

# 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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## WHAT IS THE ATTRACTION?

Curtis E. Flatt, Florence, Ala.

What is the attraction which God wants used in drawing people to serve him? In John 6:44, 45 we are told that we are drawn to the Father and the Son by hearing and learning that which comes from God. In John 12:32 Jesus said: "And I, if I be lifted up from the earth, will DRAW all men unto me." Christ draws through the gospel. "Whereunto he CALLED you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thessalonians 2:14). When a church is seeking to win souls or to encourage Christians to greater service the only attracting power is the word of the Lord. When a Christian is seeking to win souls or to encourage others, the true appeal he has to make is the gospel appeal. If it is made on any other basis, disappointment lies ahead. Still churches and Christians in their efforts to win souls and encourage spiritual things frequently resort to attractions other than the gospel of Christ. These are some prominently used ones.

### FOOD

Some churches have the idea that food is a good attraction to be used in drawing people to spiritual things. There is no question but that food has great drawing power. Our denominational friends have long used it for such purposes. Many of them have carried it so far that it is difficult for them to have a sizeable night crowd without serving food to get them together. But such is completely incompatible with spiritual things. Food is good for man. The Bible stresses the importance of food, but the serving and eating of food is not a part of spiritual gatherings. Sometimes such is justified on the ground that the church did not pay for the food out of her treasury. However, the source of the food has no bearing on whether it may or may not be used as an attraction by the church. Food belongs at home or in regular eating places. (I Corinthians 11:22).

Do we not know this is true? Yet, churches of Christ, in numbers of places, are being cumbered down with much serving. The first inkling that all was not well in this regard came, no doubt, when brethren began to promote special occasions with "dinner on the ground" appeals. This practice of "dinner on the ground" came out of something which was wholesome in its beginning. In the days when automobile ownership was limited and even before the automobile, people gathered from distant points and the very need of the hour demanded

"bringing their dinners with them. Then with changing times, the actual need for such passed. Still promoters latched on to this old practice as a gimmick to get people together. Very little protest was made for a time, and it should not have come as a surprise to see churches plan special services and announce "food-fun-frolic" as did one of the churches in this area a short time ago. In another church nearby, time after time a full meal was served before the teachers' training class and the announcement was unashamedly made that the purpose was to encourage better attendance on the part of the teachers. What is the attraction?

### ENTERTAINMENT

Entertainment is another way churches attempt to attract people to God and to spiritual things. Again, our denominational friends set the pattern. Various denominations have used nearly everything which they dared to use to entertain and thereby draw people. That always has been the basic reason for much of the use of the mechanical instrument in worship. It sounds good! And out of all the arguments made in defense of its use, that is about the most effective. Churches of Christ in some places use entertainment as an attraction also. One example of this is the practice of a church inviting a chorus from a school operated by brethren to come and sing for an hour before the regular church service. They call this "putting on a program." This is done at special times such as a Sunday when a gospel meeting is in progress or on a Sunday when a big drive is in progress. They make it plain that the purpose is to get a big crowd to come. Some will even say that such is good—that people will come because of the chorus and then stay for preaching, too. Hence, more teaching can be done. But how naive can we get? The people who are gotten together with hamburgers will have to be kept with hamburgers and the people that are gotten together with entertainment will have to be kept with entertainment. If people are not attracted by the gospel, how can they be kept by the gospel?

### FAMOUS PEOPLE

Another gimmick which churches of Christ have been using is the practice of using famous people as a drawing card. The practice of advertising the preacher as "doctor" which came into vogue a few years ago should have told us where we were going. The idea was that by so designating the preacher, the attraction would be stronger. Of course, there is nothing wrong with identifying the speaker of the occasion, but any advertising which puts accent on

the speaker rather than the message is out of order. The practice of using a famous personality such as Pat Boone is an example of a flagrant misuse of the proper attraction. He is used as a bait to get people to come. Churches announce special services saying that certain prominent athletes will be there—stressing the fact that they are athletes. What is the purpose? Anyone knows the purpose is to attract greater crowds by advertising after that fashion.

How far astray will we go? Have we discovered a better attraction to win souls and interest people in spiritual things? Time is past due for people to take a good look at many of the practices of the day. Brethren, does God approve them?

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*Editorial . . .* H. E. PHILLIPS

**ORPHAN HOME REFUSES BABY**

The exponents of church supported institutional child care have made a loud cry for sympathy and pity by using such epithets as "Do Nothing Churches", "Cold Hearted Brethren," "Orphan Haters", etc. The charge is made that we would "let a little starving orphan child die without lifting a hand to help." They argue that a child "must have a home", and that we teach that Christians ought not to provide an orphan child with a "home". Pathetic cases are pictured where a little orphan boy or girl is hit by a passing automobile and the child is brought to the steps of the meeting house, but these old "antis" will not permit a towel to be dampened with water from the drinking fountain to wipe the blood from the child, because the drinking fountain was paid for out of the treasury of the church. I have heard these stories painted before audiences and in print, but I never heard of a case such as this really happening, nor do I expect it to happen. I know my brethren. These tales are fabricated to draw sympathy and promote their cause before the unsuspecting and unlearned.

The reasoning of institutional brethren runs about like this: An orphan child **MUST** have a home. The church is not a home, but the church must provide a home. Every home must be legalized, hence a board of directors to provide a home is necessary. The church is obligated to help the orphan child by contributing to the board of directors which provides the home.

Now, what if that board of directors "home" does not take the child after churches have provided the money, what will happen to the orphan child? These pathetic pictures of an "anti" church letting an orphan child starve is not a reality; I know of no case that can be cited in proof of this. I do know

of many cases where Christians have taken care of several orphans in a community, and without the church contributing to a board of directors. The children are taken care of regardless of age.

I do have an actual case where an orphan home refused a little baby found on the steps of the main building. I received a clipping from the Park City Daily News, Bowling Green, Kentucky, June 25, 1963, which gives the story of a baby being refused by Potter Orphan Home. A picture of the child as published in that paper accompanied the clipping. I here give the article in full that all the facts may be known:

### **BABY ABANDONED OUTSIDE ORPHAN HOME**

The Warren County Sheriff's Department and the Department of Child Welfare are searching for the parents of a six to eight weeks old girl who was left on the steps of Potter Home last week.

Authorities explained that an attempt is always made to contact parents in such cases to determine if they are willing for the child to be placed for adoption.

If the parents are not located, the Child welfare Department will petition Warren County Court for guardianship of the child and place it for adoption.

The baby, apparently well cared for and well-dressed, was discovered by Herman Taylor, director of the children's home and school operated by the Church of Christ, as he was making his rounds at 6:15 a.m. Wednesday.

The child was in an auto infant seat (a plastic basket used as a bed for infants in automobiles), covered with two blankets and dressed in a pink diaper shirt, diaper, and rubber pants, was lying on two new diapers. All the clothing was new with the exception of the rubber pants.

Described as a small-built, pretty baby," she weighs 10 pounds and has medium brown hair and blue eyes.

Taylor said he thought it was a doll left by one of the children of the home when he first saw the child. When he started to pick up the "doll" it moved.

The baby was instantly adopted unofficially by the personnel and children of the home who were disappointed when Sheriff Hubert Phelps had to assume custody of the child for the Department of Child Welfare.

Taylor explained the home is not equipped to care for children under three years old."

This is not a sob story to gain sympathy; it is not a supposed account to try to establish a point. It is a bare fact! An Orphan Home which appeals to churches all over the nation to send support from their treasuries to supply a "home" for homeless children, yet when one of the most helpless children one could imagine was "left on the steps" of this "orphan home", the director called the Sheriff to take the child because this home is not "equipped to care for children under three years old." What is to happen to these helpless orphan children? The church is NOT a Home and cannot care for them, according to the advocates of this theory. And the Board of Directors cannot provide a home because

it is not equipped. Try the story of a little orphan hit by an automobile in front of the Orphan Home. They cannot take the child "under three years old." Can you imagine someone calling another an "orphan hater" when he himself is supposed to be in the orphan home business and cannot take a child under three years old? Does James 1:27 apply only to children over three years old?

If every child is to have a "home," and if the church cannot be a "home" itself, but must provide a "home" by contributing to these human societies, how is the church to care for orphan children "under three years old"? Potter Orphan Home cannot do it because they are not equipped. The truth is that the church cannot support any human institution from its treasury because it is not scripturally "equipped"—there is no divine authority to do so.

I will assure you that there are dozens of Christians in Bowling Green, Kentucky who are equipped to care for this child, and will eagerly do so if permitted by the authorities. Let us hear no more crying about someone not taking in helpless orphan children.

### **THAT MANHATTAN PROJECT AGAIN!**

Lowell Blasingame, Grenada, Miss.

Since 1955 the brethren in New York City have been trying to fleece the brotherhood out of a "Million For Manhattan" for a meeting house. While begging the brotherhood for a million dollars to build, she has also played the role of a sponsoring church and doled out hundreds of dollars to other places. It would seem that brethren unable to build for themselves would be in no position to help others. In her campaign to raise a "Million For Manhattan" she has employed appeals of super-salesmanship, pathetic begging and a plan for putting Manhattan church in the real estate business.

In April, 1961, "It is 'now or never' for Manhattan church of Christ! The church must start construction on the proposed new building during 1961 or risk losing the right to build on part of their Madison Avenue building site." This was the "Defeat . . . Worse Than Dunkirk?" appeal in which we were told "no little mission on the outskirts of the world could take the place of a demonstration where all nations could see it." Just think, brethren, if Paul had had the vision and foresight of these brethren and had shown the importance "of a demonstration where all nations could see it", rather than teaching in his own hired house in Rome, Acts 28:30, he might have started something that would have resulted in our being the proud owners of Vatican City today instead of the Catholics! We were told in this appeal from Manhattan that if the deadline was not met that it might be "Defeat . . . Worse Than Dunkirk?", that our whole mission program everywhere might be compromised and that we might suffer a "psychological set-back that might last a generation". These were not the words of Capone trying to convince some "speakeasy" on his product but Manhattan selling us on their need for a "Million For Manhattan".

Following the super-salesmanship came the pathetic pleading. Brochures that followed said, "This job does not belong to us alone. It is a task which

concerns every true Christian throughout the country." According to her reports in 1961 Manhattan had an annual budget of \$30,000 and in 1962 that it was nearly \$50,000. In spite of this we were told that Manhattan alone couldn't do it that "three hundred people are not enough to do this job." Just think about it, three hundred members, an annual budget of nearly \$50,000, and they can't build themselves a meeting house!

So in February, 1962 came the plan! Brochures from Manhattan pictured a sixteen story, dual-purpose building, the upper twelve stories being converted into residence apartments and being sold for an estimated \$1,800,000. These apartments were to be deeded to the owners "thus removing the church altogether from the real estate phase of this project." This was a tacit admission that their proposed plan involved the church in the real estate business but, "It will save the church a half million dollars to do it this way. The real miracle is that it can be done at all." Now, who could be so naive as to insist on the need for having scriptural authority for such as "bargain" as this??

But now comes the heart-breaker! In June, 1963 another brochure comes from Manhattan featuring a "Bright New Look On Madison Avenue" and "It's A Single-Purpose CHURCH For Manhattan!" After figuring out how to save us half a million dollars these brethren have dropped the plan. They dropped it not because they decided that it was unscriptural for the church to go into the real estate business but because the real estate market dropped in New York and it is no longer "economically feasible" to build this dual-purpose building. Instead of this dual-purpose building, they want a "single-purpose" building with a "fellowship room" under it that will seat five hundred. It seems that they have decided to drop the housing venture on top in favor of a feeding venture on the bottom! This size church restaurant ought to be "economically feasible", in fact they ought to be able to put every restaurant in a country mile of them out of business with it.

These brethren tell us that they would like to have the building before the World's Fair next year, however, "Manhattan Elders are not fighting any deadlines", so I guess that it won't be "Defeat . . . Worse Than Dunkirk?" if they don't get it by then.

There is one part of this new appeal that remains unchanged. That's the part about letting "our wonderful brotherhood" comply with "Step One" which "is to raise another \$250,000." It seems that these Manhattan brethren haven't used any of the money sent to them by the brotherhood for their promotions and since they haven't promoted with any of the brotherhood's building money that they don't want to build with any of their promoting money! They are willing to promote "step one" if the "wonderful brotherhood" will take it, which means send Manhattan another \$250,000.

As far as I can determine from Manhattan's brochures, they aren't destitute. They aren't having to meet in the open, or from house to house or even in rented facilities. It seems from what they have said in the brochures that the whole idea behind this "Million for Manhattan" project is, (1) to keep from losing sight of the restoration plea, (2) to keep our mission efforts in the Northeast and the whole world from being compromised, (3) and to demon-

strate a building before the people of other nations that come to New York so we won't have that "psychological setback that might last a generation"! Tommy-rot! What these brethren need more than that Million For Manhattan" is a good diet of sound doctrine for a while.

## "JUDGE NOT THAT YE BE NOT JUDGED"

Earl Fly, Orlando, Florida

Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:1-2). This passage has often been misused by many for various reasons. When sin is exposed, reprov'd and rebuked many say, "Judge not that ye be not judged." This is a misapplication of the passage and indicates ignorance of God's word. Jesus also said, "Judge righteous judgment." (John 7:24). Since Jesus said "**judge**" and "**judge not**," obviously there is a difference in the meanings. One is righteous, the other unrighteous, one is permitted, the other forbidden. What is the true meaning of the passage which forbids judging?

### WHAT THE PASSAGE DOES NOT MEAN

(1) It does **not** mean we cannot test, recognize and expose false teachers and false doctrines. When such is done the guilty say, "Judge not that ye be not judged," in an effort to silence those who expose them, gain sympathy, soothe troubled minds and avoid the real issue. But in the same chapter Jesus said, "Beware of false prophets . . . ye shall know them by their fruits." (Matt. 7:15-16). By their fruits we can judge that they are false. The apostle John said to "try (which involves judging-EF) the spirits whether they are of God, because many false prophets are gone into the world." (1 John 4:1). Jesus **commended** the church at Ephesus for trying some who said they were apostles and found them liars. (Rev. 2:2). The apostle Paul judged that some were false apostles, ministers of Satan who appeared to be ministers, of righteousness. (2 Cor. 11:13-15). The preacher is commanded to reprove and rebuke to counteract false teachers and departures from sound doctrine. (2 Tim. 4:1-4). This necessarily involves some judging, which is commanded rather than forbidden.

(2) It does not mean we cannot recognize, reprove and rebuke sin in an effort to correct an erring brother. The fact that we are to "restore such a one," "convert him" necessitates a "judging" or recognition of the sin. (Gal. 6:1; James 5:19). We can see (judge) that a brother is sinning. (1 John 5:16).

(3) It does **not** mean we cannot judge in with drawing ourselves from those who walk disorderly in the church. On the contrary, we sin if we fail to judge in such cases, for we are commanded to do so. (1 Cor. 5:1-13; 2 Thess. 3:6).

(4) It does **not** mean we cannot judge between our brethren in the church regarding matters pertaining to this life. (1 Cor. 6:1-5).

(5) It does **not** prohibit the civil government from passing judgment upon evil doers, or due

process of law, for this is approved throughout the entire Bible. (See Rom. 13:1-6).

#### WHAT THE PASSAGE DOES MEAN

The judgment forbidden by the Lord is that of a fault-finding, self-righteous spirit which causes one to harshly judge and severely condemn another for a lesser fault. This disposition is illustrated by the man with a beam in his eye who critically observes and wants to cast out the mote (small splinter) in his brother's eye. (Matt. 7:3-5). This hypocrite should first remove the beam from his own eye, then it would be proper to help remove his brother's mote—with the right spirit, "in the spirit of meekness." (Gal. 6:1).

Neither can we judge the heart, question the sincerity or impugn the motives of another, based on suspicions, evil surmisings, insufficient or circumstantial evidence, or by outward appearances. Jesus said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24). Righteous judgment demands and necessitates the proper spirit and indisputable evidence of wrongdoing. If wrongdoing is suspected because of outward appearance, we cannot judge; if the brother denies the alleged sin and offers explanation, his word must be accepted until disproved. To reject his word and deny his account without irrefutable evidence is to charge him with insincerity, hypocrisy, lying and judges him unrighteously. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts . . ." (I Cor. 4:5). "For what man knoweth the things of a man, save the spirit of man which is in him?" (I Cor. 2:11).

#### OTHER PERTINENT PASSAGES

"Love thinketh no evil." (Cor. 13:5). ("taketh not account of evil"—ASV). Love will not allow one to always be suspicious, surmise evil and put the worst construction on the acts of others, nor attribute evil motives to them. On the contrary, love "believeth all things" (I Cor. 13:7). It compels us to believe all the good possible of a person until compelled by undeniable evidence to believe otherwise.

"Speak not evil one of another brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of, the law, but a judge. There is one lawgiver, who is able to save and destroy: **who art thou that judgest another?**" (James 4:11-12). The one who unjustly judges another and speaks evil of him, denies and disobeys God's law, makes himself a judge of it, and makes himself equal with the one lawgiver (God) by substituting his own law or rule of conduct in this matter. Such is forbidden and condemned.

#### CONCLUSION

Unrighteous judgment always does harm and never any good. It may be due to a misunderstanding of the true situation, envy, jealousy, bitterness, hatred, a vain attempt to exalt self by harshly judging and spreading degrading reports about

others, an inferiority complex, religious prejudice, hatred of the truth, et cetera. But regardless of the reason it is always sinful.

"But with me it is a very small thing that I be judged of you, or of man's judgment . . . but he that judgeth me is the Lord." (I Cor. 4:3-4). Realizing that the Lord knows all the true facts and that his judgment is really the only important one, like the apostle Paul, we personally should care very little that we are unrighteously judged and condemned by men. Yet from another viewpoint we should be greatly concerned because those who thus judge are guilty of sin and in danger of condemnation. Furthermore, unrighteous judgment and evil speaking may irreparably damage another's good reputation, lessen his influence for good in the kingdom, and render less effective his future work for Christ.

While we should continue to correct the misapplications of the passage, "Judge not, that ye be not judged," We should not neglect to emphasize its true meaning and importance in our lives. Let us never be so busy refuting the errors that we forget to teach and practice the truth. Let us always be careful to judge righteously, knowing that "with what judgment ye judge, ye shall be judged." (Matt. 7:2).

#### WHEN DID OPPOSITION BEGIN?

##### Ferrell Jenkins, Bowling Green, Kentucky

"Up until a few years ago there was no opposition in the brotherhood, except in a few isolated places, to cooperative evangelism and benevolence as is practiced by most churches of Christ today."

"The first opposition that was registered to cooperative evangelism in our day was that which followed the efforts of the Broadway congregation in Lubbock, Texas, to keep Brother Otis Gatewood in Germany. Until that time, nothing was said in opposition thereto; . . ." (This was in 1948, FJ).

After discussing the beginning of the Herald of Truth radio program (in 1952) the writer continues: "**But still not a word with reference to the orphan homes or to the homes for the aged!**"

The three quotes above are taken from the tract, **Cooperation in the Field of Benevolence and Evangelism**, by Guy N. Woods. In various parts of the nation brethren have paroted these statements. In our own area Raymond Hazelip, in teaching on the current "issues" presented the first two quotes almost verbatim. He worded the third point this way: "**Real apposition to the orphan home never started until 1951 or later.**" Surely these brethren will have honesty enough to correct these misrepresentations after studying the evidence we intend to present.

##### Why Opposition Small

The first "orphan home" supported by churches of Christ was in 1909. By 1940 there were only 7 "homes" in existence. By 1950 there were only 10 "homes" operating, but by 1960 there were 27. Perhaps these figures will help to explain why there was only an "exceptional" opposition to such. There were not many examples of this unscriptural practice, therefore not must opposition. The opposition

has been in proportion to the practice. Between 1950 and 1960 there were 17 institutions begun. No wonder the opposition is greater now.

**Opposition "Long and Loud" in 1931**

In the **Gospel Advocate**, March 19, 1931, bro. A. N. Trice wrote an article on "Law and Expediency". Bro. Trice was in favor of the "homes", etc. His article was written in defence of such. Many of the arguments made are similar and some are identical to those made today (32 years later). When bro. Trice wrote there were only 5 "homes" in operation. Throughout the article bro. Trice spoke of those who "object". Notice what he said:

**Cries long and loud have been made against schools, homes, orphanages, etc.,** as being institutions "unknown to the New Testament," and against "an enterprise" that is "bigger than the work of a local congregation." (All emphasis in all Advocate quotes is mine, FJ.)

This single statement is enough to show that brethren Woods, Hazelip, et al. are misrepresenting the situation. They say that REAL OPPOSITION never started until 1951 or later. Bro. Trice, in favor of the "homes", said in 1931 that the "cries" against what he favored has been "LONG AND LOUD".

In the same article bro. Trice said:

Another **dogma held by some is that no church may give from its treasury to the support of any school, Bible school, orphan school,** or other institution of learning, nor for helping any one to obtain an education.

Opposition to church support of human institutions was already a DOGMA, according to bro. Trice, in 1931.

Bro. Trice said:

Sometimes the claim is made that **no two or more churches may cooperate in any given work,** or that "the word of God does not authorize any congregation to 'start an enterprise' that is bigger than the work of a local congregation." Special objection is also urged against the planning by the churches of a city or community for holding a series of gospel meetings and against the selection of a preacher to do the preaching.

No. bro. Trice, you must be mistaken back in '31, for no one opposed such until after 1948!

In his conclusion bro. Trice said: "Finally, **Scripture authority has been demanded** for teaching the Bible in schools; for cooperation of churches; for **supporting schools from the treasury of the church; for activities other than through the treasury of the local congregation; for maintaining an orphanage or home for the aged;** for arranging for a series

of gospel meetings; etc ..... It is not sufficient to cry, "**Unscriptural,**" while failing to point out the Scriptures violated.

These quotes from a proponent of the "orphanages" shows that there was opposition in '31; that it had been long and loud; and that someone was demanding the Scripture for such.

**Advocate Heard "Both Sides"—Srygley Answers**

When bro. Trice wrote, the **Gospel Advocate** allowed "both sides" to be heard. Otherwise his article would not have been printed. Two weeks after it appeared, in the April 2, 1931, issue, bro. F. B. Srygley wrote an editorial using the same title bro. Trice had used and replied to his article. Bro. Foy E. Wallace, Jr. was the editor of the **Advocate** at that time.

Bro. Srygley admits that the article says "some good things and **others not so good.**" He points out that the things bro. Trice said could be used in defence of the missionary society. He emphasized a point that we have been trying so feebly to get across: the argument is not over HOW (means and methods), but WHO (which organization). Bro. Srygley puts it this way:

The question is not that certain things ought to be done, **nor is it the how they shall be done, but it is the institution or organization through which they are to be done.** There is nothing in the New Testament larger than a local church and smaller than the entire body of Christ. I am seeking to make no law, rule, or regulation when I say this.

Bro. Srygley pointed out that bro. Trice thought that what he advocated should be chartered by the state and be under a BOARD OF DIRECTORS, while in the same issue of the **Advocate** another brother suggested the "brotherhood" build an old men's home, but that it should be under the elders of a church. The **Advocate** and the **Firm Foundation** are still fighting about this more than three decades later. Srygley said:

My idea is that these two brethren should get together and decide which is the proper way. **There is no Scriptural way to organize a thing that is not in the Scriptures.** Unless they do this, I think we had better go on and preach and practice what is in the New Testament.

With obvious reference to Gal. 6:10, bro. Srygley said: "I feel sure that most students of the Bible understand that Christians have the right to do good to all men in the name of a disciple without going to the local church to do so." He quoted Mt. 10. 42, and closed with "Bible students should be able to understand that is **if one needs an organization through which to do any religious work, God has provided such an organization.**"

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## GIVING THE **ANSWERS** FOR OUR HOPE

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I PETER 3:15

—Marshall E. Patton—

This article is a continuation of the one which appeared in this column in the September issue of SEARCHING THE SCRIPTURES on the rule of elders.

I believe that truth on the issue of the rule of elders may be determined from I Pet. 5: 1-3. All other references will harmonize with whatever truth is established from these verses. In determining the truth the key word is "oversight" (v. 2) and the key phrases are "Neither as being lords over God's heritage, but being ensamples to the flock." (v.3) When we learn the meaning and application of this word and these phrases we will have resolved the issue.

The participle phrases are used adverbially telling **how** elders are to exercise "oversight." Hence, the issue involves two questions: (1) **WHAT** are elders to oversee? and (2) **HOW** are elders to oversee?

Concerning the former our text says they are to take the "oversight" of the "flock." The word "flock" is a figure used to identify the church. Hence, elders are to oversee the church. (Note, "which is among you," hence, local congregation.) The words "flock" and "church" are general in relation to matters to be overseen. Therefore, unless an **exception** can be shown, we must conclude that elders oversee **all** the affairs of the local church. In a former article I exposed the error in efforts that have been made to show an exception. (See September issue of SEARCHING THE SCRIPTURES.) No exception has been shown—there is none!

The affairs of the local church divide themselves into two realms: (1) things specifically authorized, and (2) things generically authorized—sometimes called "matters of faith" and "matters of opinion" respectively. In this sense I use these terms and expressions in this article. The "oversight" of elders in these matters must be in harmony with God's will respecting each.

In "matters of faith" there are no decisions to be made. Such is not an affair of the church. All decisions in this realm have been made by Christ, **the** legislator. Nevertheless, there is "oversight" for elders here. God's will respecting "matters of faith" determines the scope and nature of the elders' oversight in such matters. Such things cannot be altered in any measure. They can neither be added to nor diminished from, but must be contended for without compromise, regardless of the opinions and feelings of men. The duty of elders in such matters is clearly set forth in these words: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) Now, consider the meaning of the word "oversight" in the light of the above instructions.

The word "oversight" is from the Greek "episko-peo": "To look upon, inspect, oversee, look after, care for." (Thayer) Thus, in "matters of faith" elders exercise "oversight" as they "look upon," "inspect," "oversee," "look after," and "care for" the flock to see that they walk in "sound doctrine." They **oversee** and the congregation is **overseen**. There is an **over** and **under** relationship. They "oversee" by warning, instructing, and exhorting (Titus 1:9). While this ability and action is required of elders it is not peculiar to elders. However, in the light of the above and Heb. 13:17 it seems evident that their responsibility is **special**. It is the special phase of this responsibility that accounts for and maintains the **over** and **under** relationship in "matters of faith."

This is further evidenced by the fact that the church is called "the charge allotted to you." (v.3, R.V.) The word "heritage" (K.J.) and "charge" (R.V.) are from the Greek "kleros" which means **an assigned portion or lot**. (Young, Vine and Thayer) In the final analysis the church belongs to God, but He has assigned to elders the primary responsibility of **caring for** it according to His will—hence, charge allotted to them.

In "matters of opinion" there are decisions to be made. All such decisions are within the scope of God's word. (1 Cor. 6:12; 10:23; 2 Cor. 5:7; Rom. 10:17; 2 Jno. 9) Since elders "oversee" the church, and it is "the charge allotted" to them, they bear the primary responsibility for every decision. For this reason they have the final say in all such matters.

Concerning **HOW** elders are to oversee our text says, "Neither as being lords over God's heritage, but being ensamples to the flock." They are not to be **lords** in either matters of faith or opinion. While the church is a "charge allotted" to them, they should not entertain the thought that it is theirs to do with as they please. They must remember that the assignment was made by the Lord, and, therefore, the responsibility is to be discharged according to His will. This also means that they are not to use coercion, physical force, or anything akin to the tyranny which rulers of the world often employ in accomplishing their objectives. (Cf. 2 Cor. 10: 3-5; Matt. 20:25-28). Some, in an effort to protect the flock against what they judge to be error, will erect an "iron curtain" around the flock forbidding them to hear any side of any issue except their side. In whatever way this may be done, it is wrong! Such are "lording it over God's heritage." God gave every accountable man intelligence enough to decide every issue involving his soul's salvation for himself. Elders are to "oversee" in such matters according to Titus 1:9. If this fails, the individual alone is responsible.

Perhaps in "matters of opinion" the injunction not to be "lords" is most urgently needed. In the matter of making "judgment decisions" the temptation to act **arbitrarily** is perhaps stronger than anywhere else. Even though the church is a "charge allotted" to them, they are not to "care for" it **arbitrarily**. "Judgment decisions" are to be made **after** determining the sentiment, feelings, and opinions of those in the flock. Having determined the pulse of the congregation, this knowledge should be put with their superior wisdom (at least above average—by

virtue of their qualifications) and then a decision should be made for the good of the whole. This does not demand submission on the part of the elders to the majority. It does demand that **due consideration** be given to both the majority and the minority. In the final analysis the **wisdom** of the elders prevails. They, by virtue of their qualifications, will take far more into account than others in the congregation when it comes to making such decisions. Well qualified elders will not act arbitrarily. Neither will they act in submission to the majority for the majority's sake. The truth lies between the two extremes. It is the wisdom of the elders acting in the light of all that should be **duly considered** that makes for the proper "care" of the flock.

It is in the area of "judgment decisions" that the qualifications of elders (1 Tim. 3:1-7; Titus 1:5-11) show themselves to be so essential. Others in the congregation, lacking in the qualifications of elders but who have knowledge of and ability to teach the Scriptures, can carry out effectively the duty of Titus 1:9 as it relates to "matters of faith." But in "caring for" the "charge allotted" to them in "matters of opinion" the qualifications of elders are most urgently needed. In case of divided sentiment the elders from experience in "ruling well their own house" will seek to unite the flock by taking time to point out the wiser course and explain why. He will deal with the flock in such matters as he has dealt with his own house. A careful study of the other qualifications of elders show that such a person is well qualified to properly act in such matters. Yet, these qualifications are often overlooked or minimized.

The phrase "but being ensamples to the flock" has been greatly overworked. It does not refer to the whole of godly living. While elders, like everyone else in the flock, are to be examples of righteousness in all things before all men, this is not the verse to prove it. Here, elders are to be examples to the **flock** in one matter particularly. We cannot get more out of this verse than the Lord put in it. The adversative conjunction "but" identifies that in which they are to be examples. They are to be examples in the very antithesis of "being lords." The congregation needs this example in both matters of faith and opinion. Some members become "strikers" and "brawlers" in a discussion of "matters of faith." In "matters of opinion" some members are inconsiderate of the sentiments, feelings, and opinions of others, and sometimes make a scene when they cannot get their own way. A good example, set before them by the elders, in dealing with such matters would overcome a multitude of trouble. They need to see in demonstration kindness, sympathy, due consideration, and wisdom in handling such matters. No wonder those bearing the responsibility of "overseeing" the "charge allotted" to them are told "Neither as being lords over God's heritage, but being ensamples to the flock."

## DANGERS CONFRONTING THE CHURCH NO. 5

Thomas G. O'Neal, Jasper, Alabama

The problem that we want to notice in this article that confronts the church is the problem of inherited

membership. In one respect this is as it should be; it can also be the cause of many problems in the church.

The New Testament teaches that parents should train their children in the way of the Lord. "Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4. "Children, obey your parents in all things; for this is well pleasing unto the Lord." Col. 3:20. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." 1 Tim. 5:14. These passages and others teach that parents are to teach their children right from wrong and to rear them to be God fearing men and women. Every time that a child grows into manhood, obeys the gospel of Christ, and is an asset to the Lord's Church and to the community in which he lives, mother and father can be given credit for doing a good job, in fact, a job well done.

When a child was born into a family in Israel, he became one of God's chosen people. When he became old enough to learn the law, his parents were responsible for his being instructed therein. Deut. 31: 9-13 is one of the passages from the Old Testament that can be cited to show the provisions that were to be made for the children to hear and be taught the law. Jeremiah 31:31-34 shows what was done in Israel and tells of what was to be done in teaching God's law when the New Testament came into force. In Hebrews 8:8 the Hebrew writer says, ". . . Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their

hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." The order from under the law of Moses has changed. Under Moses, they first became children then they were taught the law. Under Christ, teaching comes first and then comes the act of becoming a child of God.

One cannot become that which he does not know how to enter into a specific relationship. One cannot become a child of God without having first been taught the gospel, which is the seed of the kingdom, Lk. 8:11, which will make one a child of the King and a citizen in the kingdom. One who has not been taught the gospel cannot scripturally be inducted into the kingdom.

We have in the church today many who are members of the Lord's church just because their parents before them were members. Had their parents been members of some human church, they would be members of that denomination. In many instances, the only reason many members could give



for their being members of the Body would be because mother and father were members of the Body of Christ. Because of this condition, many are prone to want to do things for which there is not one passage of divine authority in the Book of God. Being a member of the church is just like being a member of some denomination as far as they are concerned. In fact, they probably do not know the difference between the Lord's Church and a denomination.

Children should be taught **what** to believe. They should believe the Word of God. They should be taught **why** they believe. They should believe the Word of God because it is the will of God.

## BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

**Chrematizo**, "were called," Acts 11:26  
No. 2

### SEPTUAGINT USES CONTINUED

In the first article on **chrematizo**, Septuagint uses of the word were studied. In the present article, remaining Old Testament uses of the word will be briefly noticed; then several New Testament uses will be investigated.

In Jer. 37:2 God commands the prophet to write all his words in a book (Bible). The Greek **hous echremitisa pros se** may be rendered "which I spoke to thee." Here the oracular element is apparent. In Jer. 43:2 the same phrase occurs with the same meaning.

In Jer. 43:4 we have the account of Baruch's writing from the mouth of Jeremiah all the words which the Lord had spoken to him (**hous echrematisen auton**).

It may be seen at once that the LXX never uses the verb **chrematizo** in any sense other than that implying an oracular utterance. The unusual use of the verb in III Kings 18:27, "perhaps he is busy (**chrematizei**)" is perhaps to be thought of in the sense of "busy about his divine work." Could the passage be rendered "perhaps he is delivering oracles"?

I would surely not dogmatically deny the "business" aspect in the verb **chrematizo**, but in my judgment neither the Old Testament nor the New Testament employs the verb in that sense. To the contrary, the ten occurrences of the verb in the LXX involve the oracular element of a divine communication.

### NEW TESTAMENT USES OF CHREMATIZO

The verb **chrematizo** occurs nine times in the New Testament. The passages in which the verb occurs are the following: Matt. 2:12, 22; Luke 2:26; Acts 10:22; 11:26; Rom. 7:3; Heb. 8:5; 11:7; 12:25. A brief exegesis of the passages cited will assist one in determining the Bible use of **chrematizo**.

### MATT. 2:12

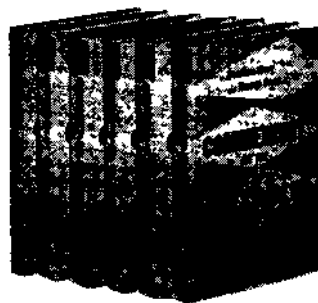
In the AV Matt. 2:12 reads as follows: "And being warned of God in a dream (**kai chrematithentes kat' onar**) that they should not return to Herod, they departed into their own country another way." It will be remembered that this divine communication was given to the magi who had visited the infant Jesus. It will hardly be denied that this use of **chrematizo** involves a divine warning. In the ICC the words are rendered, "And having been divinely warned in a dream . . ." (**Matthew, p. 13.**) **The Interpreter's Bible** gives this note on the verb, "The Greek word means instructed by an oracle." (Vol. 7, p. 259.) Lenski makes the interesting comment, "The verb **chrematizo** is used with regard to any divine communication." (**The Interpretation of St. Matthew's Gospel, p. 72.**)

It is to be distinctly observed that the word "God" does not occur in the Greek text of Matt. 2:12. The word is inherent in the meaning of **chrematizo** in the passage.

Matthew Henry & Thomas Scott

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# The News Letter Reports

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

## GOSPEL MEETING

**S. Leonard Tyler** of Pine Bluff, Ark. will preach in a gospel meeting with the Seminole church in Tampa, Fla., from September 30 through Oct. 6. He will then go to Lutz, Fla. on Monday night for a second meeting of the same length. Brother Tyler's many friends in Florida are urged to hear him in these efforts.

## GOSPEL MEETING

**H. E. Phillips** of Tampa, Fla. will be in a gospel meeting at the Par Avenue church in Orlando, Fla., Oct. 20-27. **M. E. Patton** is the local preacher. All in this area of Florida are invited to attend this meeting.

## A NEW CONGREGATION

**Olin Kern, Charlotte, Tenn.**

By request of the co-editor, brother James P. Miller, I am writing this article. Should it encourage any to preach "The Whole Gospel," then, its design will be fulfilled.

Without question the darkest hour in anyone's life is when it is necessary to turn your back on some of your dearest friends and do only what Almighty God would have His children do—live faithful in words, deeds, and actions. I know of no one who desires or is pleased to see a congregation disintegrate beneath his teaching. Thus, when the old congregation divided and this new congregation became a reality in May, 1962, we were filled with mixed emotions. We were happy to stand for TRUTH and TRUTH alone, but deeply saddened by the failure of some to give themselves wholly over to God.

Like most all other congregations of our day and time who are forced to make a decision between truth and error, we were marked and labeled as "GENUINE ORPHAN HATERS" and other things that can not be printed upon the pages of this or any other paper. While it is certainly true that the ORPHAN HOME question was a side issue of this difficulty, it is by no means the main reason behind the division. The principal reasons were as follows: (1) the liberal view—in this group are those who condone and engage in (a) the social gospel (b) social drinking (c) worldliness (d) institutionalism, and such like. Also in a business meeting on Jan. 22, 1962, the elders formed this decree: "We (the elders) will write each preacher that is to hold a Gospel meeting at this place and instruct them to preach sermons to the sinners (???) but not to preach any doctrinal issues." In view of the various positions held in the congregation there is little wonder as to why they only wanted sermons to the alien sinner. Sermons to the congregation would not be in agreement with their thinking. While it is true that all in this group would not accept all of

the above mentioned, certainly these four groups cover a very good cross section of the afore mentioned difficulty. (2) The conservative view—in this group the brethren wanted nothing but the "WORD." It is this group with which I am proud to be a small part.

On May 20th 1962, we had our first meeting in the high school auditorium. There were 55 present that meeting. Certainly all were anxious, not knowing what lay beyond. We had no money, no place to meet for any length of time, and no support for a preacher. A few days later we had a business meeting in order to raise some money so that we might erect a place of worship. Little did we know at that time of the coming opposition; the builders and all concerned were to be badgered by the liberal brethren or friends of the liberal brethren. However, we were able to raise two or three thousand dollars among our own group. The Riverside Drive church in Nashville, Tenn., gave us eight hundred dollars toward a down payment for a building. By this time we were well on our way—we thought. We had our lot paid for and a sufficient amount (we thought) for a down payment on a building. We had been informed to this end: should we raise 20% of the total cost of the building, we would be able to secure a loan. We raised that amount but the loan was not to be, at least not at this time. We were now told that we must raise 50% of the total cost in order to get the loan. All were discouraged by this, but God always has a way of rewarding those who remain faithful to His cause. A few days after we were turned down on our first try for a loan, one of the brethren mortgaged his house for four thousand dollars (\$4,000.00), and we were able to secure the loan and begin construction on the meeting house. On the last Sunday in November, we met in the building for the first time. The total cost of our building, seats, and all, was \$12,775.00. The building shown above has four class rooms plus an auditorium and a study. By having folding doors on the back class-rooms we can seat almost two hundred. Incidentally, we had a high of 217 in a recent Gospel meeting. Our attendance for Sunday morning worship during the month of May was one hundred and one.

After the meeting house funds were made available, the brethren talked about building a home for the preacher. This was a must because there was no place to rent in this rural area and it hardly seemed logical to move to a near-by city and there find a dwelling place. Funds for this endeavor were not difficult to obtain because the bank could lend us the money to construct the home against the lot, and the note payment would remain the same. In about four months all of our needs were well taken care of; we had a meeting place, we had a house for the preacher, and support had been raised for the preacher.

The brethren were told of my needs as a Gospel preacher and support was soon coming from many parts of the country within a month. Last winter I

was in need of a small amount of support and three congregations came to my assistance. Two were informed that my need had been taken care of and that they should not continue their support. The other congregation is supporting us at the present. The following congregations are having a part of this good work and without their help I certainly would not be able to preach full time in this area: Riverside Drive church of Christ, Nashville, Tenn.; Franklin Road church of Christ, Nashville, Tenn.; Rock church of Christ, Dickson County, Tenn.; Thayer St. church of Christ, Akron, Ohio; Park Blvd. church of Christ, Louisville, Ky.; West End church of Christ, Franklin, Tenn.; Locust church of Christ, Mt. Pleasant, Tenn.; and Academy St. church of Christ, Dickson, Tenn.

For all of these congregations and the many individuals who have taken an interest in the work here at this place we are thankful to God. Because of God's help and their assistance we are where we are today. Our greatest dreams have been fulfilled ten times over. Perhaps we lacked in faith when we first began, but without question there are still many in Israel who are satisfied with "JUST THE TRUTH." It is my hope that our strength and faith have been increased by whatever success we have attained.

Should all the men be able to work eighteen (end of 1964) months, the congregation here will be able to support its own work. By this I mean, they can employ a preacher full time, pay on the note, have a couple of meetings a year, and be able to pay all the bills. Two and one-half years after the birth of this congregation it should be totally upon its own—and I hope and pray to God that it will still be preaching the truth—the word of God, so that division will never be necessary again.

As long as there is a chance to preach the truth in any congregation that may have liberal tendencies, I pray that brethren will keep the "Sword of the Spirit" hot, letting it fall where it will.

We are not glad to report a division, but we are glad to report that there are some in this corner of the vineyard planting the word in a simple fashion and that God is giving the increase.

Though some of our liberal friends would deny the truthfulness of this article, I still stand before God and man ready to defend all that is said.

## GODLINESS IS GREAT GAIN

**Donald R. Givens, Coalinga, California**

The majority of individuals in this present age look for wealth, happiness, and security in the wrong places. Mankind strives for prosperity in material ways but not in spiritual ways. One simply has to take a look at the world around him and he sees man looking for happiness in the fleshly and earthly things which are to pass away.

Some individuals try to find happiness in money. The more money and material goods they can store up, the happier they think they are. These persons should read I Timothy 6:9, 10 and reconsider their aim in life. In verse six of the same book and chapter we read the words, "But Godliness with contentment is great gain." Here is where true happiness and gain are found. They are found in living a Godly life.

Still other people think that they can find happiness or security in the bottom of a bottle. The more they drink, the happier they believe they will be. They delude themselves and send their own soul and others to eternal ruin. Other individuals think happiness is found in just having a "good job and income" and having a "lot of fun and pleasure." These also delude themselves and will pay for their neglect of spiritual things at the great reckoning day. Feeding the soul is far more important than pleasing the desires of the body.

While most of mankind is "striving after wind" in their vain attempt to find happiness and security, they overlook the greatest thing of all, Godliness. In their frantic search for joy in this life they completely overlook spiritual things and they ignore the life to come. In living a Godly life one will find more happiness and joy than in all the material and fleshly things of this world.

Every individual should realize the fact that this earth is not our permanent home. Some persons act as if they were going to be here forever and forever. They live and act like the rich man of Luke the 12th chapter who sought after material possessions and told his soul to "take thine ease, eat, drink and be merry." Does not this remind one of so many people today who are repeating the very same words? But remember what God said to this man — "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:20,21). God said he was a fool. The person who looks to this world and to fleshly desires for happiness is a fool. These material things will pass away. True happiness and wealth are found in living a Godly life and storing up treasures in heaven (Matthew 6:19-21).

We all have problems and troubles in this life. No one is free from trials and temptations. But the Godly person knows how to face them and overcome them while the ungodly individual succumbs and falls prey to the devices of the devil. Godliness enables one to face life's sorrows. Jesus helps one to bear them. Even if no one else in the whole world cared about you, Jesus will be with you if you live a Godly life. Godliness truly enables one to sing and hold on and press forward.

Godliness helps one to approach inevitable death with great courage. The Godly person realizes that death shall come to all, and he prepares for it instead of trying to ignore it and believe that somehow he may escape it. Only the Godly can face death courageously as Paul did in Philippians 1:19-24; and II Timothy 4:6-8. Paul knew that because of the Godly life he had lived he would depart to be with Christ and receive the crown of righteousness. The apostle Paul gave the true emphasis to this life. He recognized that his life is but preparation for the next life. May we too realize that this life is but preparation and a pathway to the one beyond.

The Godly person knows that the only "crown" to be sought after is **not** material wealth or worldly fame or an exalted place among mankind; **not** simply praise from men or popularity; but a "crown of righteousness." How true it is that mankind in general fails to place the proper emphasis on this fleeing life.

Godliness enables one to go with God as did Elijah of old. One remembers how in I Kings 17:3-6 that

God told Elijah to go to the brook Cherith and there he would be fed by the ravens. Elijah did not mumble and complain and inquire if the ravens were "respectable, reliable and trustworthy" or any such thing—but he knew that **God was with him** and he would certainly be taken care of. Today you need worry about only one thing: **Is God with you?** When God is with an individual the world cannot overcome him.

Yes, it is true, the Godly person has the happiest and the richest life because he has the most to look forward to. He has the sure promise of eternal life. Treasures are laid up in heaven for him and a crown of righteousness awaits him.

"Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (I Timothy 4:8b).

"But Godliness with contentment is great gain." (I Timothy 6:6).

## "EXCUSE PLEASE"

By J. T. Smith, Tampa, Fla.

I received a bulletin or booklet called, THE BIBLE CHAIR JOURNAL, in which all the news of Bible Chairs is reported. Now, in case you have never heard of a Bible Chair, I will try to explain what it is as I understand it.

On the front cover of this magazine, the announcement is being made that the North Boulevard Church of Christ in Baton Rouge, La. is heading a drive to build a Christian "student center" on the campus of Louisiana State University. The plans are as follow:

"A **three unit building** with a **five point program** is being planned. The central unit of the structure will be a 200 seat **chapel for worship** services, Bible lectures, leadership training classes and devotionals. A second unit will contain offices, classrooms, and library. A fellowship hall is designed as a third unit. A courtyard connects the three units. The five chief points in a program which the facilities will make possible are worship, Bible instruction, fellowship, counseling and mission activities." (emphasis mine JTS)

Now I want you to notice their "three unit building." It includes, first of all, a "200 seat chapel for worship services." Now, **WHY DON'T THEY CALL IT A CHURCH?** Why? Because they can't afford to. For according to the third paragraph, the Elders of the North. Boulevard church will oversee the work; and elders are supposed to be active in ONE congregation, not TWO congregations. (Acts 20:28) So, they camouflaged it by calling it a "chapel for worship."

The second unit in this building will contain "offices, classrooms, and library." Now here are rooms in which Bible classes are going to be conducted. They will be conducted in classrooms built on a University campus for University students. Now, if I" didn't know better I would think this was a "school"

that these brethren were building, but it wouldn't be Scriptural for Elders to be "overseers" over a school, (or would it) ? So, I don't guess we could call it a school.

The third part of this "concoction" is a "fellowship" room. The word "fellowship" as used here has nothing to do with any part of what Bible "fellowship" means. John said in 1 Jno. 1:7 "If we walk in the light as he is in the light we have fellowship one with another . . ." Hence, Bible "fellowship" has to do with "walking" and that in the light. Now, since this is not Scriptural "fellowship", then we conclude that it is UN-SCRIPTURAL "fellowship". We could, I suppose, safely say that they will have a "kitchen," "ping pong tables," "shuffle board" and other kinds of entertainment for these students in their "fellowship" room. But I would hate to think that these Elders of North Boulevard congregation were going to "oversee" a RESTAURANT and GYMNASIUM. Now, since Peter said in 1 Pet. 5:2 "oversee the flock WHICH IS AMONG YOU," (emphasis mine JTS) that they couldn't Scripturally oversee any of these things.

I seem to have made a statement in the very beginning of this article that I am going to have to retract. I said I was going to explain what this thing was. But, we have a CHURCH that is NOT A CHURCH. It is a CHAPEL for WORSHIP. Then we have a SCHOOL which is NOT A SCHOOL, for elders don't have SCRIPTURAL AUTHORITY in their official capacity as elders to "oversee" a SCHOOL. And then we have a RESTAURANT and GYMNASIUM, which is not a restaurant and gymnasium but a **FELLOWSHIP ROOM**.

Now, in all this "muddle" of confusion, (not a church, not a school, not a restaurant and gymnasium) **WHAT SHALL WE CALL IT?**

Oh! excuse please. It's- a BIBLE CHAIR.

## REFERENCE BOOKS

HARMONY OF SAMUEL, KINGS AND CHRONICLES by William D. Crockett	3.50
CRUDEN'S DICTIONARY OF BIBLE TERMS by Alexander Cruden	3.50
CRUDEN'S CONCORDANCE, HANDY REFERENCE EDITION by Alexander Cruden	2.95
BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE by James Gall	4.95
PELOUBETS BIBLE DICTIONARY COMPLETE CONCORDANCE TO THE AMERICAN STANDARD BIBLE	9.00
STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE by James Strong	13.75
NAVE'S TOPICAL BIBLE	9.95
LIDDELL AND SCOTT'S ABRIDGED GREEK-ENGLISH LEXICON	5.50
YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE	11.7
Thumb indexed	5