if some of us think that the passage in Hebrews refers only to the preparation and presentation of sermons on the part of preachers; that once a preacher has preached on "first principles" he never needs to do so again.

The preacher who spends all his time on first principle subjects is not declaring the whole counsel of God, and his hearers are going to be undernourished. Conversely, the preacher who mentions these first principles only once every twenty years is not giving his hearers a balanced diet.

Somewhere along the line, some of us have unconsciously applied "the doctrine of the first principles" (ASV), exclusively to faith, repentance, confession and baptism. As a result, not only are some members of the church ignorant of the first principles of the doctrine of Christ, but evidently some preachers are ignorant of them, too.

For instance, there are preachers among us who seem to be confused as to what constitutes repentance on the part of alien sinner, who teach that responsible people can be saved without baptism, who teach that we can still receive miraculous gifts which were imparted by the laying on of the apostles' hands, who teach that Christ came the second time in judgment at the destruction of Jerusalem in A. D. 70.

It is no wonder that many saints may not be grounded in the doctrine of first principles, when those who preach and teach are not grounded themselves. Somewhere along the line, someone has failed.

This failure may be due, at least in part, to the notion that first principles are beneath a mature preacher's collection of sermon outlines. We preach and write on subjects which are calculated to impress or edify other preachers, while forsaking those subjects most needed (and even desired), by the average listener or reader.

Again, while the preacher has a responsibility to God, to himself, and to his audience to dispose a variety of spiritual food as the occasion requires, it is still the responsibility of each person to "grow in grace, and in

the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18).

Even the mature child of God never tires of hearing any part of the "old story" of the cross. Paul thought it needful to remind the Christians at Rome and Colosse what transpired in their lives at the time they were baptized (Rom. 6; Col. 2: 11-13; 3: 1, 2).

The best advice I can give to preachers as to sermon content is from the pen of the apostle Paul, as he wrote to all preachers, in 2 Tim. 4: 1-5. And, while some new converts or babes in Christ may best exist for a time on milk only (Heb. 5: 13), even a diet of meat can be accompanied by a glass of milk now and then.

Some good cooks may specialize in hot rolls, cornbread, or apple pie, but they need to compliment those specialties with other foods. Some preachers may need to get off their "specialty" now and then and give the people a good mess of cornbread, pinto beans, and turnip greens.

My wife can prepare a delicious meal which will accommodate the diabetic, the person on a low-salt diet, and her husband as well. I can always add the salt or the red-eyed gravy to suit my own taste.

It is hard to feed people what they need when they only show up for an hour on Sunday morning, but even at that I think some of us can offer a better balanced diet than what some have received in the past.

---

**Be of One Mind**

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Some of God's commands are harder than others to accomplish, and sometimes we dismiss them perhaps without even really understanding what God wants of us. In Paul's letter to the Romans, chapter 15, we find Paul continuing the theme begun in chapter 14 of edifying each other, and not doing something which would cause another to stumble. Finally in verse 6 Paul writes: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. " Is it really possible for Christians to be of "one mind?" Isn't this something we're already doing in most congregations? Or are we killing some congregations because we need this very thing that God commanded?

When Paul wrote to the Corinthians he discussed a problem some of them had regarding the one who had taught them or baptized them into Christ. Paul wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly

joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1: 10-13). Because these brethren were not of one mind, and glorified men rather than Christ they were in the process of destroying the congregation. Later, in chapter 3 we find Paul continuing the thought by saying, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 1-4). This carnal spirit, this mind of the flesh is divisive, hinders our growth since we are unable to eat of the meat of the word, and causes death. Paul told the Roman Christians: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to me spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans 8: 5-8).

Notice how many times God tells us to be of one mind or one spirit. In Romans 15 where we began Paul wrote: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Romans 15: 5-6). Back in chapter 12 he wrote: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (v. 16). At the end of Paul's second letter to the Corinthians he wrote: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13: 11). To the Philippians the Holy Spirit caused Paul to write: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1: 27). In the second chapter Paul wrote: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2: 2). And in chapter 4 Paul wrote: "I beseech Euodias, and beseech Syntyche that they be of the same mind in the Lord" (Phil. 4: 2). Perhaps our mistake in reading these verses is to assume that they mean that we must always see every issue exactly alike, and that we will never have different opinions about things. But is that really what God demands of His people? Or does He instead demand that we all have such a oneness of spirit and mind that we all submit ourselves totally to the authority of God through His

word? Does He not demand of us that we put away our selfish pride and arrogance and instead submit to each other in lowliness of mind (Phil. 2: 3)? But we persist in trying to have our own way regardless of the harm to each other and the congregation. This oneness of mind does not excuse error. Instead it will help to eliminate error because with one heart and mind and spirit we will seek to know God's will, not our own, and do it. With lowliness of mind we will each "please his neighbor for his good to edification" (Romans 15: 2), and "receive ye one another, as Christ also received us to the glory of God" (Romans 15: 7).

Some of God's requirements do seem difficult for us as long as we persist in thinking that a thing can't be done. God doesn't ask of us what we are unable to do. And He does ask us to be of ONE MIND!

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## The Sponsoring Church (part 2)

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In our last article we noted several errors concerning the sponsoring church arrangement, chief of which was the lack of Bible authority for such an arrangement. In this article we want to investigate the sponsoring church a little further and examine some additional reasons that have been offered by those who support this working relationship.

### Rules

What are the rules governing the sponsoring church? Who decides who is going to be a sponsoring church? Who gets to be the sponsor, the church that receives all the money, and who gets to be the supporter of the sponsor, the ones who give all the money? If this were a Scriptural arrangement the Bible would be our guide for answering these questions; but since this cannot be found in God's word, where do we go for the answers?

These are valid questions. What if all the supporters decided they wanted to be sponsors of a work they could not afford, where would they go for the needed funds? Who is going to tell all the supporters, now turned sponsors, that they cannot be sponsors?

Various forms of these questions were posed to brother Jeff Smith, a local preacher in Shelbyville, and a supporter of the sponsoring church. No answers were given. Attempts were made to justify the arrangement., but no answers were given to these questions. Let me point out that we are not picking on brother Smith. There are numerous supporters of the sponsoring church, but the congregation he preaches for in Shelbyville supported

the One Nation Under God campaign and it is for that reason that he was called. It is our hope and prayer that he and all others who promote this unscriptural working arrangement will see the error involved in such an arrangement and repent of their sins.

### Expedient?

It is argued by those who promote this arrangement that the sponsoring church is just an expedient. In other words, it is a help or an aid to the church in carrying out the work God has assigned. Does the sponsoring church arrangement expedite the transfer of funds from one source (the local church) to another (the preacher in the field)? Actually, the more hands that touch the money, the slower the flow. Instead of aiding the process of the transfer of funds, the sponsoring church impedes it.

If two checks were sent to the same preacher in the field and one was sent directly to him and the other was sent to a sponsoring church earmarked for him, which would reach it's destination first? Not only is this concept unscriptural, it does not help the local church fulfill its responsibility in the most expeditious way.

### Additional Arguments Offered

**WE DO LOTS OF THINGS WITHOUT AUTHORITY.** This argument is made by some who do not understand how to establish Biblical authority. They evidently believe they do not have authority for a building, lights, church treasury, and other such items. However, there is authority for these items whether they understand how to establish it or not. Let us study the authority that we have to build and maintain a building in which to worship God.

Christians are commanded to assemble (Heb. 10: 25). We cannot assemble without a place. Whether it be under an oak tree, in a house, or in a building, there has to be a meeting place. The place is authorized under the command to assemble. God allows each local church to decide for themselves what type of place will best suit their needs.

We have examples in the Bible of the church meeting in homes, in upper rooms, and in places other than the home (1 Cor. 16: 19; Acts 20: 8; 1 Cor. 11: 22, 34). The woman at the well in John 4: 20-24 was concerned about the right place to worship God, but Jesus taught her that the time was coming when the place would be irrelevant and those who properly worshipped God would do so in spirit and in truth. So, a place is necessary and authorized under the general command to assemble, but where and what type of place is left to the discretion of the congregation.

Everything that we do is to be done in the name of the Lord Jesus and if we do not have authority, general or specific, then we had better give it up.

**BUT, ITS A GOOD WORK.** This is another statement made by some who promote the sponsoring church. Some people believe that calling something a good work automatically give it God's stamp of approval.

Uzzah probably thought that keeping the ark of God from falling and being broken to pieces was a good work, but he quickly discovered that he had violated God's law (2 Sam. 6: 6-7). We can do a work that God commands, but if we do not do it the way that He commands, it will

not please Him. It was right to move the ark, but God had expressed through Moses how the ark was to be transported and violating the command of God led to the death of Uzzah.

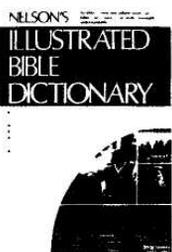
For instance, take the Lord's Supper. We are commanded to partake of the Lord's Supper and we know by example that we are to do this on the first day of each week (Matt. 26: 26; Acts 20: 7). Will it please God if we decide to partake on Tuesday? We may believe that it will help us be more spiritual. Our intent may be sincere, but our actions will be wrong and God will not be pleased.

Teaching the gospel is a good work (Mk. 16: 15). We know, by example, that the church may do this by supporting a gospel preacher directly (Phil. 4: 15-16; 2 Cor. 11: 8-9). These passages illustrate how the first century church obeyed this command. There is as much authority for creating and supporting a sponsoring church arrangement as there was for the Israelites to move the ark on an ox cart. Ox Cart religion will not save!

**FELLOWSHIP US ANYWAY, ITS JUST A MATTER OF OPINION.** Those who go too far and do not abide in the doctrine of Christ often use this argument as a reason why fellowship with them should not be broken. They want to put matters of faith in Romans 14 instead of 2 John 9-11 where they belong.

The Christian Church wants to call instrumental music a matter of opinion, those who advocate divorce and remarriage for any cause want to use Romans 14 as a basis of fellowship, and the denominations want to put all differences into Romans 14. Using the logic of the liberal churches, we would have to fellowship everyone including the denominations of men. Why did the apostle John bother to write 2 John 9-11 if it has no practical value?

The sponsoring church arrangement is sinful. "Sin is lawlessness" (1 John 3: 4). Lawlessness means a state of being without law. The sponsoring church is without law — there is no authority from God for such an organizational structure — therefore, it is sinful. Those who promote it and those who support it and those who blindly follow along are in sin and need to repent and ask God's forgiveness. We plead with our erring brethren to come back to the way of righteousness.

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## Were The Early "Church Fathers" Catholic?

*Greg Litmer*

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Leading Catholic apologists, such as Karl Keating, author of **Catholicism and Fundamentalism**, quote extensively from the writings of various early church writers. Since so many of the Catholic doctrines are not found in the scriptures, they believe that these writings supply evidence that the doctrines peculiar to Catholicism were held and practiced by the very earliest Christians. Mr. Keating states their position very well in the following manner. After referring to Dionysius of Corinth, Tertullian, Clement of Rome, Ignatius, Irenaeus, Clement of Alexandria, Peter of Alexandria, Lactantius and Eusebius, he states, "Remember, these are the works which form the basis of Christian historical writing in the immediate post-New Testament centuries... their cumulative testimony should carry considerable weight." (**Catholicism & Fundamentalism**, p. 204)

Were the early "Church Fathers" Catholic? Did they believe those doctrines now recognized as being peculiarly Catholic? Let's examine just a few of them.

A fundamental belief of Roman Catholicism is transubstantiation. The **Baltimore Catechism**, states the doctrine this way.

"The whole Christ is really, truly, and substantially present in the Holy Eucharist. We use the words, 'really, truly, and substantially' to describe Christ's presence in the Holy Eucharist in order to distinguish Our Lord's teaching from that of mere men who falsely teach that the Holy Eucharist is only a sign or figure of Christ, or that He is present only by His power." p. 273.

"When Our Lord said, This is My body, the entire substance of the bread was changed into His body; and when He said, This is My blood, the entire substance of the wine was changed into His blood." p. 276

Of course, those passages referred to by Catholic writers in an attempt to support this doctrine are those passages dealing with the institution of the Lord's Supper and John 6. Karl Keating even goes so far as to say, "There is no record in the early centuries of any Christian doubting the Catholic interpretation. There exists no document in which the literal interpretation is opposed and only the metaphorical accepted." (**Catholicism & Fundamentalism**, p. 238).

Can we find any early "Church Fathers" who did not hold the doctrine of transubstantiation?

1. Justin Martyr (mid 2nd century), "Now it is evident, that in this prophecy (allusion is made) to the

bread which our Christ gave us to eat, in remembrance of His being made flesh for the sake of His believers, for whom also He suffered; and to the cup which He gave us to drink, in remembrance of His own blood, with giving of thanks." (Dialogue with Trypho, LXX)

2. Tertullian (early 3rd century) "Then, having taken the bread and given it to His disciples, he made it His own body, by saying, This is my body, 'that is the figure of my body.'" (Against Marcion, IV: 40)

(Against Marcion, IV: 40)

3. Origen (early 3rd century) "Now, if everything that entereth into the mouth goes into the belly and is cast out into the draught, 'even the meat which has been sanctified through the word of God and prayer, in accordance with the fact that it is material, goes into the belly and is cast out into the draught, but in respect of the prayer which comes upon it, according to the proportion of the faith, becomes a benefit and is a means of clear vision to the mind which looks to that which is beneficial, and it is not the material of the bread but the word which is said over it which is of advantage to him who eats in not unworthily of the Lord. **And these things indeed are said of the typical and symbolical body.**" (Commentary on Matthew, XI: 14)

(Commentary on Matthew, XI: 14)

4. Cyprian (mid 3rd century) "Knowing then that I have been admonished that, in offering the cup, the tradition of the Lord must be observed, and that nothing must be done by us but what the Lord first did on our behalf, as that the cup which is offered in remembrance of Him should be offered mingled with wine." (**Epistle 62**)

Catholic apologists point to John 6 as the key passage in which our Lord speaks of what will be instituted at the Last Supper. Here, they say, is where the clearest teaching about Transubstantiation is to be found in the scriptures. Is it true that no record exists from the early centuries of Christianity doubting the Catholic interpretation? Is it true that no document exists in which the literal interpretation of John 6 is opposed and only the metaphorical accepted? Is it true that those early Christians were Catholic and held to the Catholic doctrine of transubstantiation?

1. Clement of Alexandria (late 2nd century) "Elsewhere the Lord, in the Gospel according to John brought this out by symbols, when He said, 'Eat ye my flesh, and drink my blood; 'describing distinctly by metaphor the drinkable properties of faith and the promise, by means of which the Church, like a human being consisting of many members, is refreshed and grows, is welded together and compacted of both - **of faith, which is the body, and of hope, which is the soul; as also the Lord of flesh and blood.**" (The instructor, I. vi. 43)

(The instructor, I. vi. 43)

2. Tertullian (early 3rd century) "He says, it is true, that 'the flesh profiteth nothing; but then, as in the former case, the meaning must be regulated by the subject which is spoken of. Now, because they thought His discourse was harsh and intolerable, supposing

**that he had really and literally enjoined on them to eat his flesh**, he, with the view of ordering the state of salvation as a spiritual thing, set out with the principle, 'it is the spirit that quickeneth; ' and then added, The flesh profiteth nothing, ' — meaning, of course, to the giving of life, he also goes on to explain what He would have us to understand by spirit; "The words that I speak unto you, they are spirit, and they are life. '... Constituting, therefore, His word as the life-giving principle, because that word is spirit and life, He likewise called His flesh by the same appellation; because, too, the Word had become flesh, we ought therefore to desire Him in order that we may have life, and to **devour Him with the ear, and to ruminate on Him with the understanding, and to digest Him by faith.** "

On the Resurrection of the Flesh, XXXVII)

The early church writers are also very important to the Catholic teaching concerning the Papacy, and it is true that many of them teach that Peter was in Rome. The more important question would be, "Do they teach that Peter was the first pope?"

1. Tertullian (early 3rd century) "Just, for example, as if Peter too had censured Paul, because whilst forbidding circumcision, he actually circumcised Timothy himself. Never mind those who pass sentence on apostles! **It is a happy fact that Peter is on the same level with Paul in the very glory of martyrdom.**

(On Prescription Against Heretics, Chap. XXIV)

3. Cyprian (mid 3rd century) "**For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything;** so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come. "

(Cyprian, Epistle LXX, 3)

3. Eusebius (early 4th century) "Now Clement, writing in the sixth book of the Hypotyposes, makes this statement. For he says that Peter and James and John, after the Saviour's ascension, though pre-eminently honored by the Lord, did not contend for glory, but made James the Just, bishop of Jerusalem. " (Ecclesiastical History, Book VI, ii. I)

The main passage that Roman Catholic authorities use in support of Peter's supposed papacy is Matthew 16. In light of the great weight given to the early church writers by Roman Catholic as they seek to find foundation for their beliefs, we must ask, "How did the early church writers interpret Matthew 16?"

1. Origen (early 3rd century) "And perhaps that which Simon Peter answered and said, 'Thou art the Christ, the Son of the living God, if we say it as Peter, not by flesh and blood revealing it unto us, but by the light from the Father in heaven shining in our heart, **we too become as Peter, being pronounced blessed as he was,** because that the grounds on which he was pronounced blessed apply also to us, by reason of the fact that flesh and blood have not revealed to us with regard

to Jesus that He is Christ, the Son of the living God, but the Father in heaven,... And if we too have said like Peter, 'Thou art the Christ, the Son of the living God', not as if flesh and blood had revealed it unto us, but by light from the Father in heaven having shone in our heart, **we become a Peter, and to us that might be said by the Word, 'Thou art Peter', etc. For a rock is every disciple of Christ of whom those drank who drank of the spiritual rock which is followed them, and upon every such rock is built every word of the church.** "

"But if you suppose **that upon that one Peter only** the whole church is built by God, what would you say about John the son of thunder or each one of the Apostles? Shall we otherwise dare to say, that against Peter in particular the gates of Hades shall not prevail, but that they shall prevail against the other Apostles and the perfect? Does not the saying previously made, The gates of Hades shall not prevail against it, 'hold in regard to all and in the case of each of them? **And also the saying, 'Upon this rock I will build my church?'** (Origen's Commentary on Matthew, 10 & 11)

Considerable emphasis is given to the word "rock" in Matthew 16: 18. The Catholic position is that the word Cephas is merely the transliteration of the Aramaic Kepha into Greek and Kepha means rock. Therefore, there is no difference between Peter and rock. They teach that Matthew was originally written in Aramaic, that Matthew was essentially saying, "Thou art Rock, and upon this Rock I will build my church. " Only in the Greek translation of the Aramaic original was there a difference. This they teach in spite of the fact that not one single fragment of an original Aramaic Matthew has ever been found.

However, did those early church writers recognize a difference between Peter and Rock?

1. Tertullian (early 3rd century) "Again, He changes the name of Simon to Peter, inasmuch as the Creator also altered the names of Abram, and Sarai, and Oshea, by calling the latter Joshua, and adding a syllable to each of the former. But why Peter? If it was because of the vigour of his faith, there were many solid materials which might lend a name from their strength. **Was it because Christ was both a rock and a stone? For we read of His being place 'for a stone of stumbling and for a rock of offense'.** (Against Marcion, Chap. XIII)

Do not be deceived. While some of what those early church writers taught was true and some was not, it is important to note that right or wrong, they were not Catholic.

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## What About Murphy Brown?

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Television is considered by many to be a major source of moral and behavioral influence. Others consider television to be a reflection of values in society. Depending on your view of television's power and influence, you probably found either alarm or amusement with the national debate over the television character Murphy Brown's recent child born out of wedlock, and the attention it received from the Vice-President of the United States.

Our society is having great difficulty trying to find a reason for people to have children in marriage. For years children have been in classrooms where evolutionary ideas, alternate lifestyles, and ideas of total freedom have been emphasized. National leaders as well as many "church leaders" have looked the other way as teen pregnancy rose to record numbers, and abortions became as common as the measles. The young have been given sex education, birth control pills, and monthly checks if they have had children out of wedlock and were unable to provide for them.

Now as the illegitimacy rate has soared from about 5 percent 30 years ago to 17 percent today, and to 62 percent among black children in this country; people are finally starting to get upset. In the midst of some of this country's worst rioting ever (centering among poor young people raised without fathers), along comes a single white professional woman who makes a decision to raise her child born out of wedlock on national television. The obvious mixed message was just too distasteful to many who see the violence and poverty which result from many fatherless homes.

The Bible teaches the importance of marriage, the sin of sexual conduct outside of marriage, the need to have children in wedlock, and places upon both parents the responsibility to love, teach, and provide for their children. The scriptures do this without giving a lesson on socially responsible behaviour, they give these teachings as commands from a loving God. "Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge" (Hebrews 13: 4). "Children obey your parents..." (Eph. 6: 4). "I desire that the young widows marry, bear children, manage the house" (1 Timothy 5: 14). (See also Deut. 6: 6-9, Titus 2: 4-5, & Ephesians 5).

Once we leave a Biblical basis for our morality, why shouldn't we do whatever seems right to us? We are simply reaping as a society what we have sown, and unfortunately the reaping is just beginning. (See

Galatians 6: 7, & Proverbs 14: 34). Corruption and promiscuity among the rich didn't stop there. Now, it has reached all levels of society in huge numbers with disastrous results.

As society has slid so have the toleration of members of the Lord's church with promiscuity, divorce, and filth in entertainment. Let's be honest with ourselves. How have our personal habits, language, dress, and thoughts been influenced by the world? Do we listen to filth on television and accept that as "just the way it is?" Do our children see movies in the home with filthy language, nudity, and violence that your parents would have turned off? As adults are we so strong that being continually around evil has no affect on us? If that is really the case why are so many seemingly strong members of the church either engaging in ungodliness or having severe problems with family members in these sins?

Where are our values? Why is it that so many have difficulty seeing anything wrong with close, intimate, slow dancing in low cut dresses? I realize society doesn't see anything wrong with this kind of dancing in unmarried people. But, why can't Christians seeing the rotting of our society's moral fiber see where it begins. It begins with unchaste handling of males and females. Whether this occurs in our homes, or on the dance floor, or in parked cars is not the issue. The issue is, How does this behaviour affect the purity of my thoughts and the purity of my actions? Each one of us needs to personally work on maintaining the purity Christ intends.

The best time to handle the problem of pregnancy outside of marriage is before that pregnancy occurs. God will forgive transgressions, but why fall victim to sin when it is avoidable. The message I get from Murphy Brown is to avoid fornication and then you won't be faced with the choice of being a single parent or having an abortion. The most effective means of birth control ever devised for single people is abstinence! Let's think about these issues and examine our lives. Are our viewing and living habits consistent with the life of a Christian? They can be, if we follow Christ.

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## Blood Sacrifice: "Barbaric Tripe?!"

*David Posey*

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"Steve Brow's letter, 'Jesus' plan for man, ' makes me wonder. Do religious people pay any attention to the words they say and write? For example: What kind of barbaric tripe is this 'blood sacrifice which would pay for the sins of all mankind?'" What is being referred to here is not just the slitting the throat of a farm animal and hoping for a good harvest next season, which is bad enough. No, *human* sacrifice is what is being offered as a noble deed. And *self* human sacrifice, to boot. "Aside from that, what in the world is the connection between 'sins' and 'sacri-fice'? If I rob or murder someone, how is spilling sacrificial blood (animal or human) of a third person, like Jesus, compensation to the victims? Where's the justice? Where's the common sense?"

**Steve J. Moore Irvine**

This letter to the editor appeared in a recent issue of the Orange County Register. What would you say to Mr. Moore? Let's assume for a moment that his questions are not rhetorical, but sincere. Let's assume that, unlike Pilate, who asked "What is truth?", and then didn't stay for the answer, that Mr. Moore would be willing to give you thirty minutes of his time to hear you out. *What would you say?*

We do not have adequate space to do justice to the answer here, but there are a few thoughts we can suggest that may get us started in the right direction. Mr. Moore is totally confused about why blood has to be offered in order to take away sin. In fact, he fails to see any connection whatsoever between sin and sacrifice, and I suspect he is representative of many people we meet, some who may darken our threshold as visitors. The whole concept of sacrifice, blood and retribution for sin is repugnant to them. On the other hand, we've heard it for so many years, we've rather gotten used to it, perhaps forgetting how radical it must sound to someone with no understanding. Paul called the whole idea the "foolishness of God" because he recognized man's failure to see any "common sense" (i. e., human wisdom) in the gospel plan.

In the first place, most folks have it all backwards—they are man-centered instead of God-centered. Mr. Moore betrays this attitude when he complains that a third-party's sacrifice has no benefit to the victim. In other words, Jesus' sacrifice does not undo the results of a crime—the murdered and robbed stayed murdered and

robbed, as if Jesus had done nothing.

But that is hardly the point. The point is that if Mr. Moore was stupid enough to murder someone (i. e., breaking all bounds of moral restraint and, indeed, "common sense") — certainly a *sin*, if one accepts the concept of sin in the first place — what happens if he afterward decides to reform his life? Will 50 years of refusing to murder atone for the one murder he did commit? More to the real issue, what does he *deserve* from God, regardless of what society imposes on him if he gets caught? What is God to do with him?

You see the questions revolve more around God than around *us*. Yes, we benefit or we pay, depending upon what God does, but it is based upon what *God* does more than on what we do. Actually, we affirm that it takes far "less" (*less* only in the human sense) than murder and robbery to offend God. Everyone who has the capacity to sins against God eventually: "for all have sinned and fallen short of His glory" (Rom. 3: 23). There is no exception. The question then is not: "How could this loving and good God destroy 'good' people"? When left to themselves, there are no good people! "There is none righteous, no not one" (Rom. 3: 10). The proper form of the question is: "How could God, who is both perfectly merciful and perfectly just, save any of us, seeing that we have all sinned against Him?" There is a major difference between those two questions, and everything hinges on which question we own. The first is man-centered; the second is God-centered.

If we understand the form of the second question, things begin to fall into place. God must be just as well as merciful. Justice requires the destruction of the unjust, otherwise it would not be "justice." It is precisely at this point where many people fail to understand the gospel. They have so concentrated on the mercy and kindness of God that they have ignored His justice. But, "consider the goodness *and* severity of God..." (Rom. 11: 22). God is both just *and* loving and, perfect God that He is, there must be full expression given to both.

This is where the concept of "sacrifice" comes in. If any sinner is going to be reconciled to God, his sins must be taken away. God does not—cannot! — coexist with sin. Sin must be dealt with before a person comes to God. But God's love has provided a way, although it was a difficult and costly way for Him. He sent His only Son to die for the sins of the world. The death Jesus would die would have two components, but one was more critical than the other. He would die a *physical* death, shedding his precious blood on the cross. He did this, not like the animals who were the involuntary subjects of sacrifice under the Old Testament (they were a type of the perfect sacrifice to some), but as a voluntary and perfect sacrifice, a perfectly innocent man dying a criminal's death. That fact alone should get our attention.

But the more severe pain came in another kind of death. Until the cross, God's wrath against sin had never been satisfied (or "propitiated," a term worth learning — see Heb. 2: 17; 1 Jn. 2: 1, etc. ). Now, I realize that Mr. Moore and his theologically—naive colleagues may not see the point, but I can't help that (perhaps C. S. Lewis' statement applies here: "those who can't

understand books written for grown-ups shouldn't attempt to read them"). In any case, God's anger against sin could not finally be assuaged by any number of animal sacrifices (cf. Heb 10: 4) or even by imperfect human blood. God was not interested in such, and those who engaged in human sacrifice were an abomination to God (Jer. 19: 5). Jesus' sacrifice was not just another "human sacrifice." When He shed His blood, He underwent a *spiritual* death as well — God's son was separated from God! "He made Him who knew no sin to be sin for us. that we might become the righteousness of God in Him" (2 Cor. 5: 21). You see? God threw all of humanity's sins on the body and soul of His Son Jesus "He was wounded for our transgressions" (Isa. 53: 5).

Why blood? Because He had to give His life for us in order to undergo the full experience of human death (cf. Heb. 2: 14-17), a death He would overcome when He was raised three days later and which He will one day finally destroy (1 Cor. 15: 26). And "life is in the blood" (Lev. 17: 11). The taking of communion memorializes this blood (as well as the body He gave) as that which was given to atone for our sins, and not for ours only but for the sins of the whole world. Yes, a third party does offer compensation to sinners, including Mr. Moore, if he would accept it. But you have to have faith.

## A Mixture of Matters!

*Luther W. Martin*

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Rolla, Missouri 65401

Though not a scholar, I **do** have a reasonably good library, and therefore, I can refer to my collection of Lexicons, Greek Dictionaries, and Grammars. **1 Corinthians, 14th Chapter**

Anything from the 14th Chapter of First Corinthians, is dealing with problems related to supernatural gifts that prevailed in the Lord's church before the New Testament was completed. Spiritual gifts (supernatural abilities) existed during the first forty years of the Lord's church. Their purpose was to accomplish the spread of the good news of Christ to people of all languages and nations (Mark 16: 17-18, 20; Heb. 2: 1-4; Micah 7: 15).

In Mark 16, the Lord was **working** with the apostles and **confirming** the word preached, with accompanying signs. Please note the present-tense suffix, **ing**. It was **then** taking place.

In Hebrews, approximately forty years later, the word was **confirmed**, past-tense! It **had been** accomplished! Please note the suffix **ed**, now used; confirmed!

In Micah, according to the days of Israel's coming out of Egypt (40 years), I will show them marvelous things. With miracles beginning with the ministry of Jesus (John worked no miracle — John 10: 41), about 30 A. D.,

and then ending when Jerusalem was destroyed in 70 A. D.

The prohibition concerning the silence of women in the assembly (14: 34-35) is from the word *sigatosan*, "let be silent." In similar manner, the man who might be inspired to speak in a foreign language, but with no interpreter present, "let him keep silence in the church (assembly);" from *sigato* (v. 28); and finally, in verse 30, "let the first **hold his peace**," (*sigato*). Each of these verses use the same root word, and thus enforce the same degree of silence upon the persons mentioned and under the circumstances described.

Verse 33, reminds the reader that tumult and confusion is to be avoided in the Lord's church... this was particularly prevalent when first one and then another prophet or spokesman, might receive a revelation. One might also receive a "song!" Thus, "hath a psalm." If so, it was delivered or revealed to the assembly by the one to whom it had been given. But even this was in sequence, or by course, and NOT simultaneously with resulting confusion. Thus, this chapter is being totally misused in any effort to apply its teachings to the modern-day-assembly. There are other passages that apply to the Lord's church today and that deal with the subjection of women to their husbands, or womankind to mankind.

### 1st Timothy 2: 11-12

"Let the woman learn in silence with all subjection. " Note that 1 Cor. 14: 33 deals with "your women, " "wives, " and some even insert "married women. " While 1 Tim. 2: 11-12 concerns the generic "the woman" or "a woman. " The Greek word here is *hesuchios*, meaning quiet, tranquil, causing no disturbance to others... "Having a meek and quiet spirit. " (1 Pet. 3: 4).

### "Reflexive" and "Reciprocal" Pronouns

Definition — Reflexive Pronoun — "It expresses the action of the subject upon itself. " (Essentials of N. T. Greek, page 121).

Definition—Reciprocal Pronoun—"It represents an interchange of action between the members of plural subject. " (Ibid., page 120).

Instances of "reflexive pronouns" are found in both Eph. 5: 19, and Col. 3: 16. However, in both examples, the "reflexive" is used in place of a "reciprocal" and is given identical translation.

**Eph. 5: 19** — "Speaking to one another (*heautois*) in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord. "

**Col. 3: 16** — "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another (*heatous*) in psalms, hymns, and spiritual songs singing with grace in your hearts to the Lord. "

Both the Textus Receptus (upon which the KJV is based) and Eberhard Nestle's Greek Text (upon which several modern English Versions are based), used the identical Greek words as italicized above. In either passage, the terms "one another, " "each other, " or "your-selves, " may be used, and constitute an accurate translation.

### A. T. Robertson's Greek Grammar

"(g) Reflexive in the Reciprocal Sense. This use of

*heauton* does not really differ in idea from *allelon*. This is in harmony with the ancient Greek idiom. The papyri show this same blending of *heauton* with *allelon*. (Robertson was quoting from page 876, of James Hope Moulton's *Prolegomena*). Robertson then lists both Eph. 5: 19 and Col. 3: 16 as examples of the use of Reflexive Pronouns in the Reciprocal Sense. (Page 690).

Therefore, even though *heautois* is a **reflexive pronoun** it is used a **reciprocal pronoun** in both Eph. 5: 19 and Col. 3: 16.

#### J. Stegenga's Greek-English Concordance

"*HEAUTOIS*—dative, plural, masculine, 3rd person (reflexive pronoun) — Eph. 5: 19, among others; and meaning: yourselves, themselves, them, ye, you, ourselves, one another. " (Page 91).

"*HEAUTOUS* — accusative, plural, masculine, 3rd person (reflexive pronoun) — Col. 3: 16, among others; and meaning: "themselves, yourselves, ourselves, one another. " (Page 91).

#### Thayer's Greek-English Lexicon of the N. T.

"*heautou*, -es, -ou, etc. or (contracted *autou*, -es, -ou; plural *heauton*; dative -ois, -ais, -ois, etc.; reflexive pronoun of the 3rd person. It is used 1. of the 3rd person singular and plural, to denote that the agent and the person acted on are the same;... " "3. It is used frequently in the plural for the reciprocal pronoun *allelon*, *allelois*, *allelous*, reciprocally, mutually, one another;... "Thayer then lists several passages, and among them is Col. 3: 16. (Page 163).

Thus, to translate in Eph. 5: 19 and Col. 3: 16, either "one another" or "yourselves" is correct. Brethren are in error who take the position that one rendering is "false" to the exclusion of the other.

#### Bauer, Arndt, Gingrich and Danker's Greek Lexicon

"*heautou*, es, ou, plural *heauton* reflexive pronoun... 1. of the third person singular and plural, to indicate identity with the person speaking or acting... " "3. for the reciprocal pronoun *allelon*, *allelois*, *allelous*, even in

classical authors... "They then list Col. 3: 16, along with others. (Page 213).

Therefore, even though *heautois* is a **reflexive pronoun** it is used for the **reciprocal pronoun** in both Eph. 5: 19 and Col. 3: 16.

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## THE NEWS LETTER REPORTS

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

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**CARROLL FINK, Jonesborough, TN** — After more than six years with the church here, we have again turned our sights toward Texas which we have considered home since moving from California to Clute, Texas in 1973. In 1978 we purchased property in Livingston, TX and helped begin a sound work there. Elmer Moore preaches there now and recently was appointed one of the elders. We will be moving to Livingston and would like to work full time with a congregation in the eastern part of the State. If that does not work out I will take my social security and do part time preaching for churches in driving distance of Livingston on the Lord's day. My phone number is (615) 753-8261 or 753-3515.

**SHANE SCOTT, Mt. Sterling, KY**— After three years with the Oak Hill congregation in Mt. Sterling, I will begin working with the brethren in Portage, Indiana in August. Although I will miss being in my home country of central Kentucky, I am excited about the new opportunities Portage will present.

The Oak Hill church is still looking for a preacher and I would commend them to anyone interested. If you are interested you can contact Arnold Smith (606) 498-1375.

**GLENDON MCCLURE, P. O. BOX 1413, Antioch, CA 94509** — We just completed a good meeting with Keith Sharp of Grenada, MS preaching. Three were restored. Sermons included "The Cost of Discipleship, two nights devoted to Divorce and Remarriage, The Unity of the Spirit, The Progressiveness of Sin. On the Lord's day we had sermons on The Great Commission, Let's Go Fishing For Men, Preaching Trip to Nigeria and Into All the World.

**DEATHS**

**RALPH P. AUTRY, SR.** — On March 17, 1992 the earthly sojourn of a sound and dedicated soldier of Christ came to an end. For over fifty-two years the proclamation of the gospel was foremost in his life, both in word and example. Bill Hawkins and Leslie Sloan led the funeral gathering on March 19 as remembrance was made of a life that brought the sweet news of Jesus Christ to so many in Georgia, South Carolina, Florida and Tennessee. He also took the lead in gaining support for others engaged in the work of preaching the gospel.

He began preaching full time in Union, South Carolina in 1936 and gave up full time work in 1987 to continue work as an elder at Rock church near Dickson, Tennessee. For many years he preached in the Nashville area while supporting himself.

Born in Oconee County Georgia on November 21, 1913, his life ended while his wife of 55 years, Marjorie, their children and three of the five grandchildren were at his bedside. "Precious in the sight of the Lord is the death of His saints."

**LEAH KEY** — This bright and devout young Christian left us at the age of 20 after the most courageous battle I have ever witnessed to overcome a brain tumor. I can truly say I have never known anyone quite like her. Leah was engaged to be married to Brett Narmore a fine young preacher who has been working with the Hebron Lane congregation near Louisville. Her parents, Charles and Annetta Key are members of that congregation. She was a joy to all who knew her and her valiant battle attracted the admiration and ignited the prayers of Christians throughout the country. "After her first operation, a receptionist the hospital, after being overwhelmed with phone calls inquiring about her condition, asked this question: WHO IS LEAH KEY?" (Reported by Donald Townsley and included in his remarks at

the funeral. A large crowd attended the services on April 18, 1992, which was conducted by Donald Townsley. Our loving respects to these grieving parents, to brothers Brad and Bruce and to Brett. (CWA)

**PREACHERS NEEDED**

**MIAMI, FLORIDA** — The church on Quail Roost Drive, located in south Dade County, is in need of a full time enthusiastic evangelist who excels in personal work. Support from other sources will be necessary since this congregation of about 35 can only provide partial support. Those interested may contact Joseph K. Giffen at (305) 252-0585 or write to him at: P. O. Box 561533, Miami, FL 33256-1533.

**LANGLEY, KENTUCKY** — The Maytown church is without a full time preacher. We have 20 members and are located in Floyd County in eastern Kentucky. Those interested may call Emmett Lawson (606) 478-2516 or 478-4040 or write: Maytown Church of Christ, HC 80, Box 395, Langley, KY 41645.

**PREACHER AVAILABLE**

**DAVID A. BECK, 1404 Morningside Dr., Lake Wales, FL 33853** — I am considering moving to another work after seven and a half years in Lake Wales. The church is at peace and moving is my decision. I am 45 years old and have been married for 26 years. My wife is 44. We have raised four children, two boys and two girls. Before coming to Lake Wales, I worked along with Phil Roberts at Cortez, Florida. Before working in Cortez I worked with Ken Thomas in Bradenton. Contact me if you are interested. My phone number is (813) 676-5112.

**FROM AROUND THE WORLD**

**SPAIN** — Efrain Perez reports three more baptized at the Badalona congregation in Barcelona.

**SOUTH AFRICA** — Paul Williams reports one baptized and five withdrawn from in Eshowe. I lift the following from one of his reports about the drought situation in Venda. "Most of the country is mountainous, hot and dry. There is usually enough rain to keep agriculture going, but the present drought has made the land dust dry. In the valley where the rivers are still flowing there is a little grass for cattle, but everywhere else there is not a blade of grass to be seen + The drought in southern Africa is the worst in history. Between eight and ten million tons of grain will have to be imported to avert mass starvation. South Africa is well-placed because of its good harbors and railways and its ability to pay for what it needs, but the countries north of us are in great trouble. They don't have money and are therefore dependent on donations, and they don't have the infrastructure to get food delivered to the people. Nearly all the grain will be transported through South Africa, and South Africa will help get it delivered to the people in Zimbabwe, Malawi and Zambia. The countries are working together and with the help of people who donate the grain should be able to keep starvation at bay until next harvest. This certainly is our prayer."

**RAY VOTAW** — writes to tell us of the urgent need which ERIC REED has to replace the \$600 a month support which he has lost. Anyone wishing to inquire may write: Eric Reed, P. O. Box 637, Bellville, Cape 7530, Rep. of South Africa.

**HUNGARY** — Richard Copeland and Jeff Archer report the conversion of two in Budapest in April. Several people are attending a Tuesday night class.

**PHILIPPINES** — Domie A. Jacob reports that 4 were baptized in February (two at Cordon and two at Der-an). In March four were baptized at Cordon and one at Der-an. In April 39 were baptized, most of them having been Jehovah's Witnesses who attended the gospel meeting and Bible studies. All of these were in Isabela Province.

Kenny Marrs of Pinole, California, and his father, Kenneth, spent about three weeks working in the Cagayan Valley. Rody Gumpad reports on their visit and says that 36 were baptized during that time and the brethren were much encouraged.

C. A. Apatan reports from Pagadian City in Mindanao that in the last two months nine were baptized there with ongoing Bible studies with a number of prospects.

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### PEWS AVAILABLE

The church in Warrenton, Missouri has 20 old church pews we will give to any congregation that could use the. They are approximately 86" long and have a slight curve in the back. If interested please contact the church: P. O. Box 243, Warrenton, MO 63383. Or you may call Bill Conway (314) 456-4207, Duaine Kollenback (314) 456-2466 or Bob Breuer (314) 456-8723.



### RESPONSE TO ATTACKS

Several readers have asked if we planned to respond to the most recent attack in FAITH AND FACTS. The answer is "no." We have dealt with the issue involving the nature of Christ. We have offered propositions which represent the differences and offered a place in Louisville to have such a discussion. The complaint that nobody is willing to debate this matter is absolutely false. The controversy has descended far beneath the dignity which ought to characterize brethren in controversy over any subject. We are willing to contend for truth and right but not on the level on which this matter is being discussed. I shall continue to preach and teach what I am confident is the truth of God's word on the nature of Christ and am willing to defend that teaching in

fair and honorable circumstances. But there will be no replies to personal attacks. There is never an end to such things and the cause of Christ is the greatest loser of all in endless wrangles.

We were also brought under fire in a widely circulated booklet entitled "Fellowship On Divorce and Remarriage" by Samuel G. Dawson. Though our brother mailed a copy of this booklet to preachers all over the country, he did not honor me with a copy and I saw it second-handed. There are a number of inaccuracies and misrepresentations about me and I have written brother Dawson personally about this. It would serve no good purpose to try and respond to the personal remarks and innuendoes in this work. My attitude about that is the same as expressed in the foregoing paragraph.

### PRAYERS NEEDED

Phyllis Key, wife of David Key who manages Religious Supply Center, is battling with a malignancy in the liver. It is growing and chemotherapy has been discontinued since it seems to have had no effect in slowing the growth rate. Phyllis is loved by all who know her and many of our readers have heard her pleasant voice in ordering from the book store. Phyllis, David and all the family urgently need your prayers.

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### THANKS TO DONNIE V. RADER, AGAIN

We have written many notes to thank Donnie V. Rader for his work with us on the paper. Well, it is time to do that again. Donnie edited the July special issue on "Women Professing Godliness." The material he put together, the arrangement of it and the work done to make it all come together were done with excellence. Our thanks to him and to all those who contributed articles for the special. You did your work well and much good will come from it.