

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 HAPPENED?

William C. Sexton, St. Joseph, Mo.

In the 1967 **Britannica BOOK of the YEAR**, under the heading of "Religion," on page 664, there appears an article on "Churches of Christ." When I first read it, I was surprised, and my wife's remark, as I read it aloud indicated that it struck her the same way.

We are told that the "great commission was emphasized in 'Exodus' movements,..." This is where a number of families move into a community where there is no congregation of the Lord's people, mostly in the North and Eastern states, some of them supporting themselves through "secular professions and businesses, and a few preachers supported by sponsoring churches."

"Team effort is typical in overseas mission,.... the team included a veterinarian, physician, nurses, civil engineer, and printer ..." We are informed that: "A hospital was opened near Aba." Also, "Campaigns for Christ," were conducted "Across North America," and in a number of other countries.

We are told that the " 'Herald of Truth' was broadcast on 825 radio and 152 television outlets in 49 states of the U.S. and in 12 other countries."

Next, we are treated with the "Emphasis on education . . ." David Lipscomb, York, and Lubbock, along with Pepperdine were mentioned specifically among the 24 schools "operated" by "members of the Churches of Christ" in 1966. Immediately, I asked, "Why was not A.C.C. mentioned?" This was the thing that raised my wife's voice of inquiry too. Most reports which I have seen place A.C.C. at the top of the list among the institutions **essential** to the growth of the church; the one that has contributed so much to the progressive state of the Lord's people today.

I am still not sure just why it was not mentioned. Inasmuch as the writer mentioned these as being operated by "Members of the Churches of Christ," I sort of wondered if it had ceased to be so operated? Perhaps it could no longer be thus classified; if possibly it was now operated by "Churches of Christ," rather than by members?

The last paragraph informs us: "The churches

also supported 52 children's homes, 2 maternity homes, and 12 homes for the elderly."

As I reflected upon the article, the following questions emerged:

1. Why the **greatest** school in the "Brotherhood" was not mentioned? What has happened to her reputation? Then, I thought that perhaps to fail to list her, may mean that she has status; perhaps she is so well known — every body knows about her — thus the writer's aim was to establish the other schools in the eyes of men, give them a rating also. Brother M. NORVAL YOUNG, the writer, is president of Pepperdine College, located in Los Angeles, Calif., he is also Editor of **Twentieth Century Christian**. Contributors page 11.

2. I wondered why the writer would notice the schools operated by "Members" of the Churches of Christ, under the **CHURCHES OF CHRIST**? Why not mention other businesses "operated" by "Members?" Would this suggest that he may, think of them as being institutions "operated" by **churches** rather than members? I am inclined to believe that many of them are operated — financed — by churches, and more shall be in the future. Just as soon as the opposition subsides to the level where it will be profitable to make the drive. Much of the opposition is subsiding fast.

3. Why would he make the effort to show that the schools were operated by "Members" but state, "The churches supported" 66 homes?

These homes, are they not institutions apart from the church as well as the schools? Why could they not be operated like the schools, by "Members?" Why is it right for the church to "operate" one institution and not another? Of course there is the emotional appeal connected with the home that is lacking with reference to the school. To operate they must get **support**, and to get support, they must recognize the psychological effect certain issues have on people, and use it to their advantage.

Many have raised the issue that those who **oppose** church support of the homes, would allow a child to starve to death, while they spent the money for fertilizer to put on the preacher's lawn. This is effective in arousing indignation in those who are taken in by the sales pitch. Shortly, I suggest, we shall hear a voice crying and making similar charges with reference to those who oppose church support of the schools. All opposers will be charged with being mean at heart and destitute of the Lord's wisdom and

grace. Some will look close enough to see, that to oppose church support of these institutions, is not equal to opposing the work. No one will allow children to starve nor die in ignorance, who is a Christian; neither does he want the church to support man's cause, rather the Lord's.

I read of, "Luke, the beloved physician, . . ." in my New Testament, but we have progressed greatly: by team work we have produced "veterinarian, . . . nurses, civil engineer, and printer, . . ." Now we can heal "every creature," build roads and bridges over which to travel to "Go . . . preach . . ." Have the printers to print beautiful signs to advertise our "Campaigns . . ." This great "Team" may really get us places. On second thought, I wonder "Where we are going?" I think I'll just stay with the Lord. The quality of the company, I judge to be more important than the quantity! (Matt. 18:20; II John 9).

We need to see what happened. More significantly, perhaps, we need to evaluate what happened. Are we to rejoice or mourn over these things? I am in no mood to rejoice now. Perhaps someone can show me that such was pleasing to the Lord. If this be done, then I'll join in and do what I can to help, but until I am convinced, I'll remain on the side line. As an individual I'll assist "all men," saints and sinners; I'll practice "pure religion and undefiled before God and the father," and keep myself "unspotted from the world." I'll teach the gospel of Christ, and ask men to "earnestly contend for the faith which was once delivered unto the saints."

Our Religious World



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Editorial . . .

LOVE WILL SOLVE THE PROBLEM

On May 11, 1967 I received a letter from a lady in Michigan with several questions which she wants me to answer in this paper. She signed the letter but requested that I withhold her name, which I am glad to do. Following is the letter in full: Dear Sirs,

I am a member of the church and a very firm believer in the mission of the church. There are some serious questions in my mind which I would like you to give me a sound scriptural answer for. First, however, I must in all honesty say that I am resentful of your whole attitude toward what is in your opinion an erring church. I believe the thing that is lacking in **both** of us is the one thing that Jesus taught us by the very life he lived and that is **love**. I believe issues on both sides could be resolved if there were less sarcasm and more love. In your issues of Searching The Scriptures and various other articles I receive there is very little taught of Jesus and his love for man. Your whole aim seems to be one of proving a point rather than winning souls to Christ.

Here are some of my questions: What do you propose to do with widows and of necessity their children? The church is admon-ished to take care of widows (Acts 6:1) (I Tim. 5:3-16).

You teach against one church supporting or helping another. How can one congregation afford to put out fine literature such as the **Truth Magazine** and various others? How did we get on your mailing list?

You teach against supporting colleges yet you have a college in Florida. By whom or how is this college supported? If solely by tuition it must certainly be high. Then is it right to price the teachings of Christ and training to be disciples and, or, preachers only to those who can afford it?

The church's mission is to preach the Gospel to all the world for which we **must** have missionaries. How are these men to go without financial backing? Must they wait until they save enough money of their own? How long would this take? Will the Lord's work wait? I believe not.

What also are your views on social activities within a congregation? To me this is a very perplexing question.

You speak of the church having a central headquarters. I never can make up my mind which you mean a church in Nashville, Tennessee or The Herald of Truth or both. At least you speak of a danger of it being so. Having been a member of the local congregation for 10 years and I can honestly say that I have only heard either of these mentioned, not even a half a dozen times, so I really don't know what the discussion on this issue is all about. I have never heard either one mentioned from the pulpit.

I sincerely desire an answer to these disturbing questions. If you desire you may print this, but please omit my name for obvious reasons.

Thank you,
/s/

This lady states near the end of her letter that she had been in the church for 10 years and had not heard these things mentioned a half dozen times, "so I really don't know what the discussion on this issue is all about. I have never heard either one mentioned from the pulpit." This is exactly the case of thousands of members of the church across the nation. The elders and preachers who have promoted these innovations in the church do well for themselves by keeping quiet about the matter. When they do speak on the subject, they nearly always misquote or misapply what we teach. They either do not know what the issue really is or they deliberately try to deceive.

I shall now take the letter as it was written and answer every question with a sound answer. Some of them will not be answered with scriptures because they do not pertain to Bible matters.

This sister is resentful of my whole attitude and says I lack love; "I believe issues on both side could be resolved if there were less sarcasm and more love." Love for what? Are we to "love" (?) each other beyond and above the truth? How could love resolve error with truth? Paul describes love as "rejoiceth not in unrighteousness, but rejoiceth with the truth" (I Cor. 13:6). God is the very essence of love. "He that loveth not knoweth not God; for God is love" (I John 4:8). God loved men so much that He gave His Son to die that all might be saved. Would you even think that God does not love men? But how does God deal with sin; what is His attitude? Everyone even slightly acquainted with the Bible knows that God opposes sin in every form and in every place. Read the 23rd chapter of Matthew and see

how you like the attitude of Jesus toward sin. Would you say that Jesus had a bad attitude or lacked love?

In this issue is found a reprint on the subject of love which I wrote in May, 1962. This has been re-produced for the purpose of explaining this portion of the letter.

"What do you propose to do with widows and of necessity their children?" We propose to do exactly what Acts 6:1 and I Timothy 5:3-16 teach us to do. These passages teach that the church is to care for its own within the framework of that congregation. I Timothy 5 teaches that relatives are to care for their own widows and needy and not place the obligation on the church that it may care for the widows indeed — those who have no relatives to care for them. But I will tell you what is not in these verses, nor anywhere else in the Bible: a human institution, a benevolent society, to which the churches contribute and then the society does the work assigned to the church. That is what I oppose.

"You teach against one church supporting or helping another. How can one congregation afford to put out fine literature such as the **Truth Magazine** and various others?"

No, I do not teach against one church helping another. Several churches sent relief to the poor saints in Jerusalem (Rom. 15:26; I Cor. 16:1,2; II Cor. 8 and 9). But there is absolutely no authority in God's word for one church sending to another to do a brotherhood work or to preach the gospel. If you know the passage that authorizes many churches to send funds to one church that it may put on a world wide program of preaching the gospel, please let me know where it is. I have been looking for it for years.

About one congregation putting out "fine literature" such as the **Truth Magazine** (and you are right about **Truth Magazine** being fine literature), let me correctly inform you that **Truth Magazine** is not put out by any church. It is published by individuals and the church has nothing to do with its publication. Brother Cecil Willis is the very able editor of that publication. I may also add, Searching The Scriptures is not published by any church, and no church has any connection with its publication, financially or otherwise. And as long as I have anything to do with it the church will never be connected with it except to buy whatever services or materials we have to sell.

"How did we get on your mailing list?" A friend paid for your subscription. This friend sent your name and the money to pay for the subscription.

"You teach against supporting colleges yet you have a college in Florida. By whom or how is this college supported?" You have been misinformed about what I believe about supporting colleges. Let me suggest that you show this to the person who told you that I teach against supporting colleges. I have never said nor implied that I did not believe in supporting colleges. In fact, I have supported one as I was able and have encouraged others to do the same. I do, however, strongly oppose **churches** supporting colleges of any kind for any purpose. This is not in any way a work for the church.

As to the who and how of the financial support of Florida College, I suggest that you write brother James R. Cope, president. You can get accurate information from him on this matter. I know how it is

supported, but if you got the information from brother Cope you could be sure that the information is correct.

"The church's mission is to preach the Gospel to all the world for which we **must** have missionaries. How are these men to go without financial backing? Must they wait until they save enough money of their own? How long would this take? Will the Lord's work wait? I believe not." Yes, we must have "missionaries" and every Christian should be a "missionary" in the work of the Lord. No, one does not have to wait to save enough money to support himself (Phil. 4:15; II Cor. 11:8; I Cor. 9:14). He may labor at some trade if he wants to in supporting himself as he preaches the word. I do not know how long it would take to save enough money to support oneself in preaching the gospel. I suppose it would depend upon how far he went and how long he stayed. The Lord's work will not wait on anything.

"What also are your views on social activities within a congregation?" I can very easily state my conviction on this subject. I do not believe the Bible teaches any social activities within a congregation, if by social activity you mean fun, food, and frolic. Picnics, parties, entertainment and such like have no place in any way in the mission of the Lord's church.

"You speak of the church having a central headquarters. I never can make up my mind which you mean a church in Nashville, Tennessee or the Herald of Truth or both." I mean **both!** I also include every centralized effort that tends to pool the funds and work of many churches in one church or board of men. I do not remember saying the church already has such headquarters, but it is fast approaching. In the minds of many the headquarters already exist in Nashville or Abilene, depending upon where they are.

I will be glad to tell anyone plainly just what I believe the Bible teaches on these matters or any other Bible subject. I appreciate this letter and am glad for the opportunity to answer these questions.

THE REAL MEANING OF LOVE

H. E. Phillips

(The following article is a reprint from *Searching The Scriptures*, May, 1962 in explaining the scriptural view of love as it applies to those in error.)

Denominational views are generally known by the subjects that are discussed in pulpits and papers, and the subject of LOVE occupies a top place in nearly all religious groups. I would like to search the scriptures with you on the Bible meaning of love in an effort to see if this subject is any more accurately represented by denominational teachers than many other subjects with which they deal.

Love is one of the key words in the word of God. The fact that God loves man is again and again stressed by every inspired man who was used by the Spirit to reveal the will of God. I John 4:7-21 is an example of the importance placed upon love by the word of God. Several facts are given in these verses which show that love is indispensable to fellowship with God. John says that "God is love" and that "love is of God". Since God loves us, we are instructed to "love one

another". "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." This is the theme of John in this section of his epistle, and he concludes the chapter by saying: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21).

The question arises, What does love for my brother require of me? I was recently told that I did not have proper love for my brethren (some of them) because I spoke against their views and teaching on certain subjects. I have been told a number of times that the "Spirit of the Anti group is without love". Now if that be true of me, I am wrong. No man can please God without love in his heart. No matter how much truth and power he has, if he does not have love, he is nothing (I Cor. 13:1-3). But what is the real, scriptural meaning of brotherly love? What does it require in my relationship to my brother?

Love is an action of the heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). It is also an action of life motivated by a heart filled with love. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Love, then, is the state of heart or attitude of mind that responds in word and deed. It is what we do and say that is prompted by an attitude of heart called *love*.

In I Corinthians 13 we have a description of the love that is approved by God. It suffers long, is kind, does not envy, is not puffed up, does not behave in an uneven manner, does not seek its own, is not easily provoked, does not think evil, nor rejoice in sin, but does rejoice in truth. Love endures all things. This state of mind and conduct of life may be directed toward the wrong object. Many love, but they love the wrong things. "For men shall be lovers of their own selves . . ." (II Tim. 3:2); "lovers of pleasures more than lovers of God . . ." (II Tim. 3:4); "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10); "For the love of money is the root of all evil . . ." (I Tim. 6:10); "But Diotrephes, who loveth to have the preeminence among them . . ." (III John 9); "For they loved the praise of men more than the praise of God" (John 12:43). We are commanded to love God (Matt. 22:37, the truth (II Thess. 2:10), the brethren (I Pet. 1:22), and our enemies (Matt. 5:44). It may be that one has once loved the right things, but has lost this love. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

THE TRUE MEANING OF LOVE

For a long time the denominational world has contended that members of the church of Christ do not have love in their hearts, and the proof of it is in the fact that they debate and oppose "other churches". Love to these people means a kind, loving, compromising, soul who will agree with and endorse almost any kind of religious teaching. Now some denominational minded brethren have adopted this same view of love, and they cry that anyone who exposes their weak and unscriptural doctrines lacks true love.

God is love. John the inspired apostle said so. How does God react to sin and disobedience in those who are his children? In the Old Testament "every transgression and disobedience received a just recompense of reward" (Heb. 2:2).

In the New Testament "he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25). The wages of sin is death (Rom. 6:23), and the death he speaks of is the second death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14,15). God is love, but he deals with sin just as he promised. It follows that love is not incompatible with strong dealing with error and sin.

When I was a child I sometimes wondered how my father and mother could say, "Son, this is because I love you," when they applied the rod where it would do the most good. If they loved me, why did they have to show it by a thrashing second to none? But by and by I became a man and a father myself. I had to do for my children exactly what was done to me. Then I knew what they meant when they said, "This is because I love you". I know now as you know, love demands correction and chastisement when it is needed to make the person you love better. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Many think love requires absolutely no hate for anything. If one hates anything he cannot have the love of God in his heart. The writer of Hebrews quotes God as saying of Christ: "Thou hast loved righteousness, and *hated* iniquity" (Heb. 1:9). Christ hated iniquity! Christ writes to Ephesus: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2:6). To the angel of the church in Pergamos Christ said: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:15). Christ *hated* the deeds and the doctrine of the Nicolaitans, yet he is the embodiment of love. Seven things are listed in Proverbs 6:16 that God hates, yet God is love. It follows that true love does not mean that hate cannot exist in the heart of the person. He must love what he should love and hate what he should hate.

Many think Jove will not permit discipline. Any sign of exercising discipline against those who sin is a sign of the lack of love. Paul writes the Corinthians about a man who was living in adultery, and tells them "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). Because of their "puffed up" state he writes in the last verse of I Cor. 4: "What will ye? shall I come unto you with a rod, or in love, and in the Spirit of meekness?" Now, Paul, you should not write that way. Don't you know it is not a sign of love to speak so harshly to brethren? Put in the 13th chapter Paul tells what love is, and says that if he does anything without love it does not profit him anything. Evidently he understood a hamony to exist between discipline—strong discipline—and true love. Remember, Paul wrote the commandments of the Lord (I Cor. 14:37). We are commanded by the authority of Christ to deal with false teachers (Rom. 16:17), and with the unruly and vain talkers (Titus 1:10), and to do it "sharply" (vs. 13). The God of love required this, therefore it must be in harmony with true love to rebuke sin and false brethren.

Many think love requires a compromise. False brethren of Paul's day "privily" came in to spy out the liberty of Christians in order to bind them again to bondage, but Paul said of them: "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). Paul even rebuked another apostle (Peter) by withstanding "him to the face" because he "walked not uprightly according to the truth of the gospel"

(Gal. 2:11,14). Love for God and the gospel will never permit compromise with anyone. On the other hand, love for God, the gospel and men in sin will call upon us to sound out the word "in season and out of season" without compromise at any level.

Many will argue that love substitutes for obedience. How many have you heard say, "God is love, and He will not send a man to hell for doing a little thing that is wrong"? They mean by this that God's love is such that He will overlook our failure to obey Him and save us anyway. I believe some brethren think that is the kind of love we should have toward each other. But Jesus said, "If ye love me, keep my commandments" (John 14:15). John said, "And this is love, that we walk after his commandments" (II John 6). Paul said, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1,2). Real love requires obedience to God; obedience to God requires that we oppose sin and false doctrines where ever they be found (Rom. 16:17; Titus 1:10; Eph. 5:11; II Thess. 3:6).

COMMENTS TO EDITORS

"We appreciate the good work that you are doing through the printed page. Keep up the fine work." — Sam W. Garrison, Nashville, Tenn.

"I enjoy Searching The Scriptures so much and do not want to miss a single issue. I think it contains some of the best instructions concerning the issues before the church that I have seen anywhere." — K. E. Thomas, Kirkland, Ill.

"I pray God will bless you both and. help you to continue with this hard work to bring us such good lessons from God's word." — Florence Jedlicka, Hialeah, Fla.

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"I continue to enjoy getting the paper." — Karl Diestelkamp, Milwaukee, Wisconsin.

"I think you have one of the best papers in the brotherhood and urge you to keep up this good work." — G. H. Wilson, Conway, Ark.

"I continue to thank you for the good paper you send me each month (Searching The Scriptures). My wife and I really enjoy it. Please pray for us and the work out here and could you please ask the whole church to pray for this country (Rhodesia)?" — Doug D. Bauer, Que Que, Rhodesia.

"I like Searching The Scriptures very much and appreciate the good work you and brother Miller are doing in making available such fine material." — Bill Haynes, Kansas City, Mo.

"Searching The Scriptures is doing untold good. I am thankful that it is in circulation." — Horace Huggins, Meridian, Miss.

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"Searching The Scriptures is excellent. Keep up the good work you are doing." — E. Paul Price, Borger, Texas.

"I have appreciated Searching The Scriptures from the time that it was first introduced to me back in December, 1961 by brother Fred Jeffery . . . I have been subscribing ever since. Keep fighting for truth and right and a great host of the children of God will be strengthened with the power of His might." — Fred A. Shewmaker, Wooster, Ohio.

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"We are still enjoying your paper." — Albert Dabbs, Humphrey, Ark.

"I continue to enjoy Searching The Scriptures with 'Searching The Scriptures.'" — J. D. Tant, Decatur, Ga.

ANSWERS I Peter 3:15

FOR OUR HOPE

Address questions to:

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Huntsville, Alabama 35802

QUESTION — Does the casting of lots in Acts 1:26 justify voting, under any circumstance, in church affairs? I refer to such things as business meetings of the church and the decisions made in matters of judgment. I know of this being done among elders and among men in churches without elders. Is not this majority rule? — S.A.

ANSWER—Acts 1:26 does not justify voting (suffrage) whether by a show of hands, ballots, or voice in any affair of the church. Those who use it in an effort to justify such evidently do not know the meaning of "casting lots" as used among God's people in the Bible.

The casting of lots in Acts 1:15-26 determined whether Joseph, called Barsabas, or Matthias should take the place of Judas who by transgression fell. The decision was not determined by voting. The question was not settled by majority sentiment. The context shows that Matthias was chosen of God—not by the people: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen" (Acts 1:24).

The outcome of the casting of lots among God's people, both in the Old and the New Testament was always regarded as an act of God — hence, His choice. There is nothing to indicate that the outcome was left to the element of chance. The Jews certainly understood that God's hand was in it all so that by this method majority rule was eliminated as a determining factor, and at the same time, by the hand of God, the element of chance was ruled out. Furthermore, they had scriptural grounds for so thinking: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33); "The lot causeth contentions to cease, and parteth between the mighty" (Prov. 18:18).

The Bible does not tell us which method was used in casting the lots. Scholars inform us of various ways. Sometimes it was done by placing marked stones in a container, then shaking them so that one would fall out. Sometimes names were drawn from a container. Regardless of the method employed, it was always regarded as of the Lord. The casting of lots was used in determining which of two goats was to be sacrificed to God and which was to be the scapegoat (Lev. 16:7-10). The promised land was divided by lot among the tribes of Israel (Num. 26:55; 33:54). The courses of priest were determined by lot (1 Chr. 24:5). It is thought by scholars that Achan and his guilt was determined by lot (Josh. 7:16-26), and, again, that Saul was chosen to be king by the same method (1 Sam. 10:19-21). In all these

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it is evident that the decision was made not by the people, but by the Lord. This does not mean that God's hand was in the casting of lots but those not His own and relative to matters outside His will. However, in that day when God spoke to His people "in divers manners," the lot was often the method by which His will was revealed on certain matters.

I verily believe that voting in the business meetings referred to results in majority rule. Brethren often, perhaps unwittingly, pursue a course fraught with all the evils of majority rule — and there are many. This is done when voting takes place in business meetings — whether by elders or the men of the congregation. God has never allowed His people to settle any issue by majority sentiment either in the Old Testament or the New. Of course, there is a difference between determining the sentiment of those present in a meeting **with a view to unanimity**, and in **settling** the issue on the basis of majority sentiment. When a point of wisdom is involved, brethren ought to give themselves more to a considerate, free, open, extensive discussion of conflicting views. After all has been considered, the chances are that the wiser decision will be obvious to all and unanimity can be reached. I have seen whole groups changed by the reasoning of one man of experience and knowledge in the matter at hand. Sometimes faults, evils, etc., of which the majority are not aware (especially, if they are young people, novices, etc.) can be seen by all, if the matter is not rushed to a decision, but rather **fully considered**. It may take more time, but it will eliminate much ill will and division, and at the same time make for peace and harmony. If all were careful to observe the principles laid down in the following scriptures, unanimity would not be difficult to reach in all matters of judgment: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5); "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3,4).

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"THE BIBLE IS A CATHOLIC BOOK"-A REVIEW

The Religious Information Bureau of the Knights of Columbus, a Roman Catholic organization, has recently been circulating in newspapers, an article asserting that the Bible is a "CATHOLIC" book. Now if the "Knights" use the word "catholic" in its literal sense, then they are correct in asserting that the Bible is a "universal" book, for that is what the word "catholic" actually means. But the contents of their newspaper article indicate that the "Knights" do not use the word "catholic" in its literal sense, but in a very sectarian sense.

Such a usage (or mis-usage) would be similar to the claim that either the Republican Party or the Democratic Party gave the world the U.S. Constitution, inasmuch as the U.S. Constitution sets forth "democratic principles" or the "principles of a republican form of government." But you know and I know, that the U.S. Constitution existed before either of today's modern political parties came into existence . . . therefore, neither political party can honestly claim that they produced the U.S. Constitution. In like manner, the Bible existed long centuries before anything like the Roman Catholic Church appeared on history's stage.

Jerome, the translator of the Latin Vulgate version of the Bible did not accept the additional apocryphal books of the Old Testament, that modern day Roman Catholics include in their versions of the Bible. In fact, the Old Testament was written about Hebrews, delivered to the Hebrews, and esteemed by the Hebrews, in the same form as it is now accepted by non-Roman Catholics and "Protestants" some four centuries before Christ. It was not until several centuries after Christ that efforts began to be made to include several books of questionable and unsound authorship as part of the Old Testament Canon.

Among the early theologians and ecclesiastical writers who accepted the O.T. Canon as non-Roman Catholics do today were Jerome, Athanasius, Rufinus, Origen, Hilary, Gregory Nazianzen, Chrysostom, Epiphanius and Cyril of Jerusalem. The provincial "council of Laodicea" also rejected all the "apocryphal" books with perhaps the one exception of "Baruch."

The extra books that the Roman Catholic Church has added to the Old Testament, are called "apocryphal" by non-catholics and "Protestants" but are considered to be canonical by the Latin Church in modern times.

The 39 Old Testament books in the non-catholic Bible contain exactly the same writings as were accepted by the Hebrews several centuries before Christ. This collection of writings was put together

by the ancient Jews and other religious writings were ascribed by them as "apocryphal" or unsound. Many years later, however, as the Jewish people migrated around the Mediterranean Sea following their commercial interests, a great number of Jews settled at Alexandria in Egypt. Greek was the language of commerce and the Empire at that time, and so a need was felt for a Greek translation of the Hebrew Scriptures. The Alexandrian Jews were strongly influenced by the Greek fables and philosophies, and when their translation of the Hebrew Scriptures was completed, they had added several books which the Jews of Palestine had rejected as spurious or uninspired, years earlier. This Greek version of the Hebrew Scriptures is known as the Septuagint.

Two compound Greek words have been formed to describe the two collections of the Old Testament books. They are, "proto-canonical" and "deuterocanonical," meaning the "FIRST MEASURING ROD" and "SECOND MEASURING ROD." We copy as follows:

"... The protocanonical books of the Old Testament correspond with those of the Bible of the Hebrews and the O.T. as received by Protestants. The deuterocanonical are those whose Scriptural character was contested in some quarters, but which long ago gained a secure footing in the Bible of the Catholic Church, though those of the O.T. are classed by Protestants as the 'Apocrypha.' . . ." (Catholic Encyclopedia, Vol. III, page 2G7.)

Christ and His Apostles never quoted from any of the added books in the "second canon," although they did quote frequently in the New Testament, from many of the books included in the "first canon" of the Old Testament. Justin Martyr, a writer of many religious works, never once quotes from any of the "apocryphal" books.

This treatise has dealt only with one aspect of the Bible, i.e., the Canon of the Old Testament, but it can be readily proved that the Roman Church is not the "Mother of the Bible" as she would like the world to think.

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BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

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WORD STUDIES IN NEW TESTAMENT

BENEVOLENCE: No. 5

DIAKONIA

It is stated in Acts 6:1 that the Grecians or Hellenists in the Jerusalem church complained because their widows were neglected in the daily **diakonia**. The term **diakonia** is found numerous times in the Greek Testament, but significant occurrences are these: Acts 11:27; Rom. 15:31; II Cor. 9:1, where the term refers to the contribution for the saints in Judea. The latter two passages refer to a later contribution; the former, to an earlier contribution during the reign of Claudius. As **diakonia** is used in the passages cited, it denotes the care of the poor, or the supplying or distribution of charities.

LOGEIA

The Greek noun **logeia**, sometimes spelled **logia**, is rendered "collections" in most Greek lexicons. This rendering is very amply sustained in the papyri by Moulton. (Vocabulary of the Greek New Testament, p. 377.) Apparently, Grimm-Thayer's comment that the word is not found in profane authors would be modified by more recent papyri discoveries. Souter observes that **logeia** comes from the verb **loguo**, "I collect." He defines **logeia** as "a collecting of money." (Pocket Lexicon, p. 146.) Grimm-Thayer follow this rendering and say that **logeia** denotes a collection of money. (Lexicon, p. 379.) Liddell and Scott concur in ascribing to the term the meaning "a collection of taxes or voluntary contributions." (Lexicon, p. 1055.)

Logeia occurs only twice in the Greek Testament (I Cor. 16: 1, 2), and in both of these places the word refers to the contribution for the Judean saints.

PTOCHOS

The term **ptochos** occurs in thirty-four passages in the Greek Testament, and consumes two whole columns in Hatch and Redpath's **Concordance to the Septuagint**. Moulton cites its use in the papyri as "crouching," "cringing,"; hence, "a beggar." He further comments that the term is always used in a bad sense until it is "enobled" by the Gospels. (Vocabulary of the Greek New Testament, p. 559.) The word **ptochos** in the classical Greek also means "beggar." The Greek lexicon of Arndt and Gingrich makes the term even stronger in assigning to it "dependent on others for support." They cite as a "quite literal" sense, Rom. 15:26, where the text speaks of the poor saints in Jerusalem.

In secondary senses **ptochos** denotes the assistance from God that disillusioned people need. A variety of figurative concepts of poverty inheres in the word.

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FIRST TWO NIGHTS: "The Bible teaches that water baptism is a condition of pardon for an alien sinner."

AFFIRMATIVE: Carrol Sutton, Christian

NEGATIVE: Albert Batts, Church of God

LAST TWO NIGHTS: "The Bible teaches that Holy Spirit baptism is for believers today as it was in the days of the apostles."

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AFFIRMATIVE: Alan E. Highers, Christian

NEGATIVE: James B. Reesor, Church of God

2ND NIGHT: "The scriptures teach that the signs and miracles done by the apostles and other disciples, as recorded in the New Testament, was to cease at the close of the apostolic age, or by the time the complete will of God was revealed and confirmed in the New Testament."

AFFIRMATIVE: Alan E. Highers, Christian

NEGATIVE: James B. Reesor, Church of God

3RD NIGHT: "The baptism of the Holy Spirit is for believers throughout the entire church according to the direct teaching of the Holy Scriptures."

AFFIRMATIVE: James B. Reesor, Church of God

NEGATIVE: Alan E. Highers, Christian

4TH NIGHT: "The signs and miracles performed by the apostles and other disciples in the apostolic age would continue throughout the gospel age or the Christian dispensation."

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AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

2ND NIGHT: "The scriptures authorize instrumental music in New Testament worship."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

3RD NIGHT: "The scriptures teach that baptism is a condition to the forgiveness of alien sins."

AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

4TH NIGHT: "The scriptures teach that salvation is at the point of faith before and without water baptism."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

5TH NIGHT: "The scriptures teach that only a child of God — one already saved — is a fit subject for baptism and membership in a New Testament Baptist Church."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

6TH NIGHT: "The scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ."

AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

7TH NIGHT: "The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

8TH NIGHT: "The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell."

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HEBREW WORD STUDIES

Harold Tabor, Indianapolis, Ind.

NAMES OF GOD NO. 2

The most difficult name of God to translate is ELOHIM. Almost all scholars agree that the name ELOHIM has an etymological basis with the meaning of "power."

The problem arises from the plural form which is indicated by the -IM ending. It is used so extensively that the singular form is confined almost completely to poetry (Psalms 18; Deut. 32). The plural form can scarcely sanction polytheism.

The plural form is generally used with a singular verb. We read Genesis 1:1, "In the beginning God (ELOHIM in the plural) created (in the singular) the heavens and the earth." Here it is associated with the extent of power (plural of majesty) or "plenitude of power" belonging to the Divine Being or entity.

A solution to the problem is suggested by translating the plural form ELOHIM with the term Godhead or Deity. When reference is made to the false gods of other nations, the plural form is translated "gods." The heathen nations usually had a plurality of objects of worship.

Some have taken the plural form as evidence to the plurality of persons in the Godhead or Trinity (Gen. 1:26). It is certainly consistent with the concept of God revealed in the New Testament (Matt. 28:19), but is not demanded in the word itself. Our concept of God does not come from the etymology of the word, but from the truth that is revealed in a study of the Scriptures.

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THE FINALITY OF REVELATION- Matt. 2:23-24

Elvis Bezarth 3679

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INTRODUCTION:

1. Text: Source of religious authority is all-important.
2. All religious authority comes from one of two sources: heaven or men.
3. Bible believers are admonished by Isa. 55:6-9; Jer. 10:23; Prov. 14:12.
4. Therefore, we must look to heaven and not to men.

DISCUSSION:

- I. GOD — CHRIST — APOSTLES — NEW TESTAMENT
 - A. God promised "all my words" to the prophet to come. Deut. 18:15-22
 - B. That prophet was Jesus of Nazareth. Jno. 1:32-34; 6:14; Acts 3:22
 - C. Jesus promised that the words given to him would be given to the apostles. Jno. 14:26; 15:26-27; 16:13; 17:1-20
- II. WHAT WAS GIVEN TO THE APOSTLES WE HAVE IN THE NEW TESTAMENT
 - A. The apostles were promised all the truth, Jno. 14:26
 - B. The apostles claimed to have received all the truth. I Cor. 2:16; Gal. 1:11-12; II Pet. 1:3
 - C. The apostles declared all the truth. Acts 20:27
 - D. The apostles recorded and delivered all the truth. I John 1:3-4
 1. To produce faith and give life. John 20:30-31
 2. To know what Jesus did and taught. Acts 1:2; Lk. 1:3-4
 3. To know commandments of the Lord. I Cor. 14:37
 4. To understand the mystery. Eph. 3:3-5
 5. To know what a good work is and all things. II Tim. 3:16-17
 6. To know the revelation made known among all the nations. Rom. 16:25-26
 - E. The apostles made the truth known once for all. (**once** delivered — perpetually valid — having no need of repetition — Thayer, p. 54)
 - F. That truth is imperishable. I Pet. 1:22-25
 - G. That truth will be open at the judgment. Jno. 12:48; Rev. 20:12

CONCLUSION: The New Testament therefore is:

1. Divine, not human in origin. Gal. 1:11-12
2. Pure, not perverted in quality. II Cor. 11:3; Gal. 1:6-9
3. Complete, not partial in its provisions. II Timothy 3:16-17; II Pet. 1:3
4. Necessary, not optional in its requirements: II Thess. 1:7-8

THE BIBLE AND TODAY'S MODERATE DRINKING

Dick Blackford, Moss Point, Miss.

In a previous article entitled "The 'No Pattern' Theory — Some Sad Results," we noted many things which appeared in weekly bulletins of the Exodus Bayshore Church of Christ in West Islip, New York. Among those things was an article written by Dwain Evans in which he attempted to prove that it was not wrong for Christians to drink alcoholic beverages. All Christians need to study carefully on this matter since it has come to the point that some preachers are advocating that it is not wrong.

The desire of some Christians to engage in a moderate drinking of alcoholic beverages is usually "justified" by certain scriptures taken out of context and not studied thoroughly. Even in the face of the facts that one out of every fifteen who begins social drinking ends up an alcoholic, that millions are killed each year in auto accidents caused by drinking (besides social problems and juvenile delinquency), some Christians will argue that moderated drinking is their privilege and they make much of: (1) Paul telling Timothy to "use a little wine for the sake of your stomach" (I Tim. 5:23). (2) A deacon must not be addicted to much wine (I Tim. 3:8). (3) The older women were not to be slaves to drink (Titus 2:3). (4) Christ's example in making wine at the wedding of Cana (John 2:1-11). These are the four arguments used by brother Evans in his article.

In studying this subject of "strong drink," certain facts must be recognized. "The Biblical phrase 'strong drink' really means light beverages because there was nothing in Bible times which corresponded to the strong drinks of today. Natural fermentation produces a maximum of only about 14% content of alcohol, since a higher alcoholic content kills the yeast cells which produce it. To obtain a higher percentage of alcohol, freezing or distillation must be used, processes not known in ancient times for beverage making. Actually wine and beer in ancient Palestine contained not over 5% or 8% alcohol because of the limitations of the natural sugar content in grapejuice and the malt which was used.. This constituted the 'strong drink' of the Bible. Certainly far greater responsibility rests upon those who use strong drink in our society where proof liquor (proof liquor in the U.S. is 'that alcoholic liquor which contains one half its volume of alcohol . . .') See under 'proof spirit' in Webster's New World Diet., 1964 edition) is obtainable, than upon those who used alcoholic beverages in ancient times when only 5% or 8% liquor was to be had. We may conclude from the very nature of the situation that the Bible condemns the strong liquors of our day." (*Archaeology And Bible History*, by Joseph P. Free, pp. 352.)

To understand the arguments given above let us refer back to the Greek. In the Septuagint (Greek translation of the Hebrew scriptures), the Greek word **oinos** is used to translate both **tiros** (grapejuice) and **yain** (wine). Thus the word "wine" in

the New Testament can mean either grape juice or wine, depending on the context. (See Eph. 5:18 — "wine" and Rev. 19:15 ARV "grapejuice.")

Now let us refer back to brother Evan's arguments (above) in numerical order.

(1) The Greek word **oinos** can mean either wine or grapejuice and as far as I know, no one objects to the medicinal use of alcohol especially in ancient days when medicines were limited and wine was weak. However, it is my understanding that doctors now discourage modern day wine for medicinal purposes by prescribing much better medicines which have been produced.

(2) The wine of today is not used for the same purpose as was the wine of the New Testament. About the only reason intoxicants are used today is to become intoxicated or to "live it up," to "get that 'good' feeling," "to put one on," etc. All of these reasons are wrong and not justified even if taken in moderation. If drunkenness is condemned (Gal. 5:21), why should a Christian be drinking that which is unnecessary and yet which he knows may lead to unquestionable wrong? Christians are admonished not to influence others to sin (Rom. 14:12,13; I Thess. 5:22). I wonder if brother Evans knows of any Christian who ever exerted a good influence while drinking.

(3) It is a fact that many people took wine (the ancient kind) in their old age for medicinal purposes. They were admonished not to be enslaved by it.

(4) "Between 106 and 160 gallons of wine were made, according to Meyers Commentary. The fact that this large amount of wine was brought in during the latter part of the feast in a small country town furnishes no basis for arguing that Scripture condones moderate drinking. It would seem to prove either: 1. Excessive drinking was allowable, or 2. The **oinos** in this case was grapejuice. In the light of the whole Old Testament condemnation of wine (and the New Testament condemnation of drunkenness, D.B.), it certainly would appear that the beverage was grapejuice. It is sometimes objected that this is referred to as 'good wine' (John 2:10), indicating an alcoholic content. Upon examination, however, we find no hint that its goodness was in its high alcoholic content. Ernest Gordon comments, 'When the creative hand of the Lord made wine for the guests we may be sure that it was superlative even to corrupted tastes . . . It isn't likely they would call Christ's wine anything but good!' (ibid., pp. 3354-5).

Thus we can see that the New Testament in no way gives sanction to moderate drinking except for medicinal purposes. I do hope that no one has been deceived by the liberalism practiced by this congregation.

"Look not thou upon the wine when it is red . . . at the last it biteth like a serpent and stingeth like an adder" (Prov. 23:31,32).

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WORTHY READING

Billy Duncan, Trenton, Florida

With so much being written, and no more time for reading than there is, one is pleased when he can read thought-provoking articles that are well thought out and well written. And he cannot but feel that he has been imposed upon when he has to wade through hazy, pointless and verbose paragraphs. It is in this light that I view an article which I recently read.

"Officers of The Church" (Sentinel of Truth, Vol. I, Number 4) was reviewed by a brother under "The Critic's Error" (S.O.T. Vol. II, Number 2). Brother McGarvey was quoted in the first article, "The termination ship appended to the title of an officer, as secretaryship, auditorship, governorship, is indicative of office" (Eldership, page 10). It is the reviewer's argument about this to which I refer. It will be noted that brother McGarvey did not argue that the suffix "-ship" always indicates office. He simply argued that it did in the case of the titles listed. But notice the argument of the one reviewing.

"But does McGarvey's saying this make it true? It does not. Want proof? Well, let us take a closer view of the effect of the suffix. For instance, take marksman^{ship}. What office is here indicated? None at all. The same is true of partnership and penmanship — no office indicated. Take scholarship. Any office indicated? Absolutely none. How about fellowship? What office could this suggest? None. Or what of the word membership? The church surely has that. What office does membership hold? It must have one — if the suffix indicates an office. His assumption is proven to be false. So, let us quit the subject ere we reach the climax in absurdities."

What did the reviewer set out to prove? It seems that he set out to prove that the suffix "-ship" can never indicate office. But it can, as Webster defines, "-ship... a noun-forming suffix added chiefly to nouns denoting persons, but orig. to adjectives, as in hardship. It denotes: (1) State, condition, or quality, as in sonship, friendship; (2) office, dignity, or profession, as in clerkship, authorship; (3) art or skill, as in horsemanship; (4) something showing, exhibiting, or embodying a quality or state, as in township; courtship, act of playing court, etc.; (5) one entitled to a (specified) rank, title, or appellation — used with possessive pronouns, as in Your Lordship."

If the reviewer intended to prove that the suffix did not always indicate office, why? No one had argued that it did. He did not state specifically what he intended to prove, but seemed to be intending to prove that brother McGarvey's statement was wrong. He called it an assumption. However, his argument only proves that the suffix does not always indicate office. Since this is immaterial to the discussion, it is a waste of time.

If the reviewer intended to prove that the suffix never indicates office, this is inexcusable. It is too

simple a matter to check into, and he prefaced his review with a criticism of the article he reviewed as exhibiting "ample evidence ... of unguarded thinking and immature conclusions."

If he intended to confuse the issue — perish the thought!

It has been argued that whatever the Christian can do the church can do. Now it is argued that whatever the universal church cannot have, the local church cannot have. It is the same argument from another viewpoint. The first seeks to free the local church (in work) to that possible in the universal church, while the latter limits the local church (in organization) to that possible in the universal church.

The latter is in effect the reasoning in the following paragraph from an article "The Critic's Error" in the Sentinel of Truth, Vol. II, No. 2. "Now I have thought all along that the church universal is composed or made up of the membership of all local churches everywhere ... Of course the universal church has no officers. It is not an entity in and of itself; it is not a united and functioning body by itself; and as such it does not, cannot plan and manage religious operations, but works only as all members of all local churches work. Neither are local churches separate and apart from it. The truth of the matter is, all local churches are parts of the universal church which is 'the body of Christ.' Each local church cannot be His body, because that would 'give him not 'one body' but a plurality of bodies. May I repeat for emphasis, each local church is an integral part of the catholic (not Roman) or whole church — 'called out' group. But by our brother's estimate, either the local church is not a part of the whole, or else a part can contain more than the whole! This latter is not only a physical impossibility, it is also a palpable inaccuracy in scripture interpretation . . ."

The primary target in the above is the eldership. An elder in a local church is also an elder in the universal church, and in the same sense, for otherwise the part would contain more than the whole, according to the argument. Since elders cannot make decisions for the universal church, it is argued that they cannot make decisions for the local church. But there are other applications. Since the universal church is not a "functioning body," neither is the local church, for as a part it cannot be more than the whole. Furthermore, it would follow that whatever the local church can do in evangelism and benevolence, the universal church can do. And if the local church could plan religious meetings, then the church universal could, for the part cannot do more than the whole, according to the argument.

But the church universal is not composed of congregations, but of individuals. Individuals make up the universal church. The universal church operates only in and through individuals, in individual capacity. The local congregation is to act collectively. This is the organization that God provides for collective action. If congregations were the "integral parts" of the universal church, then one would have to be a member of a local church in order to be a member of the universal church, to be a Christian. But the eunuch became a Christian through obedience to the gospel (Acts 8:38) and was not then a

member of any congregation. One is a child of God by virtue of his standing with God, and not by virtue of the approval of any congregation. One must be "added" to the universal church (Acts 2:47), but can join himself to a congregation (Acts 9:26). The universal church is not a functioning body, as he states, yet congregations are (I Cor. 5:4,5; 16:1). They are two distinct relationships, yet very closely related. To the congregation at Corinth, Paul said, "Now ye are the body of Christ. . ." (I Cor. 12:27). Paul evidently never saw the "plurality of bodies" dilemma, thinking more along the lines of unity than union.



AND THE PEOPLE STOOD BEHOLDING

"And when they came unto the place which is called the skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding, And the rulers also scoffed at him, saying, He saved others; Let him save himself, if this is the Christ of God, his chosen."

Luke here is describing the crucifixion of our Lord. Those people were BEHOLDING the physical Body of Christ as it hung there in the cross, suffering agony for the sins of man. **Why were they watching? 1. Many watch out of curiosity, 2. Some watch to see if he would come down from the cross. 3. Others because of envy, hatred, jealousy.** These were the enemies of Jesus. But there were some there watching because of LOVE. This was the BODY of their Savior.

Someone has said that this was GOD's saddest hour. At any rate it seems Nature itself refused to look on this terrible scene, and because of this terrible shame it would seem that the world, (especially the people of God) would never be guilty of another shameful act like this. How it must have overjoyed Satan to behold the Body of Jesus crucified.

But how many times since has this terrible event been Repeated? Someone says, what do you mean? Has the physical body of Christ been crucified more than once? No, the Physical, just once, but the Spiritual, many times.

It was not long after the beginning of the Lords Church, (The Body of Christ) (Eph. 1:22-23, Col. 1:18) that the world again had the occasion to stand Beholding the Body of Christ (the Church) being crucified.

Old Satan was smiling again. He had a reason to rejoice. The crucifixion had come from within. The results, The Roman Catholic Sect. A Plan which The Heavenly Father had not Planted (Authorized). And so on we could go, again and again. The people stood Beholding the Body of Jesus Crucified.

Let's come to our time, or our Country. **Godly men went back to just the Bible, and the Bible alone. They spoke where the Bible spoke, and was silent. The results, the Body of Christ was once again in its purity, united in love and harmony.**

Men and women obeyed the Gospel and because Christians, like those people in New Testament days,

The Lord adding to the church those that were being saved (Acts 2:47). For awhile the Body of Christ flourished, and would seem to sweep the country.

But again it happened (The people stood Beholding). The Body of Christ was crucified, by what? **The Missionary Society.** WHY? The LACK OF SPIRITUAL AUTHORITY. By whom was the Body Crucified? Those who advocated the M. S. RESULTS in another Sect, and old Satan smiling.

There have been others since, bringing in their destructive heresies, crucifying again the body of Christ, (and the world stood beholding) and old Satan stood rejoicing.

Now today, people are standing beholding the Body of Christ (The Church) being crucified. WHY? Because some brethren no longer love the truth. They have no respect for God's Word. They no longer deem it necessary to have a thus saith the Lord for what they preach and practice. They seem to forget the warning found in God's Holy Word, to those who would go on and abide not in the teaching of Christ (II Jno. 9, Rev. 22).

But someone asked, WHAT has, and is Crucifying (Dividing) the Body of Christ? Simply this: Men building other ORGANIZATIONS to do the Work that God gave to the Church to do. HUMAN institutions to preach the Gospel, Edifying members of the body, and to take care of the needy. This is man's way. Yet the God of heaven gave the Church, (the body of Christ) the responsibility of these things, and made it sufficient to carry out his command. But regardless of what God has ordained in his Holy Word, men will tear asunder the Body of Christ, to have and to have and to hold their precious Institutions. While (the world stands Beholding) Satan is jubilant, because from within has come the crucifixion. But faithful children of God, who love his Word, respect its Authority stand with eyes that are dim with tears, hearts that are torn with grief, yet with Zeal and Determination to defend the Faith once for all delivered to the Saints, Praying, Father forgive them, yet I'm sure they know what they are doing.

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LORD'S DAY

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EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

Evangelist: Dennis L. Reed
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LORD'S DAY

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MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 00 P.M.
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Evangelist: L. Earl Fly
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LORD'S DAY

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MORNING WORSHIP	10 45 A.M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

Evangelist: Thomas G. O'Neal
PHONE: 893-3355

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THE UNDENOMINATIONAL CHARACTER OF CHRISTIANITY
E. C. Owens, Canton, Georgia

The hope of the world today and of the posterity of tomorrow is the simple religion of Jesus, honestly believed and sincerely practiced. With this infallible truth in mind I want to call your attention to the lesson. How that true Christianity cannot be denominated by man but is all sufficient to save and is perfect even as he was perfect.

When the son of God came to earth to deliver to his disciples the abiding principles of his kingdom, he found the world divided into sects, parties and denominations. Sects had sprung up among the people of God and their peculiarities were of more concern to their adherents than the basic commandments of almighty God himself. The traditions of the elders superseded the law of the Lord and every party glorified in the things that made them different one from the other. In Luke 18:11 — The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. A Pharisee stood and thanked God that he was not as other men were and glorified in that fact. The things that caused the divided condition at the time of Christ and the evils of those things are dealt with by the master himself in a very different manner in the following readings from Mark 7:5-10 — Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradi-

tion of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. Christ declares that the scribes and the Pharisees thought more of the traditions of their sects than they did of the law of the Lord and adds that by following their peculiar opinions they had set aside the word of God and were worshipping in vain.

The Sadducees were in the same position and thought more of the privilege of being Sadducees than of the exalted honor of simply being servants of the Lord. There is little question that the great evil of sects and parties among the professed people of God caused Christ to pray in John 17:20-21 — Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. He knew from the bitter experience of personal sorrow the effects division had had and the part it had played in his own people rejecting him. His concern for the religion that he was to die for caused him to say **let them be one** and then give the reason that the world may believe. He knew that if his followers loved **party** more than **principle** and **division** more than **mankind** they were doomed failure in their mission to cause the world to believe in him. He gave the principle and stated it in this manner in Matt. 12:25 — and Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall not stand.

Let us consider now the undenominational character of the true religion of Christ. Master the principle that Jesus fought against party division all of his life on the earth and gave a system and way of life that was to be forever free of such denomination. Consider first the Gospel, how that men of all races might hear, believe, and obey. Christ gave the great commission in these words: Go ye into all the world

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and preach the gospel to every creature. Certainly there is nothing about this charge that could be limited to the few. All men whether beggars, merchants, or princesses were to be the recipients of the saving message of the death, burial, and resurrection of Jesus Christ.

Listen again to the great commission Mark 16:15-16 — And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. This is not the statement of Creeds and manuals but a direct quotation from the son of God. Galatians 3:26-29 — For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Thus we see that when men obey the gospel they were one in Christ. The Jews could boast of the traditions of his fathers no longer, and the Greek could no longer chant his drinking songs to his pagan creeds. The unifying power of the gospel was to break down the middle wall of partition and to make men of all races one. I would to God that we would let the same gospel with its same power break down the middle wall between the multiple denominations of our time that we might be one that no room could be found for sectarianism and party devotion but that we might all go back to the Bible keeping the unity of the spirit in the bonds of peace. The only way that this can be achieved will be for the preachers of this day to do exactly what the apostles did in that day. To speak and preach the same thing that there may be no divisions among us. I Cor. 1:10. For as many of you has have been baptized into Christ have put on Christ. This made men and women children of God and not members of any sect or party. Let us obey the gospel as did the people in Acts 2:37-38 — Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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