

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

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WHO IS THE ANTICHRIST?

H. E. Phillips

John is the only writer of the New Testament to employ the term "antichrist" in speaking of those, or that which is, opposed to Christ. It is first used in I John 2:18: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." It is next used in verse 22: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." In chapter 4:3: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." The last time John uses the word is in II John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

There is a great difference of opinion as to the person or group referred to by this term. Some say it was the rebellious Jews—the Jewish Sanhedrin—others say it refers to the Pope of Rome, others to atheism, still others to the Devil, and some say it refers to some person in John's day who is not mentioned by name. Anytime the word of God warns us against something, that thing is always identified. When Christ spoke against the doctrine of the Pharisees, he told who they were. We believe these and other passages identify for us that antichrist of John's day as well as now.

John said there are "many." Then it does not refer to a single person as such. He said the antichrist was already in the world, so it would not refer to the Pope as such because there were no popes when John wrote this. He said the one who denies that Christ came in the flesh is A deceiver and AN antichrist, hence it would refer to any whose attitude and actions deceive.

"Anti" means *opposed* or *against*; "Christ" means *anointed*. This Christ was the Son of God, the Saviour of the world. He was the "anointed of God"; the anointed Saviour. The "antichrist" would be that which opposes the anointed of God. Jesus identified all who opposes him by these words: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). To reject Christ is to receive not his word (John 12:48). This word was given by the apostles, therefore to receive Christ we must receive the apostles' doctrine (Matt. 10:40; Acts 2:42). Any person that does not gather with Christ and is not with him is against him, regardless of who he is or what his religious practice might be. Since Christ said the person who is not with him is against him, that puts that person against or in opposition to Christ. This is what antichrist means.

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Jesus said there would come false Christs to deceive many (Matt. 24:5). There would arise false Christs and false prophets who would perform such signs and wonders as to almost deceive the very elect (Matt. 24:24). This would be "anti" or against Christ. There would also arise false apostles, deceitful workers, transforming themselves into the apostles of Christ (II Cor. 11:13). The church at Ephesus was commended for trying those who said they were apostles, and were not, and finding them liars (Rev. 2:2). There were false prophets who would appear in sheep's clothing, but would really be ravening wolves to destroy the flock (Matt. 7:15). John warned against believing every spirit: "but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). There would be false teachers who would privily bring in damnable heresies, "even denying the Lord that bought them . . ." (II Pet. 2:1). This is in harmony with John's description of the *antichrist* who would deny the Lord. Paul also speaks of "false brethren" in the Galatian letter: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4).

From all these passages, how can we say that any one is the antichrist and deny that all the others are? If one opposes Christ, all do, and for the same purpose and by the same spirit.

Adam Clarke in commenting on I John 2:18 says this about the antichrist: "Any person, thing, doctrine, system of religion, polity, etc., which is *opposed* to Christ, and to the spirit and spread of his Gospel, is antichrist . . . Every man who opposes the spirit of the Gospel, and every teacher and writer who endeavors to lower the Gospel standard to the spirit and taste of the world, is a genuine *antichrist*, no matter where or among whom he is found." (Vol. VI, p. 909).

Macknight in commenting on I John 4:3 says: "From this, as well as from chap. 11:8, it appears that Antichrist is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, 'who disseminate doctrines contrary to those

taught by the apostles; especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world" (Apostolic Epistles, p. 666).

How can we identify false teachers to know whether they come under the term *antichrist* or not? In I John 4:1-6 the answer is found. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Peter said, ". . . there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them . . ." (II Pet. 2:1). We are instructed to try or test the spirits (prophets or teachers), even those among us, to determine whether they are of God or not. In verse 6 he says, "We (apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us." The difference between those who are of God and those who are not of God is determined by who hears the apostles of Christ and who hears them not. "Hereby know we the spirit of truth, and the spirit of error."

In testing false apostles, prophets, teachers and brethren, we compare the doctrine they teach and the fruit they bear with the word of Christ as given by the apostles. True doctrine is on the side of the true Christ; false doctrine is on the side of false Christs or antichrists. Timothy was to charge some to teach "no other doctrine" (I Tim. 1:3). John said those who abide not in the doctrine of Christ have not the Father (II John 9). Paul said some would not endure *sound* doctrine (II Tim. 4:3). He also said any one who taught any other gospel than the one delivered by the apostles was accursed (Gal. 1:8,9). There is just one doctrine: the *sound* doctrine, the doctrine of Christ. Every other doctrine belongs to the *antichrist*.

"They went out from us . . ." (I John 2:19). "They"-the antichrist: the false teachers and brethren who were not with Christ, but were against him. Their going out did not signify a change of meeting place, or simply leaving the assembly. It meant leaving the body of believers by leaving the faith; they went out from the fellowship of the saints. Fellowship is broken in two ways: by the faithful withdrawing from the ungodly, and by the rebellious leaving the fellowship of the saints.

In speaking to the elders of Ephesus Paul warned: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to *draw away disciples* after them" (Acts 20:29,30). From what would disciples be drawn away? From the fellowship of the faithful. The speaking of perverse things—false doctrines—was the power used to draw them away. Now these who did the drawing away would be those who had been elders in the church. They had to go out from the disciples in order to draw AWAY disciples AFTER them. To the false brethren who came in to bring into bondage, we should give no place of subjection not for a single hour (Gal. 2:5).

Some would turn away their ears from the truth and be turned into fables. They would bring in false teachers to tickle their itching ears (II Tim. 4:3). These are the ones to which John referred in the expression "they went out from us . . ." That which turns from the truth is the work of antichrist. "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14). The commandments of men are those orders that originate with men and not with God. It implies the speaking of those things beyond what is written (I Cor. 4:6) as well as leaving off what God has authorized. It also involves a perverted gospel which draws away disciples after the false teachers. (Continued on Page 3)

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

The Christian Church has long contended that the instrument of music in worship is authorized in the same verse where the song book, tuning fork, and song leader are authorized. Recently a friend said to me, when I asked him for Bible authority for the church support of benevolent and missionary societies, "They are in the same verse that authorizes the church to build a meeting house." I replied that this was the same argument the Christian Church used to prove the instrument in worship. I asked him how he would answer this argument. I got no reply except to say, "They are not the same." But they are. The instrument is a human innovation in the worship; the societies are human innovations in the work of the church. The authority for one is the authority for the other.

I recently heard a preacher trying to prove church support of colleges and benevolent societies by the expression: "Every Good Work." When asked how he got human institutions in that expression, he referred to Ephesians 5:19 where we are instructed to sing "spiritual songs". He said many of these songs are written by Sectarians, and none of them are named in the Bible. He also stated that the song book was produced by a human institution, and concluded that since we can use this production of a human institution, we could also use a human institution to teach the Bible and relieve the afflicted. This was in answer to the question for his authority for human organizations in the expression "Every Good Work".

Now the fact that we are to sing spiritual songs does not prove that such songs must be given by title in the New Testament, nor that Christians must have written them. The very scholars used by this preacher to prove his point were not Christians, but they are accepted in their field of defining Greek terms. A spiritual song is not determined by who wrote it; it is determined by whether or not it is in harmony with the teaching of the Spirit (I Cor. 2:10-16). "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual

understanding" (Col. 1:9). It is not by "enlightened judgment" that we determine what is and what is not a spiritual song. Neither does "enlightened judgment" determine what is a good work. This is done by the word of God. Both the spiritual song and the agathos work must be determined by what the Spirit teaches. The real question is whether or not a good (agathos) work can be done by the church contributing to a human institution. The same is true of the church using the instrument in singing "spiritual songs". A spiritual song is determined by what the Spirit says, and a good work is determined by what the Spirit says. In neither case, however, is the institution or the instrument authorized. If the song is in harmony with the doctrine of Christ and admonishes in the way of the Lord, it is a spiritual song.

Then the idea that church supported human institutions are authorized on the basis that the church uses a song book produced by a human institution is completely illogical and unscriptural. The printed New Testament is a product of a Publishing House—a human institution—just like the song book. The Lord wrote the Bible just as song writers wrote spiritual songs that harmonize with the Scripture, and the Publishing House only published them. Does this prove that the church could support the publishing houses? Or does it prove that the Bible may be taught by the church through the Christian Missionary Society?

It is good to teach the Bible anywhere. It is right to use a Bible printed by some publishing house that is in the commercial business of printing Bible, which is itself not "Christian" in any sense, but it is not scriptural for the church to make contributions to that publishing house in order that it can print Bibles. Nor is it logical to assume such a business owned and operated by Christians would change the principle and allow the church to operate through that human organization.

The "song book"—"human institution" point does not parallel the situation involving the church support of benevolent and missionary societies. For them to be parallel the church would have to give the "fifth Sunday contribution" to the Publishing House to enable it to publish song books.

Any good (agathos) work must be defined by the word of God, otherwise it is not an agathos work of the Lord. The same is true of a "spiritual song". If it does not teach the things of the Spirit, it is not a spiritual song, whoever wrote or published it. "Enlightened judgment" does not determine either what a good (agathos) work is or what a spiritual song is. In both cases the New Testament is the only standard (II Tim. 3:16,17).

Antichrist . . . (Continued from Page 2)

"They were not of us . . ." There is no fellowship between evil and righteous; between the works of Satan and the work of Christ. We are to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Our fellowship with each other depends upon our fellowship with God. Our fellowship with God depends upon our walking in the light of his word. When one turns aside from the truth, he is not walking in the light and is not of those who walk in the light. If men can be turned from darkness to light by preaching the truth (Acts 26:18), these men can be turned from light to darkness again by teaching something opposed to the truth. As the children of darkness are opposed to the children of light (I Thess. 5:5), so are those who turn to darkness not of those who remain in the light.

John said "had they been of us, they would no doubt have continued with us." The very fact that they went out dem-

onstrated that they were not of the same mind and the same spirit. It was proof that they had adopted another authority than that of Christ.

"But they went out, that they might be made -manifest that they were not all of us." To make manifest is to declare. Paul said the man of sin would be *revealed*. That means he would be shown or declared. God's will is *revealed* by the Spirit (I Cor. 2:10), and the antichrist is revealed or made manifest by the doctrine he preaches that is opposed to Christ. The light of God's word declares who is teaching error. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5:11-13).

The antichrist is that which is opposed to Christ in any degree. It includes those who were once in the church as well as the most rank infidel. The very fact that they went out by another doctrine evidences that they are no longer of the faithful. Had they been of the faith they would have continued with the faithful. This is the person who opposes Christ and is called by John the antichrist.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin,"—No. 14

The writer believes that in the New Testament *hamartia* has two basic significations: "the committing of sin", and "the deed of sin itself." The noun will be studied, therefore, under these heads. This procedure is also followed by Burton. (E. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, Edinburgh: T. and T. Clark, 1956, pp. 436ff.)

The use of *hamartia* in the sense, "the committing of sin", is mainly confined to Paul and John. The word is never used in this sense in the Synoptic Gospels and Acts.

In Paul, *hamartia* in this sense occurs very frequently in Rom. 5-8. Notice representative passages: "That as sin (*hamartia*) hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Also, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin (*hamartias*) and death" (Rom. 8:2). Cf. also Rom. 6:1; 7:7; 7:25; 8:3.



Twenty years ago the brethren had all the preachers classified. We had "big" preachers and "little" preachers and a great group in between. When asked about some brother the answer would be something like this: "Well, he is not what you would call a big preacher, but on the other hand he is not a little preacher either". This, of course, was clear: he was one of those that was "in between". The big preachers were men of great influence among the brethren and people would come to hear them from far and near. The wonderful thing about all this was that these "big" preachers were nearly always sound in faith and did the churches good wherever they went. I marvel that they have so quickly passed from the scene. It has been several years since I have heard these designations used. When brethren talk of preachers in this day they talk more in terms of soundness and past accomplishments, and I think this is as it should be. It shows a better awareness of conditions in general and a finer concern for the truth. Yet somehow, I hate to see the "big" preachers fade into the pages of history. They might have meant little to the world but they were someone special to the people of God and most of the time they left the brethren a little stronger and more determined to stand up to the sectarians all around them. Maybe what General MacArthur said about old soldiers is partly true of these also, "they just fade away". Paul, guided by the Holy Spirit, put it this way in I Cor. 3:5,6: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

JUST PERVERTED

In the very verses where the title for this column is found, the great apostle writes to the churches in Galatia like this:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6,7).

Our brethren who are moving away from the authority of Christ in such a rapid fashion today need to learn this lesson of perversion. These churches in Galatia had made what would be considered by my liberal brethren today very insignificant departures from the faith. In the fourth chapter Paul names some of them. In verse 10 and 11 he states:

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

The simple truth is that these observances were not authorized by the Lord, and therefore to keep them was to have all that the apostle had accomplished in the saving of their souls go for nothing. Yet in spite of these plain and undisputed passages brethren proceed to make the same mistake in our time. Thanksgiving Day was celebrated by some churches in Nashville and other places as a religious holiday without one line of authority, and brethren are not even ashamed. I marvel that our own brethren who read the same

New Testament and who call upon the same Lord can not see the point. If these acts caused the Galatian brethren to fall from grace, the observance of unauthorized days would have the same result now; and if not, why not? Brethren continue to build kitchens and recreation halls, fellowship rooms and coffee parlors in the very face of Paul's statement to the church in Corinth to eat and drink at home (I Cor. 11:22).

Although the acts themselves are not by divine authority, it is the attitude that is so deadly. Brethren who do such things and encourage others to do them simply say, "It does not matter about the scripture". This is just another way of saying, "It does not matter about Christ". To accept Christ is to accept his right to rule. The author of this Galatian letter points this out in the fifth chapter, beginning with the first verse:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Step by step here is what they had done:

1. Christ had made them free by his blood and law.
2. They refused his right to rule and were circumcised by the authority of Moses and the old law.
3. This made them debtor to keep all of the law and severed them completely from Christ.

Here is what our brethren are doing now:

1. Christ has made us free by his blood and law.
2. They refuse his right to rule and observe days and practices of their own choosing.
3. This makes them debtors to follow human wisdom in all matters and severs them from Christ.

EVERY GOOD WORK, EVERYWHERE?

Brethren from Central Florida gathered on Friday night, January 12th, to hear brother D. Ellis Walker explain his tract, *Every Good Work*. In other places the issues and mistakes of brother Walker are exposed, but sometimes the thinking of brethren is just too much for the human mind to understand. Many of the brethren, and even the elders, came to Lakeland with brother Walker to give him support in the discussion. Surely they thought that this was a "good work" and they were *ready*. But to the amazement of the brethren, when asked to have a discussion like it in Gainesville, one of the elders gave a very emphatic No, loud enough to be heard by all. Now is it possible that this was a *good work* in Lakeland where brother Glenn Sheumaker preaches, but would not be a *good work* in Gainesville where brother Walker preaches? Or are the Gainesville brethren just ready in other places, but not ready at home? Oh well, brother Walker pointed out that *every* did not mean *every* anyhow, and herein we may have the answer.

THANKFUL INDEED!

Brother Phillips and I are very thankful for the fine response to the last appeal for new subscriptions and renewals. They came in by the hundreds from all parts of the nation and from across the seas. Since the invention of the printing press gospel literature has had a tremendous impact on the thinking of mankind. I marvel that so many brethren are so

indifferent about the good that can be done by the printed page. Try to think what the state of affairs would be if all of the brethren who believe in the all-sufficiency of the Bible and the church found in its pages left all of the printing of religious papers and tracts, etc., to those who would carry us into digression. Yet the good papers among us constantly suffer and some are even killed because brethren are not willing to take the time to help. We live in a busy world. It seems we are destined to even less time in the future as the pace grows faster with every passing year. God's children are going to have to decide on the things worth doing and see that they are done. It is not enough just to say, "Be ye warmed and filled". Not only does SEARCHING THE SCRIPTURES need the help of every friend, but the other sound papers need a boost from you also. "If you judge us worthy", take just a few minutes each month and pass on a good word about the paper, and more important, the great truths for which it stands.

COMMENTS TO THE EDITORS

"Please renew our subscription to SEARCHING THE SCRIPTURES. It's a fine publication—we refer to it often.—Grace Sosomen, Largo, Fla.

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"I have just received my first copy of SEARCHING THE SCRIPTURES, and I enjoyed it very much. . . I'm sure this paper will do much in helping to turn the tide of digression in the body of Christ."—Jamie Rhoden, Jacksonville, Fla.

"Enjoy each article and find them most helpful."—Mrs. R. C. Lyles, Baltimore, Md.

"We do enjoy your paper very thoroughly, and pray for its continued success . . ."—Mr. and Mrs. Charles T. Lloyd, Orlando, Fla.

"My wife and I want you to know how much we appreciate the efforts you are putting forth to uphold the truth, and our prayer is that you will continue to have health and strength that your good works may abound. We enjoy every issue and the fine articles in each is very helpful to us."—T. S. McCants, Garden City, Ga.

"I enjoy the paper a lot. You are doing a good job."—Frank E. Smith, Birmingham, Ala.

"I like your paper very much. It has a variety of good articles in every issue.—James Mason, Clearwater, Fla.

ARE YOU GAMBLING WITH YOUR SOUL?

E. L. Flannery
Lawrenceburg, Term.

John Blake, in a good article, says that "gambling rarely pays: and guessing never pays; for guessing is just another and more wide-spread form of gambling." He puts it this way:

"I have met and worked with a great many people since I began to earn my own living, and I have never yet met a successful guesser.

"You would not think much of a carpenter who, when hired to build a house, guessed how much lumber and materials would be required to make it.

"You would not have much respect for a grocer who ladled out his prunes and beans and flour by guesses. Whoever guesses, gambles."

This is just common sense applied to practical things. Some of it could be applied to religion with wholesome effects. A man who would NOT accept a guess from his grocer man about prunes and beans, is SURE he is a Christian, because he *feels* like he is. It takes sixteen ounces to make a pound, and twelve inches to make a foot. The man who "feels" like he is a Christian wants his sugar weighed on a TESTED SCALES, and his cloth measured by a STANDARD YARDSTICK. He takes no chances on guessing at what he buys, but guesses at his salvation. *His measure of religion is the fickleness of the human heart.*

The guesser is a gambler, in religion as in other things. God has given us a Divine measure of religious values in the New Testament. He who is measured by IT is right, or otherwise he is wrong. "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

EXAMPLES OF GUESSING

Man has *guessed* that "faith alone" will save, but GOD has *revealed* that "Faith without works is dead" (Jas. 2:20).

Man has *guessed* that if he will pray earnestly that God will send unto him a saving faith. But God has revealed that saving "faith comes by hearing, and hearing by the word of God" (Rom. 10:17).

Man has *guessed* that he has nothing to do in his salvation, saying God has done it all. But Peter preached, "Save yourselves from this untoward generation," (Acts 2:40) and again, James says, "But be ye doers of the word and not hearers only" (Jas. 1:22).

Man has *guessed* he can be saved outside the church of Christ, but the Bible *reveals* that the Lord adds to the church DAILY those that are saved (Acts 2:47).

BOOK-MILLER DEBATE

"Instrumental Music In Worship"

Morris Butler Book of the Christian Church and James Parker Miller of the church of Christ discussed the question of instrumental music in the worship in the Howard High School auditorium in Orlando, Florida, March 15, 16, 17, 1955. Large crowds heard every session of this debate. It is one of the finest in print. This book is the debate exactly as it was presented by Book and Miller.

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I PETER 3:15

Marshall E. Patton

QUESTION: Please clearly distinguish between "matters of faith" and "matters of opinion." If liberty is to be exercised in "matters of opinion," how far does this liberty go? Is there any divine limitation?—H.A.B.

ANSWER: The above question evidently grows out of a consideration of a motto that has been used by brethren since early in the restoration movement: "In faith unity; in opinion liberty; in all things charity." Various meanings have been given to the phrases of this motto, and I am persuaded that it has been greatly misunderstood and abused. Especially is this so when the interpretations are considered in the light of divine revelation. Space limit forbids dealing at this time with these interpretations in the light of truth, but I suggest the matter as one worthy of study.

"Matters of faith" and "matters of opinion" are expressions that may be and often are used in different senses. Failure to determine the sense in which they are used results in confusion. Since faith comes by hearing the word of God (Rom. 10:17), it follows that "matters of faith" are matters *revealed*. In contrast to this "matters of opinion" are matters *unrevealed*. However, to apply the motto phrase "in opinion liberty" to the whole of this area is to go beyond what the Bible teaches.

There are different areas of opinion, and the Bible imposes a different duty with respect to each. (1) There are things on which we have *no revelation*, e.g., the following questions: Why did Nicodemus come to Jesus by night? Out of what kind of burning bush did God speak to Moses? What was Paul's thorn in the flesh? On such matters liberty may be exercised in thought only. Our duty is to *hold* such opinions to ourselves. If they be expressed, taught, and forced upon others division is inevitable. Consider Deut. 29:29. (2) There are some who have opinions on things on which we *have revelation*, e.g., the kind of music in worship, "mode of baptism," and the time (day) to observe the Lord's supper. Here no liberty can be tolerated at all. While one's opinion may be that something else will do just as well as that which is revealed, such an opinion is wrong to begin with. Our duty is *to have no opinion* at all. Consider Col. 3:17; II John 9. (3) There are matters within an area authorized by some generic term. These are authorized though not specified. These are called *expedients*. It is here that the restoration motto "in opinion liberty" applies. However, the liberty exercised in this area is limited! The divine limitations are found primarily in the following references: I Cor. 6:12; 10:23; Rom. 14:19-23. From these passages we learn that in order for any expedient to be acceptable unto God it must (1) be "lawful", (2) it must "edify", and (3) it must not "offend." These conditions tell us how far liberty in this realm may go. Tolerance is to be exercised only so long as the above mentioned conditions are faithfully observed.

From one point of view expedients may be called matters of faith, because they are *within* an area authorized by the Word (being authorized by some generic term), hence, are

"lawful" (Rom. 10:17; I Cor. 10:23). From another viewpoint they may be called matters of opinion, because the Word has not specified which of the authorized expedients is to be used, and human judgment (opinion) must take over and select one in harmony with the above mentioned conditions. In this latter sense "matters of opinion" simply refers to lawful expedients. When the expression "matters of opinion" is used in this sense and the expression "matters of faith" is used in contrast to it, the meaning is as follows: "matters of faith" refers to things *specifically* authorized; "matters of opinion" refers to things *generically* authorized. This is the most common usage of the expressions. These considerations show why it is necessary to understand the sense in which the expressions are used.

It is a mistake to think that matters of opinion (expedients) are governed *only* by human judgment and I Cor. 14:40, as some have claimed. This concept accounts for such expressions as: "Where there is no pattern," "We do many things for which we have no authority," "We do not have to have Scripture for everything," and "We have as much Scripture for this as you do that that"—implying there is no Scripture for either. Remember, matters of opinion (expedients) are *within* a divinely authorized area. We walk by faith every step of the way (II Cor. 5:7; Rom. 10:17; I Cor. 10: 23; Col. 3:17; II John 9).

EVERY AGATHOS WORK

By D. Ellis Walker

Brother H. E. Phillips has assured me that I can have a reasonable amount of space to answer every time I think there is a misrepresentation published in his paper concerning what I believe and teach. I propose to show that the review of my book, "Every Good Work", by Thomas G. Butler and Harold Dowdy in SEARCHING THE SCRIPTURES is very inaccurate. In fairness to yourself and to me, you need a copy of "Every Good Work." After discussing this matter with me, Brother Phillips agreed that you should have my address, 124 S. E. 7th St. Gainesville, Fla. so that you may obtain the book. If you wish it, the price is twenty-five cents a copy or \$20.00 a hundred.

The reviews by Thomas Butler and Harold Dowdy are in themselves proof that at least one of them must have misunderstood the booklet "Every Good Work". Will you please consider the following:

BUTLER VERSUS DOWDY

Brother Butler says "*must*" Brother Dowdy says "*may*" "The author labors "First—the purpose of the exceedingly hard to show book—To prove that churches by the use of one adjective may contribute their resources (Greek-agathos) the church (and obligation) to human can not only contribute to institutions such as schools (as schools and eleemosynary David Lipscomb College) and institutions, but they must, Orphan Homes (as Christian provided they meet *his* Home and Bible School at Mt. *standard* of what is good Dora.) Jan. 1962.

Brother Butler said I said, "they must". Brother Dowdy said that I said that "churches may". Anyone can see that at least one of them failed to get the matter correct.

What did I say in "Every Good Work?" I said, "This paper's purpose has been to impress upon all of us the neces-

sity of doing "every good (agathos) work." Page 21. I did not call the name of a single home or school. I neither concluded that churches *must* or *may* contribute to schools and homes. On a little over two pages (not five as Harold Dowdy said), beginning page 19 I raised the question "as to whether the local church and the individual Christian may contribute to the support of schools and orphan homes run by Christians." Here is a sample statement of my position (you need to read the whole section), "Just as surely as faithful Christians running a school or home have a right under God to establish a school or home for the purpose of doing a good (agathos) work, just that surely the local church and individual Christian may perform the good (agathos) work of fellowshipping them in their efforts "for the fruit of the light is in all goodness and righteousness and truth" (Eph. 5:9). To avoid confusion about the meaning of "every good work"

I pointed out in the book that the adjective "agathos" in II Cor. 9:8; Col. 1:10; II Thes. 2:17; I Tim. 5:10; II Tim. 2:21; II Tim. 3:17; Titus 1:16; Titus 3:1 and Heb. 13:21 as translated in the King James and American Standard Versions is used attributively. According to Dana and Mantey's "A Manual Grammar of The Greek New Testament", page 118, the translators certainly could determine whether or not *agathos* is used attributively. The fact that *agathos* is used attributively in these passages shows, as I contended on page 7 of "Every Good Work", that it is the *kind* of work that is under discussion, not the endless number of good works that may be performed. See also Objection III, page 16 of "Every Good Work" for more on this matter.

Battle of Reviewers Continued

BUTLER VERSUS DOWDY

"The colleges offer courses III in instrumental music, To get the School and swimming, sports and Orphan Home in the church dramatics. Brother Walker treasury and *leave out* the Fun contends teaching these and Frolic that so many courses is a good (agathos) churches engage in today, the work provided they are author simply TELLS us that taught the Bible by they are not AGATHOS works. Christians who do not . . . oppose receiving money from Oh, a fellow might say the churches to teach these that it is evident that Fun and courses." Bro. Butler goes Frolic are not authorized under on to contend that since the heading of AGATHOS Walker believes the above works. The missing link is are *agathos* works that he that the author does not have could not object to the the scripture to prove his church doing them. Dec. point so he says it is simply EVIDENT to *him*, and ought to be evident to all." Jan. 1962. S.T.S.

Some of the very things that Brother Butler says that I say *are* good (agathos) works, Brother Dowdy complains because I say that they *are not* agathos. If you did not know Brother Dowdy's position on "Fun and Frolic that so many churches engage in today" you would think I have rebuked him because he called such things *agathos* works. On the other hand, when you read from Brother Butler you would think that I was as guilty of "Fun and Frolic" in the church as Brother Dowdy appears to be under his point III. For a thorough understanding of my position read the book "Every Good Work" and for a statement of it read paragraph 2, page 23. In the above comparison of Brother Butler and Brother Dowdy's statements it is evident that at least one

failed to understand the matter correctly for Brother Butler says that I *contend* that teaching certain things are *agathos* works and that I could not object if the church did them, while on the other hand Brother Dowdy says in a general way about most, if not all, of the same items that I teach they are *not* agathos works.

AGATHOS GROUND AND TREE

Brother Butler attempts to rebut the teaching of "Every Good Work" by saying that my conclusions would put the church in "pine growing industry" and "farming business". For instance he quotes W. E. Vine to the effect that *agathos* describes a tree, Matt. 7:17, and ground, Luke 8:8. The tree is *agathos* not only because it is good in itself but because it bears good fruit, and so with the ground. The lesson for us is that we are *agathos* when we are not only good inwardly but when we also bear good fruit. When Brother Butler assumes that raising pine trees and farming are *agathos* works, he contradicts the facts of the New Testament. Such belong in the realm of the "good (kalos) works" mentioned by Paul in Titus 3:14. Notice that the marginal rendering in the A.S.V. for "maintain good works" is "profess honest occupations."

"FELLOWSHIP" AND "CONTRIBUTION"

Brother Dowdy says under "IV" in his review, "He forgot to prove that the words 'fellowship' and 'contribution' were identical terms". I think he has reference to this statement, "Just as surely as faithful Christians running a school or a home have a right under God to establish a school or home for the purpose of doing a good (agathos) work, just that surely the local church and individual Christians may perform the good (agathos) work of fellowshipping them in their efforts 'for the fruit of the light is in all goodness and righteousness and truth (Eph. 5:9).'" Now, in answer to Brother Dowdy may I point out that the same Greek word, *Koinonia*, which is translated "fellowship" twelve times (Acts 2:42; I Cor. 1:9; II Cor. 6:14; Gal. 2:9; Phil. 1:3-5; Phil. 2:1; Phil. 3:10; Philemon 6; I John 1:3; 6,7) is twice translated "contribution (Rom. 15:26; II Cor. 9:13). Furthermore, when the word *koinonia* is translated "fellowship" in II Cor. 8:4 and Phil. 1:3-5 it undoubtedly has reference to contribution.

DOWDY'S INACCURACIES

Brother Dowdy's review has too many inaccuracies for us to check them one by one. Please take a copy of "Every Good Work" and see how few things attributed to me by him can be found in my book. Check the number of times he judges my motives. Notice how he has reversed the form of an idea and added to it. For instance compare "II" under Brother Dowdy's review with the paragraph in my book which begins at the bottom of page 19. Notice that in his subdivision "(b) under the heading (The first 18 pages)", Brother Dowdy says, "K A L O S (good) works however may be enjoined simply on a single individual". This statement is the exact opposite of what I said in the first paragraph under S U M M I N G U P.

BUTLER AND DOWDY AGREE!!!

Brethren Butler and Dowdy are agreed upon one point, viz. that in order for a work to be an *agathos* work, it must be specifically and explicitly set forth. Brother Dowdy says, "If it is not in the SCRIPTURES it is not an AGATHOS work." Brother Butler is even more explicit in repeating the same human rule. In order to show you how human his rule

is on good (agathos) works, we shall compare it to a human rule similar to it on "spiritual (pneumatikos) songs". (For the command for "spiritual songs" see Eph. 5:19 and Col. 3:16).

Butler's Human Rule for A Specific Work	Butler's Human Rule Applied to "Spiritual Songs"
"When the noun work, which the adjective (agathos) modifies is a work the New Testament commands and this work is done in the way the New Testament directs, then and only then does this work become a good (agathos) work."	When the noun, song, which the adjective (pneumatikos) modifies is a song the New Testament commands and this song is sung in the way the New Testament directs then and only then does this song become a spiritual (pneumatikos) song.

The falseness of Brother Butler's human rule for specific good works is easily seen in the above comparison. Following his method of law-making we would not be able to sing a single spiritual song for none of the songs we sing are in the New Testament. Following the judgment of a properly enlightened mind we sing "spiritual songs" even though they are humanly composed, both words and notes, and published by human institutions (publishing companies). Brethren Butler and Dowdy have not only been singing humanly composed songs, published by human institutions, but many, many of the songs they have been singing were written by sectarians. How can they do these things and at the same time denounce me because I use an enlightened judgment in order to determine what is a good (agathos) work? The "good (agathos) works" do not have to be specifically set forth any more than the "spiritual songs"! Their song books have hundreds of human songs none of which can be found in the New Testament accompanied by notes showing the way it is to be sung. Let them throw away their hundreds of human songs before they condemn me for a few good (agathos) works.

After considering all of the foregoing, I am reminded of the fact that both Brethren Butler and Dowdy have talked to me about a debate. The first debate I want to hear is one between Brethren Butler and Dowdy over what D. Ellis Walker said in "Every Good Work". Since they differ from each other in their reviews, I suggest you get a copy of "Every Good Work" and read it for yourself. You certainly would be "hard put" to do worse than they did when they read it.

PRAYER AT THE LORD'S SUPPER

Maurice W. Jackson, Jr., Titusville, Fla.

The unique characteristic of the Lord's people is that they follow the Lord, in all matters religious. We recognize His authority, and respect it as orders from heaven. Or as our brethren of the past have said: "We speak where the Bible speaks, and are silent where it is silent; we call Bible things by Bible names; and *do Bible things in Bible ways.*"

This is no less true regarding the prayers offered at the Lord's table. Often times many well said expressions are uttered in prayer at the Lord's table. Many of these expressions may sound beautiful so far as man is concerned. But the question must be considered, "Are we endeavoring to please God or man?"

Let us notice the *example* of Christ as He instituted the Supper. ". . . Jesus took bread, and *blessed* (gave thanks for—

MJ) *it*, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it"(Matt.26:26,27-AV). It is evident that the Lord in instituting the Supper, *gave thanks for the bread and the cup* (fruit of the vine). In this particular we will do well to follow this example.

There is an appropriate time to ask God's forgiveness of our sins, but at the Lord's table is not it, for it has no connection with the forgiveness of sins. There is a time to express thanks to God for our daily blessings, but at the Lord's table is not it. Neither is it the time to thank God for the church, or for the Bible, or the country in which we live and its leaders, or to ask Him to help us live acceptably, etc. At the Lord's table is not the time to enter into a long rambling prayer (or at any other time, frankly!). Prayers of this nature at the Lord's supper, tend only to impress man (certain men), and to destroy the solemnity of the occasion. Jesus took the bread, gave thanks for *it*, broke it, and gave it to the disciples. This is our authoritative example!

Often we hear prayers at the Lord's supper in which expressions of humility are elaborately voiced, and in the process *thanks* are not even offered for the elements that constitute the Supper. Such a prayer is out of harmony with the *example* of Christ, and the simplicity and solemnity of the Lord's supper.

The Lord's supper is for the Lord's people, and them only, (i.e., those *in* the kingdom, or church, Luke 22:30). We know what it is, and why we partake of it, and the blessings obtained for so doing. At the Lord's table is not the time to teach a lesson to unbelievers (non-Christians) regarding the Lord's supper. From beginning to end our conduct should be *simple and to the point*. Our prayers should be in *like manner*.

EVERY GOOD WORK

Harold Dowdy, DeLand, Fla.

It is the continual practice of brother D. E. Walker to be *just so* vague and indefinite in his defense of Institutionalism that he gives the appearance to his friends that he is supporting human institutions in the church budget; and at the same time when his position is exposed for what it is, he wishes to be able to cry "inaccuracies" and "misunderstanding." If Walker is not advocating church contributions to such institutions at Mount Dora Christian Home and Bible School and David Lipscomb College then his booklet is worthless even to his liberal brethren in its application. *Of course* he cries when his position is *exposed* for what it is!

Now to his efforts to align Dowdy against Butler—Both of us oppose the position that the church "may" or "must" contribute to Colleges and Benevolent Institutions. In Fun and Frolic, Butler was speaking of the consequences of a church supporting *colleges*, and Dowdy was speaking of Walker's statement about the *church itself* engaging in fun and frolic. No contradiction, we both oppose the church supporting fun and frolic either by contributing to colleges or building fellowship halls and swimming pools.

Motives—It is *not* true that Walker's motives were judged.

KALOS—The statement "KALOS works however MAY be enjoyed simply on a single individual" is not the exact opposite of what Walker said, for it is "MAY" bother Walker, not "MUST." Now you have gone and done it yourself.

When charged with being popish about selecting the "good works" for the church, Walker replies that it must be all right

for him to do this since we choose the "Spiritual" songs to be sung. But for this to be a parallel to what Walker is doing with his Institutional Argument he must find the Divine authority for the church to contribute to a "Christian" College. Then we can see about one's "judgment" in the area of what is a "Spiritual" song and what is a "Christian" College. We DO HAVE the Divine command to sing "spiritual" songs, but where is the authority for the church contributing to a "Christian" College? Walker is not exercising "enlightened judgment" in this matter, but rather legislating where God has not done so.

Walker in his review states, "I neither concluded that churches *must* or *may* contribute to schools and homes." Then WHY THE BOOK in the first place, brother Walker? Did you conclude that churches "MUST NOT" or "MAY NOT" contribute to schools and homes? Why did you have the section—"The School and Ophan Home Questions"—in your little book? Just to fill up space? To show how straight forward you are? How definite? How clear AGATHOS makes these questions? Or did you conclude after your study of AGATHOS that there can be no conclusion?

It has become evident that Walker's "Every Good Work" is to become the greatest liability that the liberal cause in this area has yet been called upon to swallow. It is not the first . . . nor shall it be the last such burden heaped upon those who have "gone onward and abideth not in the teaching of Christ."

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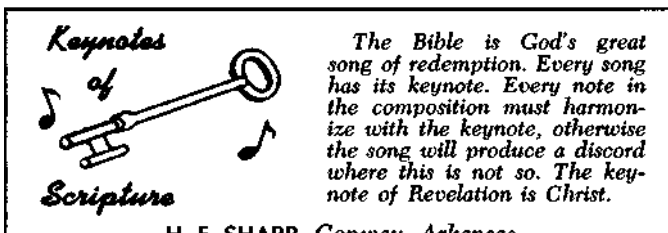
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KEYNOTES OF SCRIPTURE—GENESIS

The Bible is God's great song of redemption. Every song has its keynote. Every note in the composition must harmonize with the keynote, otherwise the song will produce a discord where this is not so. The keynote of Revelation is Christ. Everything promised for our good here and happiness eternal centers around Christ. Words are the vehicles of expression. Christ is God's complete expression of His will to man, hence, He is called the Word. In the following articles we shall see God's expression of His will through Christ.

The book of Genesis is commonly referred to as the book of Creation, the book of Beginning, or better the book of Origination. This book is not merely to give us an idea of things long ago, or the facts of where we came from, but rather to show the beginning of God's plan to save the human family through His promised seed, Christ. In this first book of the Bible we have the following great truths revealed:

1. The seed of woman shall bruise the serpent's head. Here is a reference to Christ as the seed of Woman. Such great characters as Abraham, Isaac, Jacob, etc. were never referred to as the seed of woman. Abraham was the seed of Terah, Isaac the seed of Abraham and Jacob the seed of Isaac. Aside from the ordinary, we have the seed of woman, Christ, shall bruise the serpent's head. Here is a direct promise of the virgin birth. The modernistic trend in and out of the church will not accept this statement from God, but nevertheless it is His revelation and we determine what we are by our attitude toward this note in God's great song of redemption.

2. To Abraham, in Genesis 12, the seed of Abraham would be the seed through which all nations of the earth should be blessed. Even though Abraham could not see the end of this great promise God made to him regarding Christ, his seed, he followed to do God's bidding. Cannot the student of the Bible see in the death of Isaac, the child of promise, a beautiful comparison of Christ the promised seed? When Abraham was commanded to offer his son on the altar, is it not clear to you a reference in God's great song of redemption to Christ being offered by his Father for the sins of the world? With an eye of faith hear the cry of Isaac and see in the New Testament "Christ cried out with a loud voice." Hear Paul in Gal. 3:16 tell us this is the seed that was promised to Abraham.

3. See the promise renewed to Isaac and Jacob and finally notice even the particular tribe through which the seed was to come. In Genesis 40:10 "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here is a direct reference to Christ the great lawgiver and the one that would have on his head the royal crown of majesty, honor and power.

Dear Reader, can not we see in the book of Genesis the idea of origination of God's great song of redemption and every note- in this great composition of revelation harmonizing as it strikes a beautiful melody on the strings of our heart without a single discord as the writer of God's will sings of Christ, the complete expression of God's will to man?

Science and Truth

I Tim. 6:20-21

William D. Burgess

Today many people deny the miracles of the Bible because (1) they have never seen a miracle occur, and (2) miracles are opposed to logic and reason. Because of these reasons men try to explain away the miracles or to contend they are stories to entertain the simple. Some have contended that when man becomes wiser he will be able to explain the miracles of the Bible on a logical basis. As for the first objection, many things have occurred in the past that we did not witness, but they still happened. I was not present when America was discovered, but others were and have passed the record of this event down to our present time. Individuals were present when miracles were performed and recorded these events. As to the second objection, if the miracles could be explained they would no longer be miracles. Miracles were performed, not to be logical, but, to show the power of God. Today one cannot find God in a microscope or a test tube. This is no proof that He does not exist. Some would contend that since they have not seen God, nor can He, according to their logic and reason, be demonstrated, He does not exist. Some contend that since one cannot demonstrate the events of Genesis 1, they did not actually occur or that surely they did not occur as they are recorded. They would take the present forms of life and work backward by "possibilities", "probabilities" and "reasonable assurances" to explain step by step how the creation took place. From these admitted assumptions they will explain the life of today and be quite surprised if their opinions are not accepted without question. They claim to seek a logical answer for the events of the past. What is logical about a fish or one of his relatives crawling out of the water and becoming a land-dweller? Why would one or a few of these forms of life do this and the rest of the forms be contented with the life in water? It would be just as reasonable and logical for man to take to the water, develop gills and be able to escape the problems and discomforts that confront the terrestrial dwellers.

LED BY THE SPIRIT OF GOD

A. M. Plyler, Parrish, Ala.

"For as many as are led by the Spirit of God, these are the sons of God" (Rom. 8:14). No words uttered in Heaven or on earth, by God himself, or man his creature, ever came with more clarity and positiveness than these words spoken by the inspired apostle Paul.

By this text we can easily know exactly who are children of God. Every person upon this earth that is led by the Spirit of God is His child. And on the other hand, not one person who is not led to obey the teaching of the Spirit of God can be His child. Therefore, no theory that would indicate, teach, or imply that a man can live so as to please God, except as every move and step of his is directed and prompted by the Spirit of God, can be true.

Let us then understand that the Spirit of God speaks in no language that is not easily understood. "Now the Spirit speaketh expressly" (I Tim. 4:1). Again, "Wherefore as the Holy Ghost saith, Today if ye will hear His voice, Harden

not your hearts" (Heb. 3:7). Once more, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:13). The voice of the Spirit is the voice of God, and he knows how to address man so as to be understood.

The Spirit of God leads man by the word of God (John 6:63)—"the words that I speak unto you, they are spirit, and they are life." (Matt. 4:4)—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Act 11:14)—"Who shall tell thee words, whereby thou and all thy house shall be saved." (Jas. 1:21)—"and receive with meekness the engrafted word, which is able to save your souls." Once more, (II Pet. 2:21)—"but Holy men of God spake as they were moved by the Holy Ghost."

Any theory that would in any way teach or imply that God leads man by His Spirit, in any way except by the words of the Spirit cannot be true. God's power is in His Spirit, and the Spirit uses words, as an instrument to move into the hearts and minds of men. (Eph. 6:17)—"and the sword of the Spirit, which is the word of God." (Heb. 4:12)—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow and is a discerner of the thoughts and intents of the heart." Therefore let no man be deceived by thinking that by intuition, instinct, or nature, that the Spirit separate and apart from the word of the Spirit, hooks into, or enters the heart of man to lead him into the ways of everlasting life. Then let the world realize the all importance of the word of God. He gave us His word, and has preserved it through the ages, and declares "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

All who are led by the Spirit of God, are led in the same path; they walk in the same way, and have fellowship one with another (I John 1:7).

The Spirit of God never led any two persons in two different directions, or in two different paths. When brethren cannot agree, they should know that they are not both led by the Spirit of God.

1st, the Spirit of God leads one to Christ. (Gal. 5:18)—"But if ye be led by the Spirit, ye are not under the Law". The words of the Spirit never led one to keep and obey the commands of the law of Moses, but to Jesus Christ. (I Cor. 12:3)—"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost".

2nd, the Spirit of God never leads one to stubbornness and rebellion, but always leads one to repentance. "Except ye repent, you shall all likewise perish" (Luke 13:3). "Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of sins". "Then hath God granted to the Gentiles repentance unto life". "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

3rd, The Spirit of the Lord leads the penitent believer to be baptized. "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). "Arise and be baptized and wash away thy sins" (Acts 22:16). "The like figure whereunto even baptism doth also now save us" (I Pet. 3:21).

The Spirit of the Lord never led anyone to have water sprinkled or poured upon any person for baptism, but always
(Continued on Page 12)

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

Robert D. Davidson, St., Agana, Guam—"A full time gospel preacher is needed on the island of Guam. This is a mission field and the work is very encouraging. We desire a worker who is well experienced, sound doctrinally, having experience in mission fields and who would be able to commence work here after school is out or sooner. He should also be able to obtain financial aid from stateside for transportation. For further information write: Church of Christ, P. O. Box 883, Agana, Guam.

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.—The Northside church in Ft. Lauderdale, Fla. had 7 baptisms in December. We continue to break attendance records. Worship with us when in Ft. Lauderdale.

Jamie Rhoden, Jacksonville, Fla.—For the past two years I have been preaching for the Brooker church in Brooker, Fla. The congregation there is small but sound on the issues. Seven have been baptized in the last two years, some others have come from the Midway and Danville, or the Lake Butler congregation now, as they have combined the two. These have come because of their stand for the truth and of course their coming has helped the work in Brooker.

Here in Jacksonville we have a new congregation, having been started about six months ago in Marietta, the outskirts of Jacksonville. We had a fine meeting in August of last year with brother Harold Dowdy. This is a sound and faithful group of God's people who love the truth and are determined to uphold it. They are meeting at present in the Civic Center building, but plans are to build a meeting place as soon as possible.

Earl Morris, Haines City, Fla.—I began work with the church at Dundee, Fla. the first of this year. I was with the church at St. Cloud, Fla. the last six months of last year. Three were baptized while I was in St. Cloud and one since I have been in Dundee.

James A. Walker follows **Jimmy Thomas** in the work with the Island Home congregation in Knoxville. Thomas will move to Columbia, Tenn. to work with Mooresville Pike church. . . . **E. R. Roark** and wife will work with a small group in Lethbridge, Alberta, Canada and have the backing of the Franklin Road church in Nashville along with others. . . . **Walter N. Henderson** preached in a meeting with the North Miami church in that great Florida city. Two were baptized and one restored with others a few days later. **Bobby Thompson** works with the church in North Miami. . . . **Oaks Gowen** baptized one the last Lord's Day in the year at Bradenton, Fla. . . . **Jerry Parker** preached Sunday night December 31 at Spring and Blane in St. Louis. Parker is a student at Florida Christian College.

Question Exchange With Premillennialist in Louisville. Bro. David Claypool, preacher for the Park Blvd. church and Bro. Robert Boyd, preacher for the Buechel Premillennial church have agreed to have a series of Question Exchange services. The plan is this: Bro. Claypool will submit a list of questions which Bro. Boyd will discuss for four Monday evenings at the Buechel church building, then Bro. Boyd will submit a list of questions which Bro. Claypool will discuss for the next four Monday evenings at the Park Blvd. building. The first service is to be held this coming Monday evening (Jan. 8) at the Beuchel building. Bro. Claypool has sub-

mitted the following questions which Bro. Boyd will be discussing for the next four weeks. This should be a very interesting study. Everyone is invited.

(1) Do you believe that the questions between us over Premillennialism are of such a nature that they affect a Christian's outlook, motive, and spirit of service? If so, how?

(2) Would a change on my part with respect to these matters tend to bring about a change in my outlook and attitude toward sectarianism and sectarian practices (such as the Christian Churches, instrumental music, etc.)? If so, why?

(3) Is a person justified in saying that he believes a thing religiously because he "feels it" or "feels good about it"?

(4) Do you take everything in Revelation 19 and 20 literally? If no, which parts do you not take literally?

(5) Can a time dated prophecy, such as Daniel 2:44, be postponed?

This report from the Franklin Road (Nashville, Tenn.) congregation's *News and Views* shows how one congregation can reach out and spread the borders of the Kingdom in a scriptural way.

Reports From The Field: Bro. Bob Tuten of Wamer Robbins, Georgia, reports continued good interest there. Twenty homes visited during November. Men's Training and Ladies' Bible classes are being conducted. Membership numbers 41. . . . Bro. Guy McDaniel reports that the members (43) of El Bethel, near Shelbyville, continue to show their faithfulness by interest in all activities of the church. . . . From Columbus, Ga., Bro. John Thurman reports one baptized and one restored during November. He is encouraged with the progress and cooperation of the members. When he went there last spring the membership numbered 42, it now numbers 70. The church there added additional chairs, benches, and tables for classrooms. . . . Bro. Albert Robinson reports a steady interest by the members of the Haywood Road church. He reports that he made 23 personal contacts and visited 15 homes during November. . . . Bro. Pat Farish of Concord, N. C. reports interest in correspondence course is at its highest peak. Bro. Paul Kelsey of Salisburg, N. C. concluded a meeting there on Nov. 26. Bro. Farish was to have spoken recently at the local prison.

Wayne Sullivan is working with the church that meets at 1009 McRae Road in Camden, South Carolina. . . . **Gene Frost** has a debate with Paul S. Knight in Little Rock on the class question and located preachers. . . . Eugene **Britnell** continues to publish the SOWER from his new location in Little Rock. The address 1506 Arch Street. . . . Brethren interested in papers in special fields would do well to investigate two St. Louis papers. In the evidence field (the inspiration of the scriptures) EVIDENCE QUARTERLY is under the able editorship of Ferrell Jenkins. This fine paper of 24 pages sells for \$2.00 a year and is filled with articles so needed in our time. The address is P. O. Box 8182 St. Louis, Missouri. . . . The other is APOSTOLIC DOCTRINE edited by Irvin Himmel. This monthly deals with first principles and is a worthy paper. The price is the same as the Evidence Quarterly and the address is P. O. Box 5803, St. Louis 35, Mo. . . . The church in Romulus, Michigan where C. L. McLean labors reports 32 responses to the invitation in 1961. They want to double that number in '62.

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Led By Spirit . . . (Continued from Page 10)

leads one to be buried in baptism. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 5:4). "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12).

The Spirit of God leads one to Godliness. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust we should live soberly, righteously, and Godly in this present world" (Titus 2:11-12).

"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God" (Matt. 5:20). "That we may lead a quite and peaceable life in all godliness and honesty" (I Tim. 2:2).

No two persons led by the Spirit of God, ever walked in disagreement. The Spirit of God is one, and leads to unity. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same think, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

He who is led by the Spirit of God, will walk the highway of holiness with every other saint of God. The King's highway, paved for the pure in heart, and leading to the eternal city of God, is not a divided road to accommodate even brethren who will not fellowship each other in the work and worship of the Lord. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin (I John 1:7).

The divided and sinful state that exists among the professed children of God is enough to cause the angels of Heaven to weep. No man is led by the Spirit of God who will persist in stigmatizing his brother with some name that he knows the brother resents and refuses to wear. No man led by the Spirit of God will insist on bringing into the worship of God the devices of men to honor the Lord. No man can truly claim to be led by the Spirit of God, except as he can give chapter and verse from the record of the Spirit to spell out the things that he does and teaches in bringing the lost and fallen race of man into subjection to the will of God. The rebuke of Heaven is that "in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:9). If the Son of God repels and abominates the doctrines of men substituted for the word of God, how can we less expect that He will lothe in disgust the substitution of human institutions to do the work of the church of the living God?

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