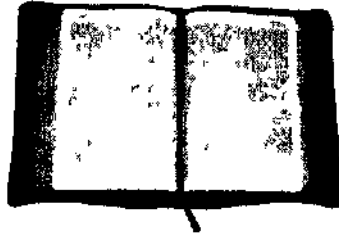


SEARCHING *the* SCRIPTURES



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.

VOLUME VI

APRIL, 1965

NUMBER 4

SALVATION BY FAITH ONLY

H. E. Phillips

Dr. Albert Garner, who participated in a discussion in Miami with James P. Miller in 1959, with Ward Hogland in Lakeland in 1964, and with A. C. Grider in Wauchula, Florida in January of this year, distributed a booklet entitled "A Few Aspirins For Campbellism." To begin with he either shows his ignorance or dishonesty in applying the term "Campbellism" to a people who disown it. No honest and enlightened person would call a person something religiously which he denounces. If Garner repudiated the term "Baptist" I, for one, would never again call him a Baptist.

In his opening paragraph of chapter II, page 5 he says: "Among the falsehoods usually circulated by Campbellites to dupe their victims and keep from attending other churches is the falsehood that Baptists and others teach that one is saved by 'faith only.' When you hear the charge that there are those who teach that one is saved by 'faith only,' you should take special notice. They make such claims either through ignorance or dishonesty. This you will find to be true: the fellow who makes such claim will cite no representative man of any faith as having ever made such a claim. So far as I have been able to find there has never been any recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

We know that James, by the Spirit of God, said, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). And Garner knows that verse is in the Bible. In order to avoid direct conflict with this verse he just changes the wording to say "at the point of faith one is saved." There is not any real difference between "faith only" and "at the point of faith" when Garner explains his doctrine. But that is not the point of this article. He says that he knows of no "recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

Either Garner is entirely too uninformed to be writing on this subject, or he is deliberately trying to deceive people. Hear this: "Wherefore, that we are justified by **faith only** is a most wholesome doctrine, and very full of comfort." (**Discipline of The Methodist Church**, 1960, The Articles of Religion, Art. IX, Sec. 69.) Methodists teach it. Did the "Doctor" know about this? But that is not all.

"... that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness which we have done, but **solely through faith** in the Redeemer's blood . . ." (**McCConnell's Manual For Baptist Churches**, Declaration Of Faith, Article V, page 18). **Webster's New Twentieth Century Dictionary** defines **solely** as: "alone, only; without another . . ."

"... that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but **solely through faith** in Christ . . ." (**The Standard Manual For Baptist Churches**, by Edward T. Hiscox, Articles of Faith, V. Justification, page 62). About the same words are used by J. M. Pendleton in his **Church Manual For Baptist Churches**, page 48.

In **The Baptist Catechism** by John Rippon, revised by Paul King Jewett, on page 24, we read: "Q. 37. What is justification? A. Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by **faith alone**." There it is in the Baptist Catechism!

The Confession Of Faith Of The Presbyterian Church, chapter XI, Sec. 2: "Faith thus receiving and resting on Christ and his righteousness is the **alone** instrument of justification . . ." (page 48).

Glenn V. Tingley of The Christian Missionary Alliance debated W. Curtis Porter in Birmingham, Alabama in 1947 and affirmed: "The Scriptures teach that alien sinners are saved by **faith alone** before and without baptism." (**Porter-Tingley Debate**, page 180). In his affirmative speeches he made almost the same arguments Garner made with Miller, Hogland and Grider, and used the same scriptures as proof.

On page 7 of his booklet Albert Garner says: "Next time you hear the chant of '**faith only**' charged against Baptists, stick this article under their noses; ask them if they can produce any authoritative evidence that **any one** believes he can be saved by 'faith only.' Thus you can help stop the mouth of these religious racketeers and promoters of the witch doctor chant that all except their little group are going to hell. Use this article and it will soon stop their lying and seeking followers by peddling the faith only falsehood."

Garner, like most Baptist preachers, needs to study his lesson before he rushes into print with

these misleading and inaccurate statements. He is out of step with all the leading Baptist Manuals, and is either ignorant of what Baptists and other denominations teach on this matter, or he is deliberately dishonest in his statements. His position as the head of a Baptist school makes it easier to believe that he deliberately tried to deceive than that he is ignorant of what Baptist Manuals teach on "faith only."

The truth of the matter is that he knows the Bible says we are NOT justified by **faith only** (James 2:24), and he wishes to change the language a little to avoid this scripture. Perhaps if some of this information were stuck under the nose of Garner, his mouth would be stopped on these false charges. He should examine his Baptist Manuals before rushing into print with the statement that none of them teach that one is saved by "**faith only**."

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Editorial . . . **H. E. PHILLIPS**

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I Peter 3:15

Marshall E. Patton

QUESTION — Does the child of God have everlasting life now? Please explain John 5:24. If a child of God has everlasting life now, how can he sin so as to be finally lost? —CD.

ANSWER — The above questions are according to the view of those who hold the doctrine "once saved, always saved." This doctrine is sometimes called "The Impossibility of Apostasy" or "The Security of the Believer." It solemnly affirms that one cannot fall from grace. It is argued that because of the present tense "hath everlasting life" (Jno. 5:24) the believer cannot lose it; that if he could lose it, it would not be everlasting.

However, it should be noticed that the passage does not say that the believer has everlasting life in possession. If so, then it contradicts many other passages. When any meaning is given to any passage that contradicts other verses that are too plain to be misunderstood, then that meaning is wrong — necessarily so. Truth is harmonious!

The Bible does teach that the believer has everlasting life in promise (I Jno. 2:25); that he is in hope of eternal life (Titus 1:2); that one does not hope for that which he seeth or is, in possession of, but rather patiently waits for it (Rom. 8:24, 25). This is corroborated by other verses which show that eternal life is a reward for the faithful to be received in the world to come: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mk. 10:29,30). Again, Paul says that God "will render to every man according to his deeds" — to the righteous, eternal life, and to the wicked, punishment — "in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5-11). All of these verses make eternal life something to be received by the righteous as a reward after the day of judgment and in the world to come.

The argument of our querist grows out of a failure to understand the use that is sometimes made of the present or past tense in the Holy Scriptures. When the certainty of the thing promised is to be emphasized, the present or past tense is often used. In Gen. 17:5 God said, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." At the time of this statement from God, Abraham was not the "father of many nations." Yet, the promise was so certain of fulfillment that it was spoken of as an accomplished fact. Again, we read, "And the Lord said unto Joshua, See, I have given

into thine hand Jericho, and the king thereof, and the mighty men of valour" (Joshua 6:2). Yet, at the time of this statement from God Jericho had not been given unto Joshua. The very next verse begins by laying down conditions to be met in order that he might receive the city. Nevertheless, the promise of God was sure — so certain of fulfillment that the past tense ("I have given") was used. When Jesus instituted the "Lord's supper," he said, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). At the time of the statement His blood had not been shed, yet the tense used implied that it was an accomplished fact. The tense used emphasized the certainty of it. So it is with our Lord's statement, "He that... believeth ... hath everlasting life." "It should also be noticed that the everlasting life and freedom from condemnation in John 5:24 is conditioned upon belief — "He that... believeth." Just as surely as one can cease believing just that surely he can fail of the promise of everlasting life. The Bible teaches by precept and example that one can cease believing (Lk. 8:13; I Tim. 1:19; 5:8, 12, 15; 6:10, 21). Hence, the warnings: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12); "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:10).

Since the child of God does not have eternal life now, but only in promise — and that conditionally — it follows that he can so sin as to be finally lost.

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Suggley, Jr.

KANON, "RULE"

One who has never studied the Greek word kanon ("rule," Gal. 6:16) will be surprised by its wide variety of meanings, especially in ancient Greek literature. Indeed, Souter remarks, "The word kanon has had a history unsurpassed in interest, perhaps, by any other word in the Greek language."

It is hoped that some studies of the word kanon will arrest the attention and interest of those who, heretofore, have not been particularly interested in Greek word studies.

THE ETYMOLOGY OF KANON

Rouse, a friend and colleague of J. H. Moulton, concluded that the original meaning of kanon was "an official description." He believes it has this meaning in II Cor. 10:13. (J. H. Moulton, *The Vocabulary of the Greek New Testament*, p. 321.)

Most scholars favor the connection with kanna "a reed," a word which may be of Semitic origin. Souter observes that kanon is cognate, perhaps, with kane (kanna), "a reed (and so, 'a pipe')," a word which is borrowed from some Semitic language. He thinks, then, that kanon denoted a reed, especially when used as a tool, and then a tool, whether made

of wood or not. (The Text and Canon of the New Testament, p. 141).

KANON IN CLASSICAL GREEK

In classical literature the noun *kanon* denotes, literally, "a straight rod," "a bar"; especially, one used to keep a thing straight. We will observe first numerous instances of this literal use.

"STAVES"

In the plural the noun occurs with the meaning "staves." It is so used of staves which preserved the shape of the shield. "... for he hid beneath the cover of his shield that was well-balanced upon every side, the which he was wont to bear, cunningly wrought with bull's hide and gleaming bronze, and fitted with two rods (*duo kanoness'*)..." (The Iliad 13.407).

"WEAVER'S ROD"

The noun *kanon* occurs in the literal sense of a straight rod in passages where the reference is to a weaver's rod, to which alternate threads of the warp were attached. For example, we have, "Then speedily the son of Oileus forged to the front, and close after him sped goodly Odysseus; close as is the weaving-rod (*kanon*) to the breast of a fair-girdled woman, when she deftly draweth it in her hands..." (The Iliad 23.761).

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

"SHAKING OUR FAITH"

In the Dallas Morning News of February 21, there appeared a long article on the "Nature of Man." This had to do with a required course for freshmen in Southern Methodist University. It is rather amusing to read the wild theories of modern day infidels. We stand in amazement as we observe what is happening to the country and the church. Perhaps, we would not be so alarmed if we knew what kind of teaching many students are baptized with in a modern day class room.

In this course called the "Nature of Man," Mr. Jackson, the instructor says, "Many freshmen, for religious or traditional reasons, had rejected the theory of evolution. Many were horrified by scientism. They found it hard at first to understand that SMU would teach doctrines and theories without believing them all; I think most of them understand this now." Mr. Jackson went on to say, "In the first semester, we dealt with biology and evolution first, freshmen even studied the philosophy of scientism, which denies the necessity for belief in God." After one of the students had been indoctrinated for several weeks he told his teacher, "You succeeded in the first two weeks of college in causing a lot of us to

question God, motherhood, and patriotism." Now isn't that fine! A college course designed to cause students to question God, motherhood and patriotism. How in the name of common reasoning could anyone fail to see what is wrong with this country? I have always believed that the very foundation of this country was based on God, motherhood and patriotism.

We are certainly living in an age of skepticism and doubt. It is a poor and unprofitable business in which the infidel is engaged. He goes through the country under the pretense of making people "think" by creating doubt. He offers no solution to the problem. As the young man in SMU said, "You succeeded in causing us to question God, motherhood and patriotism." The most unfortunate thing about this entire matter is that after the doubt is created, nothing is given the student to replace this gap in his life. One doubt leads to another, until the student is a "bundle of doubts." If the infidel could say with assurance that this is wrong and I will now give that which is right, the matter would be different. But instead he says, "This is wrong and we don't know what is right!"

Mr. Jackson in the article freely admitted that evolution was a THEORY. If it is a theory it certainly couldn't be a fact. He went on to say that students rejected it because of religion. Rejected what? The theory of evolution, of course. I would like for the professor to tell me why any man should accept a THEORY. I always thought intelligent people accepted FACTS and studied theories! But I can guarantee you that ninety percent of the instructors do not teach it as a THEORY. They teach it as a confirmed FACT. If you don't believe it just listen to one.

Several years ago, Dr. C. B. Billingsley, an elder of the church and good friend of mine, gave me some excellent advice. I was preparing for my first public debate. He said, "Ward, keep your opponent in the defensive." I have found this very effective advice. It is easy to stand back and ask the other fellow questions. But gentle reader, this thing should work both ways. The infidel likes to ask the Christian questions but he FEARS interrogation. Some demand to know the details about the Genesis account of creation. Certainly, I do not claim to know anything which has not been revealed. The Lord told Peter that some things were none of his business (John 21:22). I feel the same way about creation. Some things about creation are none of my business!

There are two points on which the Christian and infidel can agree. They are the existence of both man and the earth. We are here, from whence did we come? The earth is here, from whence did it come? The Christian has his answer in divine revelation. Now, let us put the infidel in the "defensive." If you ask an infidel how the earth came into being, he will not tell you. The reason is obvious—he doesn't know. He might give you a half dozen theories but no facts! He admits the possibility of many theories but never the Bible account of creation. How can he be so sure the Bible is false when he isn't sure about anything else? Really, what does the infidel know about this matter? He knows nothing! One of the trade marks of all infidels is, "We don't know for sure." The only exception is the Bible. He KNOWS it is not so.

I once sat in the class of an Infidel instructor, he

said, "Now students we don't know for sure about the creation of the earth." Such expressions create doubt. One frustrated student said, "I am so confused I don't know what to believe." This is the purpose of all infidel teaching. Its desire is to create doubt. Certainly, there are many questions which a Christian cannot answer, but this does not negate the fact that God created both man and beast. A man once said to me, "Hogland how did the Indian get to America?" He went on to ask, "Do you think he came by Alaska or South America?" I said, "My friend, I don't know. But you are looking into the eyes of a quarter Chichasaw Indian now, and that is enough evidence to me that they made it!" It isn't necessary to know the details of a situation to believe it exists.

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

ONE FOLD AND ONE SHEPHERD

Correspondence with a Roman Catholic gentleman in Ohio, brought about the compiling and writing of this article. The Catholic correspondent's erroneous premise at the very outset of his statement, proved to be his downfall. We copy as follows: "Christ made Peter the first Shepherd of His

sheep. His sheep are still here but Peter is gone.

Will you tell me who is the shepherd that takes Peter's place?"

The thing that our Catholic friend needs to prove or establish, is that which he has apparently accepted without any study or investigation, i.e., that "Christ made Peter the first Shepherd of His sheep." This I emphatically deny, and ask for the proof!

JOHN 10:14-17

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again."

In the above, we have copied the words of Jesus as he addressed the Jews of His day. At this time, neither Jesus nor His disciples were making any attempt to contact the Gentile peoples with this teaching. They were confining their efforts in behalf of the lost sheep of the house of Israel. It was not until after Christ's resurrection that he gave the instruction to "Go ye therefore, and teach all nations..." (Matt. 28:19).

The "other sheep" to which Jesus referred, were the Gentiles who were not of the Jewish fold. This middle wall of partition which served to separate the Jew from the Gentile, was removed by the death of Christ upon the cross (See Eph. 2:11-16).

In summarizing Christ's teaching to the Jews, we list as follows: (1) Christ was (and is) the Good

Shepherd. (2) Christ knows His sheep and His sheep know Him. (3) Christ laid down His life for His sheep. (4) Other sheep (the Gentiles) would also be brought into the fold. This was yet in the future. (5) There SHALL be one fold and one shepherd.

Next, we need to determine if Christ ever ceased to be the one Shepherd.

MATTHEW 26:31-32

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee."

In this scripture, Jesus warns his disciples at the last supper of His impending doom. In it, he quotes the prophecy of Zechariah 13:7, applying the term 'shepherd' to Himself. We must notice, however, that Christ states that He would rise again and lead them into Galilee. In the previous reference (John 10:14-17), Christ had promised that He laid down his life "that I might take it again." In each instance, indicating that as the resurrected Saviour, He would still be the Great Shepherd over the sheep.

HEBREWS 13:20

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

Does this sound as though Christ ceased being the shepherd over the sheep? No, of course not. This was written about 63 A.D., thirty years after the death of Christ. Yet, "A Catholic Dictionary" edited by Donald Attwater, lists Peter as bishop of Rome from A.D. 43 to A.D. 67. If the Hebrew writer by inspiration still called Christ "that great shepherd of the sheep" in A.D. 63, then Peter could not possibly have been also 'the shepherd' simultaneously. Actually, Peter was NOT the shepherd in Christ's stead. Only tradition, not historical facts, claim that Peter was ever in Rome.

WHAT ABOUT JOHN 21:15-17?

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

In gaining proper understanding of the above passage, we need to be completely familiar with Peter's past relationship with Christ.

In the sixteenth chapter of Matthew, we read of Peter's confession of the divinity of Christ. Upon that occasion Christ promised the 'keys of the kingdom' unto Peter.

In the 26th chapter of Matthew (52 verse), Jesus

rebuked Peter for taking a sword and cutting off the ear of Malchus, a servant of the high priest, with whom Judas had associated in betraying Christ. In the 56th verse, ALL the disciples forsook Christ and fled.

After Christ was taken captive, Peter followed at a great distance to avoid being identified with Christ (Matt. 26:58). Later, as Christ has foretold, Peter denied Christ without equivocation, three distinct times.

Immediately after the resurrection of Christ, Christ made an appearance unto Peter, seemingly for Peter's particular benefit, as if Peter needed more reassurance of Christ's resurrection than would the other apostles (See Luke 24:34 and I Cor. 15:5).

Next, Christ appeared before the eleven, which, of course, included Peter, (See John 20:19-20), and yet another time at the sea of Tiberias (John 21:1-4). This, of course, leads up to the last of John's record concerning Christ, and to the verses quoted above (John 21:15-17).

With an adequate knowledge of Peter's previous instability and his specific three-time denial of Christ, we can readily understand the import of Christ's three-time instruction to Peter, to "Feed my sheep." Christ's personal teaching was now at an end. The only way or method which Christ left on the earth for mankind, His sheep, to be instructed, was through the teaching of the Apostles. Peter had previously been promised the opportunity to use the 'keys of the kingdom,' the word of the gospel of Christ, in figuratively 'unlocking the doors of the church' on Pentecost. Peter fulfilled this duty when he proclaimed the first gospel sermon to the Jews on Pentecost and the first gospel sermon to the Gentiles (other sheep) at the house of Cornelius (Acts 10).

Once Peter had exercised his prerogative in first preaching the gospel to both Jews and Gentiles, he appears to have been designated as an apostle to the Jews. Paul wrote, "... the gospel of the uncircumcision (Gentiles. L.W.M.) was committed unto me, as the gospel of the circumcision (Jews. L.W.M.) was unto Peter; "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:..." (Gal. 2:7-8).

Paul the apostle wrote, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). He also said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I **wrote** unto you are the commandments of the Lord" (I Cor. 14:37). Please notice Paul's use of the word WRITE. The same Apostle Paul warns against thinking more of **men** than we think of that which is WRITTEN (I Cor. 4:6). He also said, "I kept back nothing that was profitable unto you . . ." (Acts 20:20). And, he declared ALL the counsel of God (See Acts 20:27).

In view of the above New Testament statements, we charge our Catholic friend in Ohio, with having made an unfounded assertion that Christ ever made Peter or anyone else, "the first Shepherd over His (Christ's) sheep." Secondly, Peter, Paul and the other New Testament writers, still speak to us, still

teach us through the written word of the New Testament ... and if my friend is a 'spiritual man' he MUST accept Paul's writings as the commands of God. Thirdly, no one is qualified to take the place of any of the Apostles of Christ, Peter included . . . other than Matthias who met the qualifications set forth in Acts 1:20-26, and took the place of Judas. No one in any succeeding generation can qualify as a witness of the personal ministry, death, burial, resurrection and ascension of Christ. . . and that's exactly what any so-called successor of an Apostle would have to do. Obviously, it can't be done, and has never been done.

In conclusion, the requirement made by Jesus of Peter, as recorded in John 21st Chapter, was to discipline Peter. This took place in the presence of the other Apostles and no doubt proved quite embarrassing to Peter. In fact, the record said that Peter was GRIEVED at the third repetition of the question. It wasn't a compliment as Catholics claim, but to the contrary served as a chastening which was not joyous but grievous (Read. Heb. 12:11).



MAN'S PLACE IN THE HOME

Irven Lee

The Bible deals with the home relationships as well as with the church. Christianity regulates all of one's life and not just his worship and service to God. To the Bible then we turn to find the principles that apply to man in his duties in the home. In I Timothy 5:8, we find, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In this verse we find the word "provide." This may be something of a key word in describing man's place in the home. He is a **provider**. **Woman** is a **keeper** at home.

We can say that a man has fallen pretty low when he refuses to provide for his own. Our text says such a person has denied the faith and is worse than an infidel. He has refused to follow God's law and is, indeed, low in heaven's esteem. Sins are not generally compared in the Bible, but failure to provide is worse than infidelity.

A man who provides things money can buy is not necessarily all that God wants him to be. This verse is not praising him and telling how good he is if he provides. It is, on the contrary, telling how low-down he is if he will not provide. Even the birds feed their young. Man is not even true to his animal nature if he will not provide for his own.

II Thessalonians 3:10 teaches Christian people not to feed a man who will not work. God planned long ago that man should live by the sweat of his face (Genesis 3:19). This task of earning a living is not so easy. Most people work day in and day out as long

as health permits. The Lord, in His wisdom, planned it this way. Genesis 3 and 4 tell of His causing thorns and thistles to grow. It is evident as can be that the plants that produce our food are tender. They produce only if seed is planted at the right time in carefully prepared soil, and then only with cultivation and proper seasons. In the same garden, weeds and grass grow that were not planted and are fought in cultivation. Idleness is not for our good, and it is not God's plan for us.

While it is difficult to earn a living, it is not impossible or unreasonable. Matthew 6 is a wonderful chapter on the providence of God. It begs us not to be anxious concerning what we shall eat, drink, or wear because God knows our needs. He feeds the birds and clothes the lilies, and we are of more value than they. The thirty-third verse of this great chapter 6 of Matthew promises that these things shall be added if we seek first the kingdom of God and His righteousness.

There are joys that come from being needed. Man struggles to support his children and educate them, but they add purpose to life. He will not count it a better day if the time comes when he does not feel needed.

Man is to provide things money can buy, but this is not all. He is to provide proper discipline for his children. Listen to Hebrews 12:9-11. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the moment seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Is it correct to say that fathers generally are doing better at providing money than discipline for the children? Does the Bible not assign both tasks to him? Righteousness is important in this world and essential to the life to come. It is a fruit of proper exercise of chastening or discipline and not a product to be bought with money. When a man's daughter roams the street in immodest dress, the reflection is on the father. When a man's son in vulgarity and low morals sows wild oats the father bears the responsibility.

Listen to Ephesians 6:4. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This did not say send them. It said bring them. They are to be brought up in an environment that will nurture and admonish that which is good. It might be good to repeat that we are talking of man's place and reading verses that mention him specifically. Fathers are responsible for bringing the children up in the right way. In I Samuel 3:13, Eli is condemned because his sons made themselves vile, and he restrained them not.

Some may pretend that they love their children and cannot punish them. Listen to Proverbs 13:24. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." This, of course, does not encourage abuse. It does say that if a man loves his son as he should, he will punish as needed to make a righteous character. Some big universities

of my generation have had teachers who do not agree with the Lord, but the Lord is right. He has clearly expressed Himself, too, on this and other vital themes. Fathers, we need to be reminded that the pronoun is masculine. He that spareth the rod — he that loveth his son. It is proper at times to discuss woman's work, but now we are reading verses which tell man what he should do.

It is hard to see how the man can do his work if he is almost never at home. Money is not the only thing to consider when we apply for a job. Man is to provide things money cannot buy. He is to be more than a piggy-bank where the children go for money. They have a right to look to him for leadership and example. He is to correct them and train them — not just feed and clothe them.

There may come a time in the life of a child when it is too late to train him. Proverbs 19:18 says, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Does this not clearly imply that there will be a time when there is no hope if the task is neglected? If a child roams unguided and untrained while father and mother hunt money and pleasure until he is 18 and sowing wild oats, it would be vain for the father to try to correct him then. The period of hope is gone. I wish I knew how to get the attention of young parents. Great are their responsibilities now. The time may come when great are their sorrows. Failure to bring children up in the nurture and admonition of the Lord brings eternal results, and yet some parents say they are too busy to even attend worship services. They are too busy with things that perish with the using even to be interested in things eternal. Nothing is more important in our lives than our souls and the souls of our children. Let us recognize this and act accordingly.

I Corinthians 15:33 says: "Be not deceived: evil communications corrupt good manners." When a man is thinking of providing, should he not be concerned with the environment of his children? They will tend to become like the company they keep. The business that is built for loafers is not a good place for our children. Christian homes could provide wholesome recreation. A family can provide for their children and their children's friends at home better, by far, than some juke joint. When fathers think more of providing good environment, proper discipline, good examples, and other such things of importance, and not just money, it will be a good day for the home, the church, and the community.

In closing, I mention Ephesians 5:22-33. Among other practical principles, it teaches that the husband is head of the wife. Hers is a place of submission. His is a place of leadership. Every school needs a principal; every industry needs a president; every government needs a head. How unfortunate for each if there is poor leadership. How unfortunate for the home if the husband does not furnish proper leadership. It is his part to lead the family to worship, to set and demand high morals, set high standards of attainment and help the children reach them. Following in a rut with no leadership is a bit like a school without a principal or a business without a manager.

What greater thing can a father provide than spiritual leadership? We live in a confused world. Let him feel his obligation to take his Bible and

learn the truth and teach his children. The Bible was given to guide men who love the truth. We are not without instruction. A man could take a concordance and find everything the Bible says on baptism before this day is over. Is it sprinkling or a burial? Is it for infants or penitent believers? Is it for remission of sins or not? The Bible answers clearly. Is it a father's task to learn and teach the truth on this and on dozens of other topics? How can he bring his children up in the nurture and admonition of the Lord unless he studies the word of the Lord?

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

"THINK ON THESE THINGS"

Phil. 4:8

"SOUND" AND "LIBERAL" CHURCHES

William H. Lewis, St. Petersburg, Fla.

(Continued from Last Month)

ADULTERY

I call our attention to a passage of Scripture that is "omitted" from the pulpit and classroom far too many times today. There are good reasons for this, as just about every congregation in the land (I said "just about" every congregation in the land) has those who are living in adultery. It is not conducive to the health of the preacher's wife for the preacher to preach on this subject in many places. Hence, if he were to preach on it in some places, he knows that he will soon "have to move to another climate for health reasons." And because of such conditions prevailing in the church today in some places, it seems that there will be a lot of "church members" who will spend eternity in hell! Let us read Matthew 19:3-9: "The Pharisee also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." In this passage we find the law of Christ concerning the matter of marriage, divorce, and remarriage. Christ lived under the law of Moses. (Gal. 4:4) During that time He told His disciples to obey the law of Moses while it was in effect (Matt. 23:2, 3). At the death of Christ on the cross the law of Moses came to an end (Col. 2:14; Rom. 7:1-4; Heb. 8:7-13).

During the personal ministry of Christ He gave laws that would be effective when His kingdom would be established (Matt. 18:15-18; 19:3-9). In Matthew 19:3-9, Jesus drew a contrast of what Moses taught and what Christ taught on this subject. Note these points in this passage: (1) Those Pharisees were not interested in what Christ taught on this, or on any other matter! They came "tempting him." They tried to show that the teaching of Moses and the teaching of Christ were different. They tried to array Christ against Moses. (2) Verses 2-4 gives God's original purpose of marriage. It was: "One man for one woman at a time." (3) Because of the "hardness of hearts" of the people Moses "suffered" (allowed) God's people to "put away their wives" for many causes, "but from the beginning it was not so"! It was not God's original purpose for the sacred bond of marriage be treated so lightly. (4) Verse 9 gives the law of Christ on this matter: (a) It is broad in application—"whosoever." (b) There is ONE—not more than ONE—not less than ONE—just ONE "exception" in the matter. THAT IS FORNICATION! (c) The "putting away" does not constitute adultery! (d) The passage says: "and shall marry another, committeth adultery." The "adultery" does not come until the second marriage is contracted where the first marriage was NOT broken "because of fornication." (e) Not only is the one taking the action of getting a divorce and remarrying guilty of sin, but the "other party" of the first marriage will be guilty of sin when they marry again, if the first marriage was not broken because of fornication! Such a "mess" CAN involve a lot of people. Such a disrespect for God's law will send a lot of people to hell. Oh no, that is not the only sin that will send one to hell, but it is at least ONE that will!

Now, how "sound" is the congregation where you worship? Is it truly "sound," even if it "takes a stand" against the church support of human institutions, and the "sponsoring church" arrangement, if adulterous marriages go unreprieved? Will the leaders of the church where you worship demand that such teaching be done? We must be "sound" in every respect—on all points, as much as is humanly possible. There is no difference in those who are "unsound" on the "institutional issues", or the "music question," and those who are "unsound" on Christian living teaching! (Jas. 2:10). We can't afford to be "sound" on one point, to the exclusion of other points that are just as important in obeying God. The question that all preachers, including myself, should ask themselves is: "Am I a sound gospel preacher?" God knows what we are, and it is to Him that we must give an account in the day of judgment, through His Son (Rom. 14:12; Acts 17:31). (Continued Next Month)

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.

The News Letter Reports

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

GOSPEL MEETING

**CHURCH OF CHRIST IN FOREST HILLS
TAMPA, FLORIDA**

Hear Harris Dark of Nashville, Tennessee

APRIL 12-18, 1965

SERVICES 7:30 EACH EVENING

Jack Hobby, Tampa, Fla. — Andy de Klerk was in a gospel meeting at Henderson Blvd. in Tampa, February 21 through February 28. His lessons were clear, scriptural and easily understood. Brother de Klerk is soon to return to Africa to work among his people there.

Conway Skinner, Beaufort, South Carolina — In the words of brother Miller and the apostle Paul, "I marvel." With three different military installations in this immediate area utilizing about 8,000 military personnel, I thought when I moved here that I would be hearing constantly from the parents and loved ones back home informing me of the fact that their children had moved into our area. In nearly two years now, I have received only two such letters. Please, if you know of Christians presently stationed at Paris Island Marine Training Base, the Beaufort Marine Corp Air Station, or the Beaufort Naval Hospital, won't you write to me giving me their names and addresses? I assure you that we will make an effort to get them to continue to serve God while in our area.

God willing, we shall move into our new facilities on April 18th. We hope to begin a series of gospel meetings that very week with brother A. C. Grider doing the preaching.

I am to be at the Panama City Beach church for a meeting March 22-28th, and in Mayo, Fla., the following week, March 29th-April 6th.

Ward Hogland of Greenville, Texas will be in a gospel meeting at the Seminole church in Tampa, Florida, March 14-21. Services each evening at 7:30 with morning services Tuesday, Wednesday and Thursday at 10 a.m. James P. Miller is the local evangelist at Seminole.

H. F. Sharp of Conway, Arkansas was the speaker in a gospel meeting at Temple Crest in Tampa, Florida February 14-21.

Harris Dark of Nashville, Tennessee will be the speaker in a gospel meeting at Forest Hills in Tampa, Florida, April 12 through 18. Services at 7:30 each evening. H. E. Phillips is the evangelist at Forest Hills.

NEW CONGREGATION IN TAMPA

A new congregation is now meeting at the Civic Center at the south end of Town and Country Blvd.

Elmo Hazelwood is doing the preaching and is being supported by the North Street church in Tampa. Their schedule of services are: Sunday morning Bible study at 9:30 a.m.; morning worship at 10:30 a.m.; evening service at 7:30 p.m. and midweek Bible study on Tuesday evening at 7:30 p.m. You are invited to worship with this congregation when possible.

Charles F. House, San Luis, Ariz. — All brethren everywhere will be pleased to know that of the two baptisms during December at San Luis R.C. Mexico, one was a denominational preacher, who is now preaching the Gospel of Christ. During my two meetings in Sonoyta and Caborca, Mexico in January, we had five baptisms. During this month of February, there were three baptisms at Sonoyta. Fidel Cisneros is the faithful preacher there.

At San Luis R.C. Sonora Mexico where I regularly preach every Sunday when I'm not away in meetings, we have started construction on the baptistery, two dressing rooms, and a good sized class room. The church here recently began meeting in the newly constructed auditorium several weeks ago. Gifts from individual brethren are making it possible for us to have an adequate building. As explained above, it is not entirely completed, thus we need further help from individual brethren yet.

During this month of February, the Secretary of the Interior through the Bureau of Reclamation will release land for sale here in San Luis, Arizona USA, owned by the federal government. It has been planned for over two years to buy lots and eventually build a small building here on the USA side of the border. Continue to pray for us that God's Will might be done and that He might be glorified in all things. Write for the printed monthly report of the work along the far western U.S.-Mexico border.

REPORT FROM NORTHWEST HOUSTON AREA

W. D. Medlin, Cypress, Texas

In addition to at least four larger conservative churches, there are four small congregations in this quarter of Houston and Harris County that are worthy of note.

At 5402 Fulton Road a new congregation of 40 to 50 people is now meeting in a business establishment owned by one of the members. Billy Dollar is preaching there and each Sunday on station KIKK at 8:15 a.m. Brother Dollar is a very able evangelist and this is an extremely strong church.

And then at 4247 Lang Road just off Hempstead Highway, the Northwest church meets. This congregation of 60 to 70 has just completed a new auditorium built largely by their own work. It is a model of modesty, beauty and good sound effect. No acoustical tile ceiling to kill the sound. A tremendous gospel singing was held February 19. Fred C. Melton is the dedicated preacher.

At 21000 Hempstead Highway the Cypress-Fair-

banks church meets in their own building completed a few months ago. This group of 30 to 40 publishes a printed monthly paper reaching 1,000 homes. During the last gospel meeting attendance ranged from 50 to 80. James E. Wilson is the dynamic and devoted evangelist.

Further west on Hempstead Highway at the county line, the Waller congregation of 30 to 40 is just completing their building. Brother Wiggins is doing a commendable job with this group of very devoted brethren. They have shown a great love for the cause of the Lord.

Each of these four churches are sound, friendly and evangelistic minded. They are all young and small, but are concentrating more on evangelism than on material buildings. Each of the four evangelists is working in secular activities to support their families. These men are certainly deserving of more support that they might work more in God's work. There are at least one-quarter of a million people in here. It is certainly a joy to live and worship in Northwest Harris County.

RELIGIOUS DISCUSSION

Last Sunday afternoon at 2:30 we had a service at which time I spoke on the subject of "Miraculous Divine Healing." We advertized in last week's bulletin that any so-called miraculous divine healer present would be given opportunity to reply to what I said. At the conclusion of the lesson opportunity was given. My friend, Mr. E. G. Ford, who preaches for the Evangel Tabernacle Assembly of God, came forward to respond to some of the things that I said. After he spoke, I responded to some of things he said.

In Mr. Ford's speech, he invited me to come to the building where he preaches to discuss with him the subject of miraculous divine healing. We accepted his invitation. Propositions were signed and we have agreed to have a four night discussion next week. The first two nights, Monday and Tuesday will be conducted in the building where Mr. Ford preaches; the last two nights, Thursday and Friday, will be conducted in the meeting house of the Azalea Park Church of Christ.

Below we give the necessary information about the discussion. We urge everyone to attend this discussion which will be conducted in an orderly manner.

PROPOSITION TO BE DISCUSSED

"The Scriptures teach that the gift of healing which was among the spiritual gifts of the New Testament age continued until this age." Affirm

— Signed: E. G. Ford Deny —

Signed: Thomas G. O'Neal

Monday and Tuesday, March 15 and 16 the discussion will be held at the Evangel Tabernacle Assembly of God, 452 North Lake Barton Road, at 7:30 p.m.

A SOUND CHURCH IN THE AREA OF OUR NATION'S CAPITOL

J. W. Evans, Alexandria, Va.

After four years with the Thomas Boulevard church in Port Arthur, Texas, I have moved to work with a small group of brethren in the area of our

Nation's Capitol. This church formerly met in the Chevy-Chase High School in Bethesda, Md. We now meet in the Belvedere Elementary School, 8213 Columbia Pike, Falls Church, Va. (near Annandale). This meeting place is more centrally located in the greater Washington area. We cannot receive mail or any communication at the school where we meet, therefore all communications should be addressed to me: 5335 Duke St., Apt. 201, Alexandria, Va. 22310. My telephone number is: area code 703, 354-7903. Please write me of any members or prospective members you might know of in this area. Following is a brief history of the church here and its status quo.

In August of 1962 brother Glenn Ellis, a faithful Christian who had recently moved into this area, arranged for me to hold a meeting in what turned out to be a "liberal" church in Hagerstown, Md. I preached on "the issues" most of the meeting and needless to say, "the fat was in the fire." It was at this meeting that several from Washington, D.C. attended and most of them are now members of the congregation of which I write. In May of 1963 about 12 or 15 members started meeting in the Bethesda Chevy-Chase High School. I conducted meetings in '63 and '64 with this congregation, being sent by the Thomas Blvd. church. Several members came out of different liberal churches in the area and identified themselves with these brethren. Other sound members have moved into the area and "joined themselves" to these disciples. The present membership is about 35. Since I moved here (Jan. 16th) two have placed membership and one has made confession of sins.

The brethren here contribute more than half of my salary and house rent. Three other churches contribute to my salary: Par Ave. of Orlando, Fla., Thomas Blvd. of Port Arthur, Texas, and Fourth and Groesbeck of Lufkin, Texas. The church here should be relieved of at least \$50 per month of its contribution to my support. It had accumulated a surplus with which it supplements the present weekly contributions in meeting its portion of my support and \$125 per month rent for the school building and other incidental expenses. If some other churches or individuals would relieve the church here of some of my support it would allow us to "stretch" our surplus as a "working fund" with which to carry on a reasonable program of work. We need a mimeograph machine and other smaller office items and working tools necessary in a beginning work. We would like to consider using the PRACTICAL PRINCIPLES OF FAITH radio program. The cost of newspaper media is to us practically prohibitive. The radio program and time may also be but we are going to investigate. Further details of the work here will be furnished to any church or individual who may have a desire to consider contributing to my support as aforementioned. Financial reports will be sent all contributors.

The work is most challenging and I believe "the field is white unto harvest." To be sure it will be a battle. The "Liberals" hold full-sway, having simply led the churches into the current and multiple digression without a battle. But a "beach-head" has been established, a "Gideon's army" marshalled, and the battle will be fought in the "valley of Jezreel" of our Nation's Capitol, so help us God.

PREACHER NEEDED

Dorris V. Rader, Campbellsville, Ky.

The church in Campbellsville, Ky., will be needing a full-time preacher around June 1st. The church here is small numerically, but is in a growing, thriving city of over 7,000 population. New industries are springing up around, which indicates a continuous growth in population. There is only one church in this county, and only one in Green county nearby. Thus, this is a "mission" field.

Some outside support for the preacher is required here. However, it is possible that a considerable amount of support which now comes to the preacher will be available for the next man. Naturally, this is a matter which the next man will take up directly with the churches which have helped here before. In the past some "liberal" churches have tried to entice the brethren into allowing them to pay the full salary of a "neutral" man concerning the issues (as if there is such a man). These brethren have expressed their steadfast determination to resist any such sneak attacks.

There is an urgent need for a good sound man to move here as soon after June 1st as possible. The brethren hope that there will be no lull in the present program of work.

I have been with the church here for a little over four years. It has been a most enjoyable stay. And I am not leaving because of any disturbances or disagreements between myself and the brethren. There is no part of the truth which has been considered "off-bounds" and our relationship has been good. There is a good work to be done here, and the prospects for growth is improving. I am moving to Tullahoma, Tennessee to work with the newly established church in that city.

Any preacher of the gospel interested in the work, or anyone knowing of such a preacher available may write me or one of the brethren below. I'll be happy to pass any information along to the brethren. Lunod Lobb, Meadow Brook Drive, Campbellsville, Ky. or J. T. Wilson, South Columbia Ave., Campbellsville, Ky.

Anyone writing might state your experience, age, some references or other pertinent information.

A. C. Grider was with **Dennis Reed** and the Berney Point church in Birmingham, Alabama March 8-12. His lessons dealt primarily with the digression over benevolent societies, sponsoring church arrangements, and the social gospel concept.

Oaks **Gowen** of Jacksonville, Florida was the speaker in a gospel meeting at the West Bradenton church, Bradenton, Florida. **Hugh Davis** is the preacher in Bradenton. Brother Gowen was formerly with the West Bradenton church before moving to Lakeshore in Jacksonville.

William H. Lewis has been laboring with the 9th Avenue congregation in St. Petersburg, Florida for the past three years. He plans to move after school is out. If any congregation is interested in his services, he may be contacted at 5121 23rd Aye. No., St. Petersburg, Florida. He has a weekly radio program on WFLA each Lord's day morning. Brother Lewis is a sound and sincere preacher of the gospel of Christ.

Karl Diestelkamp, Milwaukee, Wis. — On January 24 through 31, I did the preaching in a meeting with faithful brethren meeting in Grinnell, Iowa. One was baptized and two unfaithful Christians made public confession of sins. Opportunities for good growth look fine in Grinnell. Brother **Glen Riddle**, one of the local members is preaching for the church at this time and is doing a good work.

Henry Gilbert, Miami, Fla. — On February 8-14 brother **Roy E. Cogdill** did the preaching in a gospel meeting with the 7th Avenue church in Miami, Florida. Two were baptized and two were restored during the meeting. We believe the church will continue to reap the benefits of brother Cogdill's preaching. The truth was presented in a simple yet forceful manner in each lesson. We had a number of visitors in our services who were not members of the church. We are glad they had an opportunity to study with us in this meeting.

Our Bible correspondence course is nearing the 400 mark in enrollment at the present time. We take courage in the strength of Truth and will continue to press the battle in Jesus' name.

Donald R. Givens, Coalinga, Calif. — One was baptized into Christ on February 7, 1965 at the East Elm Street congregation in Coalinga, California. Brother **Robert H. West** will preach in our gospel meeting scheduled for April 4 through 11, 1965.

Harold Dowdy of Jacksonville, Florida is to be with **Bobby K. Thompson** and the North Miami Avenue church in Miami, Florida, beginning March 21. If you are in this area you are invited to attend this meeting.

WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

II. Christ's Priestly Ministry

Adventists teach that Jesus did not immediately upon his ascension enter into the most holy place of the heavenly sanctuary. According to their views, Christ waited more than 1800 years to do this. At this time, according to their doctrine, Christ began the "investigative judgment." Their doctrine on this point is based upon their interpretation of Daniel 8:14, "... unto two thousand and three hundred days; then shall the sanctuary be cleansed." They do not hold that the 2300 days (or years as they count) referred to the Jewish sanctuary, but to some event that would take place in the heavenly sanctuary. According to their calculation, this period of time, the "transgression of desolation" ("... transgression that maketh desolate" vs. 13 — ASV) was to have ended in 1844, and at that time the "cleansing of the sanctuary" was to have commenced. Though they deny it, their theory concerning the "investigative judgment" teaches partial, or incomplete atonement by Christ upon the cross.

Their doctrine concerning Christ's priestly ministry in the holy of holies embraces several un-

scriptural concepts. After the great disappointment of 1844 (when Christ did not return as they had predicted), several of the Adventists evolved the theory that, instead of referring to Christ's second coming to earth, Daniel 8:14 and other **symbolic prophecies** referred to Christ's closing work of atonement in the holy of holies. This work of "investigative judgment" involved the examination of the records of all the living as well as of the dead, beginning with Adam and continuing down to those who will remain alive when Christ returns. It must be noted that none of the Adventists who were of importance in Miller's Advent Movement accepted this theory.

Here are some Adventist statements, setting forth their doctrine on this subject: "Once a year, on the great day of atonement, **the** priest entered the most holy place for the cleansing of the sanctuary" (**Great Controversy**, p. 419). "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. ... in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement" (G. C., p. 421-422).

DAY OF ATONEMENT IN 1844

Adventists teach that 1844 is that implied by the day of atonement, and not A.D. 33 at which time Christ ascended into heaven and sat down on the right hand of the throne of God. That the ascension is alluded to on the day of atonement in Israel is shown by the fact that the high priest then entered the most holy place. The question then must be asked, "was this work performed on the day of atonement a part of the old law, and was that old law done away on the cross?" (Even Adventists admit that this was a part of the "ceremonial law" and contend that **only** the "ceremonial law" was nailed to the cross.) Now, if this was a part of the old law, and granting for the sake of argument that it was in the "ceremonial law," then before 1844 all things were not fulfilled "which were written in the **law** of Moses and in the prophets, and in the psalms concerning me" (Lk. 24:44). Yet when Adventists quote Matthew 5:17-18 they contend that Jesus did fulfill **all** of the "ceremonial law." But according to their doctrine concerning the "cleansing of the sanctuary" the day of atonement of the Mosaic law was a "shadow of good things to come" more than 1800 years after the cross!

The statement, "The blood of Christ... secured their pardon and acceptance with the Father, yet their sins still remained upon the book of records" also destroys Christ's statement that all things written in the **prophets** must be fulfilled. "I, even I, am he that **blotted out** they transgression for mine own sake, and **will not remember thy sins**. I have **blotted out**, as a thick cloud, thy transgressions, and as a cloud thy sins . . ." (Isa. 43:25; 44:22). If the sins are written on the book of records, and Isaiah stated God would blot them out, how can they remain on the records? Is there some other place where these sins are written and where they have not been blotted out?

Peter, on Pentecost, urged the people to obey the gospel and receive the remission of sins: "Repent ye, and be baptized every one of you ... unto the remission of your sins" (Acts 2:38). Also later he said: "Repent ye therefore, and turn again, that your sins may be **blotted out...**" (Acts 3:19). If they had remission of sins their sins were blotted out. And if they were blotted out, they were removed from the "book of records." Paul said: "In whom we have redemption through his blood, even the forgiveness of our sins" (Eph. 1:7). Thus Adventists would teach partial, or incomplete atonement through the blood of Christ, which is contrary to all scriptural evidence.

Mrs. White's statement, "... in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the **closing work of atonement**" (emph. mine — L.R.) proves that according to their views on the priestly ministry of Christ, he did not complete the atonement by his death and resurrection, but that it is in the **process** of being completed.

Notice again: "But when the ministration in the first apartment ended, the ministration in the second began. When in the typical service the high priest left the holy on the day of atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work, and he still pleaded his blood before the Father in behalf of sinners" (G. C. p. 429).

To understand what was accomplished on the day of atonement we must understand what the word atonement means. It simply means, "at-one-ment," being at one, or reconciled. It commonly means the sacrifice, or ransom when used in the Old Testament, the **means** employed by which reconciliation was effected. This word **atonement** appears once in the new testament in Rom. 5:11. Here it means the **work** of reconciliation itself through Christ. Thus Christ was not only the ransom or sacrifice necessary in reconciliation, but the High Priest who effected the reconciliation of man with God.

This work of atonement was not accomplished during the services of the first apartment, but only when the priest entered the holiest. Thus Mrs. White's statement, "So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work . . ." would teach that for eighteen centuries Christ had not made the sacrifice by which reconciliation was effected for the believer, for he was ministering in the first apartment of the sanctuary, according to their views. And again we emphasize that under the Old Law, there was no work of atonement in the first apartment, but only in the holiest, after the high priest entered "within the veil." Thus their views imply that Jesus' sacrifice upon the cross did not constitute the atonement, Christ did not reconcile man to God until about 1800 after his atoning work on the cross. Yet Paul wrote: "And all things are of God, who **hath reconciled** us to himself by Jesus Christ... we pray you in Christ's stead, **be ye reconciled** to God" (II Cor. 5:18,20).

But the scriptures teach us that Christ was the ransom or sacrifice for forgiveness of sins through

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his blood, by which reconciliation with God was accomplished (read Rom. 3:25; Heb. 9:8-14, 24-28; Heb. 10:9-19). The scriptures teach us that he was also our high priest who performed this work of atonement, or reconciliation (Heb. 7:22; 4:14; 5:10; 3:1; 10:2). We have undeniable proof from the Bible that the work of atonement was accomplished upon the cross through the shedding of his blood, and that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ..." (II Cor. 5:19).

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