

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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PROVE YOUR OWN WORK

H. E. Phillips

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). Wuest translates this verse as follows in *Galatians In The Greek New Testament*: "But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one (with whom he had compared himself). For each shall bear his own private burden." He comments upon this verse: "Again, when each man's self-examination reveals infirmities of his own, even though they may not be the same as those of his neighbors, he will not claim moral and spiritual superiority to others. Furthermore, each saint should bear his own burden in the sense that he must recognize his personal responsibilities towards God and man. He is responsible for the kind of life he lives." The present trend is more and more to "let George do it" in religious affairs. The average member of the church today is too indifferent to take the time and trouble to investigate the spiritual needs of himself and those of his immediate family for whom he is responsible. The one who takes the time to read this is taking a step further than nine of his brethren in Christ, because only about one in ten Christians will take the time and put forth the effort to read something pertaining to the gospel of Christ and the church. Why is this true? Why do professed followers of Christ refuse to read of things pertaining to the kingdom of God and the name of Jesus Christ? There are some reasons much too obvious to deny.

Perhaps the foremost reason why brethren will not read religious material is that they do not want to THINK. It is just a matter of being too lazy to exert the mental effort to think for themselves.

It is a case of letting someone else do the thinking and we will just accept the conclusions. It is a requirement of each one of us to "work out our own salvation" and it is not accomplished by allow-

ing another to do our study for us. How can one "think on these things" (Phil. 4:8) if he does not read and study the word of God for himself? How do you know you have the truth unless you read and weigh all the evidence touching a given subject?

Another reason for not reading to prove our own faith and work is prejudice. We, of all people, have developed a "prejudice" unequalled in many respects by most denominationalists today. This prejudice does not concern the same matters of religious endeavor, but where it exists, it is about as hard to deal with as any we have met. In increasing number professed Christians "refuse" to read or investigate anything that conflicts with their "present views" and "loyal stand." Our criticism of the Communist and Catholic methods is that they refuse, or are refused, the opportunity to "hear both sides" of any issue. Catholics are taught to receive and "read" only authorized material. Now we have members of the church who have been taught to read only the authorized material published by authorized publishing houses. Prejudice, whether self imposed or implanted by another, is the one factor that causes you to reject evidence, and, consequently, keeps you from knowing what truth really is. If you accept only what another has told you is truth, you have no more assurance of truth than the Communist who has been told there is no God.

A third reason why people refuse to read in search for religious truth is just plain indifference. It takes time and effort to read and think, and the lack of interest in the subject matter does not encourage putting forth the effort. It is much easier to take the position that it makes no real difference what a person believes, just so long as he is honest and sincere. But is one honest with himself who will not investigate "both sides" of an issue? Is one really sincere who refuses to read an article or a book that does not come from a duly authorized source? How can one know whether he has the truth or not if he refuses evidence?

We must prove our own work. We must search the word of God daily to be sure we are not being misled by false teachers who come in the name

of the Lord. It is not enough to claim to follow along with "great and good men," neither is it sufficient proof of being right to just say "I have always believed it." Only the truth will make us free (John 8:32). The truth is the word of God. (John 17:17.)

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SEARCHING THE SCRIPTURES

October, 1968

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H. E. PHILLIPS, *Editor*

Most preachers with whom I talk express deep concern for the growing lack of interest for the church of our Lord and for the work of preaching the gospel to every creature. We have today some of the greatest opportunities for reaching people with God's truth than ever before. We are living in a day of great prosperity; the funds are available for supporting the preaching of the gospel. We have the best means of communication today that the world has ever known. Since Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Rom. 1:16); also, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21), we are going to be lost ourselves if we do not make some effort according to our abilities to carry the gospel to the lost.

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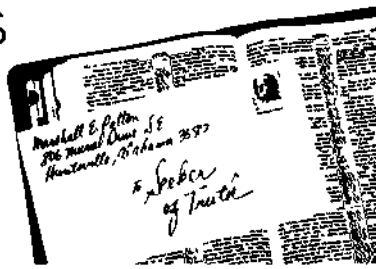
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ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S E., Huntsville, Ala. 35802

QUESTION: Where in the New Testament is reference or references made to any man or men, holding "office" or "offices" or "elder" or "elders"? In I Tim. 3:1 you find "office of a bishop" (overseers Acts 20:28). Young's Analytical Concordance shows the word "elders" as pertaining to men aged in years, and not holding any office. — C.A.W.

ANSWER: Neither the word "office" nor "elders," in any of their variations, appears in the New Testament in reference to each other. However, that the elders occupy an office in the church and serve in an official capacity is a matter clearly taught in the New Testament by necessary inference.

If one accepts the word "office" in relation to "bishop" — "office of a bishop" (I Tim. 3:1)— he must accept the fact that elders occupy an office, for elders are bishops. The words "elders" and "bishops" are not synonyms, but they accurately describe different aspects of the responsibilities belonging to the men under consideration. Just as the words "church," "kingdom," and "body" are not synonyms, yet refer to the same thing, so it is with "elders" and "bishops." In fact, the terms "elders," "bishops," and "pastors," with their variations, are used interchangeably in the New Testament.

In Acts 20:17 we read: "And from Miletus he sent to Ephesus, and called the elders of the church." When they arrived in response to Paul's message, he said unto them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The word "overseer" is from the Greek word "Episkopos" and is translated "bishop" in the following references: Phil. 1:1; I Tim. 3:2; Titus 1:7; and I Pet. 5:25. Thus, the elders of verse 17 are the bishops of verse 28. Furthermore, the expression "to feed" is the verb form of the Greek word "poimein" which is translated "pastors" in Eph. 4:11. Thus, the elders of verse 17 are the pastors of verse 28. In commenting upon the word "bishop," in his **Dictionary Of New Testament Words**, W. E. Vine adds the following note: "Presbuteros, an elder, is another term for the same person as bishop or overseer. See Acts 20:17 with verse 28. The term 'elder' indicates the mature spiritual experience and understanding of those so described; the term 'bishop,' or 'overseer,' indicates the character of the work undertaken." Another example of interchangeable use of the terms "elders" and "bishops" is found in Titus 1:5,7.

Furthermore, a careful study of the use of the word "elder" in the New Testament shows that while its primary meaning is "the aged," it is, nevertheless, used sometimes in an official sense. In Acts 20:17 only two meanings are possible, namely, "old men," or "officials." Since they are later referred to as "bishops" (v. 28), the official sense is obviously the meaning.

In Acts 14:23 we read: "And when they had ordained them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed." In this instance, the word "ordain" is defined by **Young's Analytical Concordance** to mean: "To elect by stretching out the hand." Surely one would not affirm that these became "aged in years" by this process. Some who make a distinction between "elders" and "bishops" add to the verse saying that the meaning is "the aged men were ordained to be bishops," i.e., they ordained elders to be bishops. This, however, is not what the verse says. As it is — without addition or alteration — only one meaning is possible, namely, they were made "elders" by ordination.

In Titus 1:5 we read: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Again, **Young's Analytical Concordance** defines the word "ordain" in this verse to mean, "To place or set down." It is from the Greek word "Kathisteemi," and is the most commonly used term for appointing to office, e.g., Heb. 5:1; 8:3. Surely one would not affirm that Titus was commanded here to place old men in the church, but rather appoint elders, officially.

I realize that there is some controversy over the meaning and use of the word "office" in I Tim. 3:1, 10, 13. However, what the New Testament reveals about the position and nature of the work of elders harmonizes with Webster's definition of the term. Furthermore, Thayer's definition, along with the definitions of other lexicographers, which give the meaning of the word in New Testament times, harmonizes with what the New Testament reveals about elders.

CHRISTIANITY IN TODAY'S WORLD

Wayne Earnest

1970, the beginning year of a new decade, is almost over. We are bombarded with such a colossal amount of new things that we are no longer amazed when men visit the moon. Rebellion and riot seem to be the fad of the day. Someone said near the beginning of this year that there were approximately 40 little wars going on right now on this earth. Some of them being of more magnitude — than others. Racial strife continues to mount. The taking of drugs to "get high" has invaded the homes of America and our children become its victims along with the adults. The pornography in many of the so-called family magazines is enough to make old Pagan Rome

blush! A student rebellion is threatening the very life of the educational process in America today. And it's not just the students. It's faculty members as well. J. Edgar Hoover in the **FBI Law Enforcement Bulletin** for September 1970 under the caption, Message From The Director, said, "Some faculty members act like rabid anarchists and spend most of their time encouraging enthusiastic but naive young people to overthrow established procedure. To some professors, academic freedom appears to mean freedom to destroy our educational processes." Thus, we see crime and lawlessness like we've never seen before, and the thrill of the hour is to hi-jack an airliner. Beloved, this is "Today's World" that perplexes the mind of the Christian.

THE REMEDY

When I consider that "time is filled with swift transition, that naught of earth unmoved can stand," I am convinced we need to build our hopes on things eternal and that we need to hold to God's unchanging hand. Paul said in II Tim. 3:1-4, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

God, cognizant of our need for spiritual guidance in times such as these did not leave us hopeless and without help, but He gave us His Word, the Bible. In II Tim. 3:16 Paul described this word of inspiration as "profitable." Man needs the stability of a "revealed system of faith," thus, it is profitable "for doctrine." Man needs constructive criticism, thus, it is profitable "for reproof." The poet has said, "To err is human." Since man errs and needs to be corrected, the word is profitable "for correction." And in the midst of a sin-sick world when "evil men and seducers shall wax worse and worse, deceiving, and being deceived," God's word is profitable "for instruction in righteousness" and the goal to be accomplished is, "That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim 3:17). This is what God expects of Christianity in today's world.

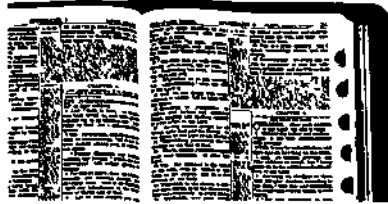
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BAPTISM FOR THE DEAD

For the next lesson or two, we are going to make a study of some things baptism will not do.

CANNOT OBEY FOR ANOTHER

One of the first things that one learns about the Bible is the fact that everyone may receive the things done in his body according to that **he hath done**, whether it be good or bad" (II Cor. 5:10). Peter said the Lord, without respect of persons, judgeth according to every man's work (I Pet. 1:17). Throughout the New Testament we find people being saved by what they were willing to do in obedience to God's Word, not because of what someone else was willing to do and let them get the credit for it. That is, no one was saved by "proxy." Hence the doctrine of baptism, obedience of one person for another already departed this life, could not be true.

I COR. 15:29 FAVORITE PASSAGE OF MORMONS

The Mormons use I Cor. 15:29 as a favorite passage to show that one now living may be baptized in the place of another person. Though this is admittedly a difficult passage (in view of the fact that commentaries hold a wide variety of views — about thirty different views), if we cannot know the actual meaning concerning it, one thing is sure. **It does not** teach baptism by "proxy." For this is in violation of every passage that talks about every man receiving a reward for what **he** did — not for what someone did or did not do.

MY UNDERSTANDING OF THE PASSAGE

As I have stated, it is admittedly a very difficult passage. I studied it for 20 years and could not explain it to my own satisfaction until recently.

I believe almost every comment I have heard or read on the passage overlooks the context and the purpose for which Paul wrote the entire fifteenth chapter of I Corinthians. The reason for the writing is found in verse 12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead?" (I Cor. 15:12). So, there were men **in Corinth** teaching that there was no such thing as a resurrection from the dead. Notice Paul said, "some among you." Now, in Acts 18:8 we learn that the people at Corinth became Christians like everyone else. They heard, believed, and were baptized. But what does baptism depict? Paul said in Rom. 6:6 that baptism

is performed because it is a likeness of the death, burial, and RESURRECTION of Christ. Now, Paul argues in verse 18, that those who sleep in Jesus have perished if there be no resurrection from the dead — or arguing in reverse, Paul is saying those who sleep in Jesus will be raised because Christ was raised. Cf. I Thess. 4:13-18.

MEANING OF THE WORD "FOR" IN VERSE 29

The word "for" in I Cor. 15:29 is translated from the Greek word **huper** and means "concerning" according to A. T. Robertson's Greek Grammar, page 632. Or, it could mean "in memory of," according to Alexander Souter's Pocket Lexicon, page 26§. Now, putting all together we have learned about this passage, we come up with the following conclusion.

1. The term "they" would refer to those who were teaching "no resurrection" at Corinth.
2. But, "they" had been baptized, according to Acts 18.
3. Baptism sets forth "a likeness" of the resurrection of Christ.
4. "For" in I Cor. 15:29 means "in memory of" or "concerning."

Now, adding all this up we get, "Else what shall 'they' (the false teachers at Corinth) do which are 'baptized' (seeing it depicts a resurrection, and since they say they do not believe in a resurrection) 'for' (concerning, in memory of) the dead (ones) if the dead rise not at all? why are they then baptized for the dead?" In other words, these false teachers were caught in their own trap. They had been baptized (which sets forth Christ's resurrection) but taught that there was no resurrection. Thus, the question comes, why were they baptized when, concerning the dead, they taught no resurrection? They needed to practice what they preached.

WORD STUDIES
in the Greek
New Testament



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HEAUTON, "HIMSELF," James 1:27

SINGULAR OR PLURAL?

Some brethren assert that James 1:27 involves the collective action of a congregation as well as the individual action of a single Christian. It is asserted that the Greek pronoun **heauton**, "himself," should be translated "oneself," or "one's self." It is then affirmed that the word "oneself" is an indefinite, reflexive pronoun which **can** denote an indefinite number. It is concluded that "oneself" in James 1:27 **could**, therefore, involve church action. Or, it will be asserted that "himself" in James 1:27 is plural.

SEVERAL ABSURDITIES

In response to the argument presented in the preceding paragraph, it is imperative to take note of several apparent absurdities. In the first place, the Greek word **heauton** is **not** an indefinite pronoun. Hence, whatever might be affirmed of an English indefinite pronoun could not be affirmed of the word **heauton**. The word **heauton** is a reflexive pronoun, but not an indefinite pronoun. In the second place, the manner of defining an indefinite pronoun in the preceding argument is totally absurd. The meaning of "indefinite" is attached to "pronoun" to obtain the meaning of "indefinite pronoun." All students of English grammar know very well that an "indefinite" pronoun is simply a pronoun that has no specific antecedent. There is no reference at all to the usual meaning of "indefinite."

PLURALITY NOT EQUAL TO COLLECTIVE ACTION

The third point made in response to the argument presented in the opening paragraph of this article is this: it makes no difference whatever **how** many persons might be involved in James 1:27. They are still involved individually and not collectively. It is absurd to assert that plurality is identical to collective action.

NOT PLURAL

The word **heauton**, "himself," in James 1:27 is not **plural** in the passage. Liberal brethren find the plural form of the word in Thayer's lexicon and then cry out, "Plural!" as if Thayer is saying that the word is plural in James 1:27. Thayer is saying no such thing; nor does any other lexicographer. Liberal brethren seem to think that **heauton** can be both singular and plural at the same time.

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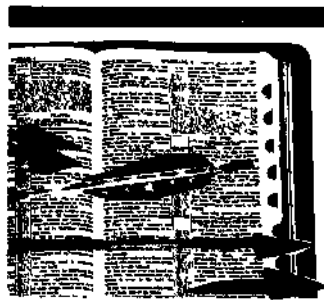
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"YOUR GLORYING IS NOT GOOD"

In I Cor. 5:6 Paul said, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump." The word glorying "Kauchema" according to many lexicographers means to boast or rejoice. Since the days of the peerless apostle Paul, brethren have boasted and rejoiced over things, of which they should be ashamed. On the other hand, they have been ashamed of things of which they should have rejoiced. At old Corinth they had a fornicator in the church who had become arrogant. Instead of the brethren exercising discipline, as Paul instructed they had boasted about their tolerance. Paul severely denounces such an attitude and instructed them to deliver such a one to Satan for the destruction of the flesh that the spirit might be saved.

It has been the sad privilege of many today to hear brethren brag and boast about matters of which they should be ashamed. Indeed their glorying is not good. Several years ago a man walked up to me and rejoiced because the church where he worshipped had erected a new recreation hall for the entertainment of the members of said church. Since there is no authority for such in the New Testament his glorying could not be good. I did not challenge his sincerity but I had to challenge his Bible knowledge.

When the Herald of Truth radio program started several years ago, many brethren rejoiced exceedingly. After all, the Catholics had the "Catholic Hour" and the Lutherans had the "Lutheran Hour" so why couldn't we have the "Church of Christ Hour?" Their glorying was not good. One can find the authority for the Herald of Truth on the same page of his Bible where he reads about authority for a gymnasium or a missionary society.

Then there was that fellow who walked up with a grin and said, "Isn't it wonderful that we have started so many orphan homes, homes for unwed mothers and old folks homes since world war two?" He went on to say, "The church has finally woke up to its responsibility." In his heart he felt that this was a great achievement but I must say with Paul, "Your glorying is not good."

There are many good works in this old world which have no scriptural right to become leaches of the churches. The Red Cross, the Cancer Fund, Heart Fund, hospitals, etc. All do a good work but have no business taking money from church treasuries. So many people both in and out of the church have misunderstood why Christians must oppose

these institutions. Actually, no one opposes the orphan home. The opposition comes when these institutions start dipping their hands into the church treasury. One could not oppose an orphan home anymore than he could oppose a hospital. Jesus said, "I was sick and ye visited me," but this does not authorize church support to hospitals. James said, "Visit the fatherless and widows," but this does not authorize churches supporting orphan homes. They must stand or fall together.

Then there was the fellow who was rejoicing about their new preacher. Why, he said, "He is a wonderful man, good mixer, spreads sunshine everywhere, has joined the ministerial alliance and is an excellent back slapper." How brethren feel that a preacher can carry out his God given responsibility and be allied with all the sectarian preachers of a city is beyond me. One might as well argue that we could have won world war two by joining Hitler's Army. About that back slapping business, I am sure many have found that some brethren need a kick in the seat more than a slap on the back.

This reminds me of a little story I read in a bulletin. I don't know who wrote it, whether it is fact or fiction but it does illustrate the point. It seems that Deacon Smith was at the rear of the building trying desperately to keep a stray dog out of the assembly. Services had begun and a man and his wife came briskly up the side walk. As they stepped through the door the dog ran between the woman's legs and Deacon Smith kicked at the canine but you guessed it — he missed and kicked the woman's shins. She doubled up in pain, and as she slowly raised her head she said, "Brother Smith, I am very sorry we are late but you see we had a flat about ten miles out."

Remember gentle reader, all our glorying is not good. It can only be good when it is in harmony with the word of God. Let us exercise caution when we boast because the approbation of God may be lacking.

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PREPARATION FOR THE LORD'S TABLE

Doris Davis (Mrs. Hugh W.)

The command to eat the Lord's supper (Luke 22:19) necessitates preparation for this memorial feast. This is a task for which women are well suited, though men often like to share this responsibility. There seems to be a great need for instruction in how to prepare the Lord's table for the weekly observance of the supper. It is our purpose in this article to give directions for making the bread and providing the fruit of the vine, for properly cleaning the cups, and for general care of the communion ware.

THE BREAD AND THE COMMUNION

By necessary inference, we conclude that the bread used for the communion should be unleavened. The Lord's supper was instituted by Jesus himself just prior to his crucifixion. He was eating his last passover supper with the twelve when he took the bread, blessed it, and gave it to them saying, "Take, eat; this is my body" (Matt. 26:26). The bread used in the passover would have been unleavened as God had commanded in Exodus 12:17-20.

While there is general agreement that the bread for the Lord's table should be unleavened, there seems to be much misunderstanding about the word "unleavened." This would mean "without leaven," of course, but what is leaven? Taking a negative approach, let us first clear away one widespread error. Salt is NOT leaven. Some are teaching that salt is a leaven but they are mistaken. Let the Old Testament show their error. Leviticus 2 gives instructions for making the bread to be used in the meat, or meal, offering. Verse 11 says, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven," but verse 13 goes on to say, "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of thy covenant of thy God to be lacking from thy meat offering." God commanded that salt be put in this unleavened bread.

What IS leaven? Webster defines it as "that which raises, any substance used to produce fermentation, as in dough or liquids, to make light by a leavening agent."

W. E. Vine says, "Leaven, sour dough, in a high state of fermentation, was used in general in making bread."

I.S.B.E. says, "The 'leaven' consisted, always, so far as the evidence goes, of a piece of fermented dough kept over from a former baking."

The well-known cookbook by Better Homes and Gardens describes leavening agents as "substances that form bubbles of gas (carbon dioxide) which expand when a batter or dough is heated. Their action makes baked products light and affects the grain and texture. Leavening agents include yeast, baking powder, and soda plus food acid."

Sister Meta Given, who has published a widely used cookbook, reminds us that "baking powder,

baking soda and beaten egg whites are the leavening agents used in cake making."

INGREDIENTS FOR MAKING THE BREAD

It is important here to point out that "self-rising" flour is so called because of the addition of leavening agents to the flour before it is packaged. For this reason, those who make the bread for the Lord's table must be careful to use PLAIN flour, never self-rising. Any brand of all-purpose flour can be used. I have always used Gold Medal. My daughter, Sandra Lehde, gets superior results with Wondra.

Since the Israelites were forbidden to eat swine (Lev. 11:7,8), we know the shortening in their baking would not have been hog fat, such as our lard. Any good, all-vegetable shortening or oil is satisfactory for making the bread. Crisco will give good results.

The 2nd chapter of Leviticus is the nearest thing we have to a Biblical "recipe" for unleavened bread. The specified ingredients here are flour, oil and salt. Since this bread was to be used for a particular purpose, it had to be made in this particular way. It would not be necessary to conclude, however, that **all** unleavened bread was made in this same manner. Let us keep the facts in mind: "Unleavened bread" was used by Jesus in instituting the supper; "without leaven" is the one thing that characterizes such bread. We know what is to be left out, but we are not told what is to be put into this bread.

UTENSILS FOR MAKING THE BREAD

Having the correct utensils simplifies making the bread. A pastry blender with flexible wires (cost about 50c) is a must. The best thing on which to roll out the dough is a pastry cloth made of canvas. This is often sold in a package which also includes a knit cover for your rolling pin (less than \$2). These permit you to work all the flour into the canvas and cover and not onto your dough. The new teflon rolling pins should give good results, but the new plastic pastry sheets are not as good as the canvas.

An essential to making a nice piece of bread is a new, blunt-toothed comb with even teeth. This will be used to prick your dough. Do not buy the kind of comb which has large teeth on one end and small on the other. Get a comb with all the teeth of the same size. Woolworth stores carry this kind for less than 500. Wash the comb well and keep it wrapped in foil and stored with your bread-making utensils.

Experiment, using baking pans you already own, to see which bakes a nicer bread. Teflon cookie sheets will probably give you best results. I have used my aluminum cake pans but this has a tendency to make the bread tough. Some advise using tin only. If you decide to use a pan which has sides, you'll find it much easier to do your pricking if you will turn the pan **upside down** and bake on the bottom of it. When the bread has cooled and has been wrapped in foil, you may find that this same pan, turned right side up, is the handiest thing to use for carrying the bread to the meetinghouse.

RECIPES FOR COMMUNION BREAD

Pre-heat oven to 250 to 275 degrees.
To serve less than 100

1/3 cup **plain** flour
 2 pinches salt
 3 teaspoons vegetable shortening
 5 teaspoons ice water

To serve 150 to 200
 3/4 cup **plain** flour
 1/4 teaspoon salt (scant)
 2 tablespoons vegetable shortening
 3 tablespoons ice water

Blend shortening into flour and salt until mixture has texture of meal. Add water, a little at a time, using only enough to moisten all of flour. Quickly blend until all of mixture clings to wire blender. Hold bender over piece of waxed paper and using the blade of a table knife, press the dough from the blender onto the waxed paper. Quickly shape into ball inside the waxed paper and turn onto the pastry cloth. Roll out very thin and cut to desired shape. With edge of knife, guide dough onto rolling pin and then use rolling pin to lift from pastry cloth and transfer to baking pan. Use comb to prick straight lines in one direction, then lines to cross these, forming tiny squares. Pricks must be deep enough to avoid air pockets but not so large that the bread will shatter when handled. If the centers of these squares look puffy, relieve this air before baking by a single prick with a toothpick. Bake in a very slow oven, 250 to 275 degrees, until bread leaves pan and is soft to touch. DO NOT brown. Loaf should be pale in color. Baking time may vary from 30 minutes to one hour, depending on your oven and the thickness of your bread. Do not cook faster. The long, slow baking will make the bread crisp but will not brown it, unless overcooked.

SELECTING THE FRUIT OF THE VINE

Jesus chose "fruit of the vine" as the emblem to represent his blood (Matt 26:29). The bottled juice of the grape is almost universally used today because of its convenient availability. The Welch family, in seeking means of preserving the juice of the grape for use in the communion, became the first commercial bottler of grape juice. Other companies followed the Welch lead, and grape juice is now used for many occasions other than the communion. Appealing to many appetites, bottlers began to add sugar and other ingredients to their "grape juices." With this in mind, the one who purchases the juice for the communion should look for pure grape juice with no additives. Avoid buying the one labeled "sugar added."

Grape juice is being bottled today in many sizes. If you have fallen into the habit of always buying the same size, regardless of the size of the congregation, it might be profitable for you to take a little extra time to compare sizes and prices.

For a little thoughtful "extra," try chilling your bottle of grape juice before opening. Unused portions of bottles keep well in your refrigerator for the next Lord's Day.

WASHING AND SANITIZING COMMUNION CUPS

A truly great modern convenience is the disposable plastic communion cup. These are made of clear plastic, easily handled. They completely eliminate

the tedious washing, sanitizing, and draining of countless individual cups. The cost is not prohibitive. If you have not seen them, check with your usual supply source.

Re-usable communion cups are available today in glass or plastic. Directions given here are suitable for either kind. More care must be exercised, of course, in handling glass to prevent breakage.

Immediately following the morning service, the used cups should be gathered up and taken to the place where they will be cleaned. The sooner they are cleaned, the better.

If the supper is to be served again that night, leave only the necessary unused cups in the containers. Carefully blot up any juice spilled on the containers. Wipe out broken crumbs from bread plates and leave one nice piece of bread on the plates. (Thoughtful ones often bake an extra piece of bread to be reserved for the night use.) Usually, one container and two bread plates will be enough for the evening service. Carry everything else away for cleaning that afternoon.

Rinse the juice from the cups and plunge into good detergent suds, as hot as your hands can stand. Wash every cup individually, giving a good, lusty swab around each rim. Place in clean rinsing water, rinsing clear of all suds.

Now the cups must be sanitized by one of the following methods recommended by the National Communicable Disease Center of Atlanta, Georgia:

1. Immersion for at least one-half minute in clean, hot water at a temperature of at least 170 degrees F. (Note: this is HOT. You'll not get it this hot from your faucet. You'll have to heat it on your range.)

2. Immersion for a period of at least 1 minute in a sanitizing solution containing at least 50 ppm of available chlorine at a temperature no less than 75 degrees F.

This second method is the one I use. Translated into our kind of language (and a stronger solution than recommended) : Dump a cup of Clorox, or Purex, or any other liquid household bleach containing chlorine into a container of very hot water and soak the cups in this for not less than 1 minute. Remember that these are clean, rinsed cups that go into the bleach solution so the solution will still be clean when the cups come out. Save the bleach solution and pour it into the old washing machine when you wash those clothes on Monday morning. It has served two purposes, see?

When the cups come out of the sanitizing bath, drain them, till dry, on a clean towel or paper towels. Cover them with a clean towel also.

CARING FOR THE COMMUNION WARE

Churches have to spend fairly large sums of money to buy communion ware. How regrettable that it is often ruined or seriously damaged because it is not given the proper care!

I have written some of the leading manufacturers of communion ware for their recommendations for cleaning. The Fleming H. Revell Company, makers of Revell-ware, furnished this information:

"There are two different types of aluminum . . . polished aluminum and anodized aluminum. Anodized aluminum comes in two finishes, silver and

brass. You can tell the difference between polished aluminum and silver-tone aluminum by checking the style number on the bottom of the communion tray. If it is followed by an 'A', it is anodized.

"Anodized aluminum must not be polished. Wash only. Polished aluminum may be polished with a good quality silver polish.

"If you have a set of polished aluminum which has tarnished over the years, I would recommend your taking it to a local electroplater for buffing. They will machine buff it and it should look as good as new."

From the Thomas Communion Service Company, I have this information:

"It is important that fingerprints and spilled wine be removed from aluminum or any other material very soon after the outfit has been used. A damp cloth will almost always do the job. The pieces should then be carefully dried with dry soft cloths. If this simple procedure is followed, aluminum will retain its original beauty for a long time.

"If soap, detergent or other cleaning agents are used, thorough rinsing and thorough drying are absolutely essential. If the pieces are not thoroughly dried, staining and oxidation will follow.

"Chromium-plated communion ware will retain its original beauty indefinitely if it is cleaned with a damp soft cloth. Cleaning agents are not needed and should be avoided.

"Silver-plated communion ware will not tarnish much if it is put away clean and is stored in tight-fitting bags or other methods of protecting it from the air. If silver is put away clean, silver polish will be needed only on rare occasions. We recommend bags made of Pacific Cloth for storing silver. Unvented cellophane bags can also be used.

"If aluminum has been damaged by abuse or neglect, it can occasionally be improved in appearance by use of Bon Ami. If this is not sufficient, repolishing is usually necessary and comparatively inexpensive."

Please note that this manufacturer says "aluminum can occasionally be improved by the use of Bon Ami." This is a trade name for a non-abrasive type of cleaner. Do not substitute some other brand name. Most cleaners have abrasives which will severely damage your communion ware. Also, be sure that your ware is aluminum before trying this Bon Ami method.

If your ware is the kind that can be washed, the best thing I've found for this is Amway's dish drops. This company makes several products usable for dishes, I believe, but I am specifying the one they call "dish drops." This product leaves a shine on the ware that is quite noticeable.

Never wash all the pieces of the communion ware at once. Wash one piece at a time, rinse it well, and dry it immediately. Remove the water with one cloth, and then take a dry cloth and polish to a dry shine. Please note the warning that staining and oxidation will follow if each piece is not thoroughly dried. Prevent finger marks as you work by holding the ware with a dry cloth or soft paper towel while you dry with another cloth.

When the ware has all been cleaned and polished, return the clean, dry cups to the racks, stack and

cover with the lid. Now, take a clean, plastic, dry-cleaning bag, tie a knot in the top, closing the hole in the top of the bag. Now, pull this bag down over the top of the clean stacked communion trays and tuck the bag securely underneath them. Such a satisfaction to have everything clean and dust-proof, ready for the next Lord's Day!

The bread plates should be washed and polished dry in the same manner as the cup racks. Put the clean, dry plates in a bag and seal it with some cellophane tape so that it will be dust proof.

The plates used for contribution can be brushed clean. Those with metal edges should be cleaned of finger marks by polishing with soft, dry cloths or paper towels.

For filling the communion cups, a "single filler No. 7," carried by most supply houses, is well worth its price of \$1.75. This filler speeds the filling of cups and cuts down on spills. It fits any cap style bottle, such as the kind used for Welch grape juice.

If you do not have one of these fillers, a handy substitute can be made by using a paper cup. Squeeze the edge of the paper cup to form a spout and you'll be able to quickly fill the cups without drips.

Always have lots of tissue or paper towels available when filling the cups. Quickly blot up any spills to avoid staining communion ware.

Conclusion: There is no claim that this work has all the best answers. If you have suggestions that would be helpful to others, why not share them? Send them to me to combine in a follow-up article so that all may profit.

4909 43rd Way, North
Birmingham, Alabama 35217

THE LAW OF THE SPIRIT

Larry R. DeVore

The defection of Pat Boone and other brethren into the ranks of modern pentecostalism has caused renewed interest in the study of the Holy Spirit. And well it should, for the havoc caused by these "seducing spirits" will probably get worse before it gets better.

The work and influence of the Holy Spirit occupies too prominent a place in the New Testament to be overlooked or regarded casually. It is a subject which needs to be studied as well as baptism. If one will seriously study the word of God, much of the misunderstanding about the Holy Spirit will be cleared up.

The Holy Spirit operates in the world, and the Scriptures point out how He operates. (Indeed, how would we know anything about the Holy Spirit if the Word had not revealed Him?) In Romans 8:2 Paul wrote "For the law of the Spirit of Life in Christ Jesus has set you free from the law of sin and of death" (N.A.S.B.). So the Holy Spirit has a law by which he operates. I affirm that this law is

the Word, the New Testament, the Perfect Law of liberty James spoke of (James 1:25). It is by this law (word) that the Holy Spirit exerts influence on our lives. Some contend that the Holy Spirit operates separate from the word, but in harmony with the word. If this were true, it would be entirely unnecessary, because we already have the word. If the Spirit operates in a way contrary to the word, then it becomes "another gospel" and as such is condemned of God (Gal. 1:6-9). I affirm that the Holy Spirit operates through and in the word, and in perfect harmony (according to the teaching of) the word of God. We are to be led by the Spirit (Rom. 8:14). When we following the teaching of the Spirit (i.e. the word) then we are following or being led by the Spirit.

If I understand I Tim. 6:16 correctly this would indicate that a human being could not live if the Holy Spirit was literally dwelling in him. "Who alone possesses immortality (Christ, lord) and dwells in unapproachable light; whom no man has seen or can see." No man can approach to that light in which Christ dwells, yet Paul said "Christ liveth in me" (Gal. 2:20). How could such be possible? Because it is not literal, it is spiritual! The same is true with regard to the Holy Spirit. The Spirit dwells in us spiritually, not literally, in accordance with the word of God. Those who contend otherwise, contend for something that cannot be sustained by the word of God. But this doctrine is usually proven (?) by subjective reasoning and emotionalism.

SEDUCING SPIRITS

Paul wrote to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). Paul said that the **Spirit prophesied** these departures from sound doctrine. It was not Paul's opinion. Paul indicated that many would be deceived by these **seducing spirits**, and that they would demonstrate "all power and lying wonders" (II Thess. 2:9). Many today think that they have the Holy Spirit, when in reality they have a "seducing spirit"! If they were being led by the Holy Spirit, they would not do such things as join hands with false teachers, as Pat Boone and others are doing!

TONGUES SHALL CEASE

The finality or reality of the modern pentecostalist's belief in the direct operation of the Holy Spirit is the ability to speak in tongues (the heavenly language or prayer language it is sometimes called) which many claim to have. Based upon subjective reasoning, they win the argument. They say they have got it, and that's that! However, the Bible teaches otherwise, and when there is a conflict between what the pentecostalist is doing and what the Bible teaches, we begin to see how little they think of the "Law of the Spirit." They "wouldn't trade what they feel, for a stack of Bibles this high . . .!" Paul states that "whether there be tongues, they shall cease;" (I Cor. 13:8). Perhaps the pentecostalist does believe that tongues shall cease, but he is going to get his share in before they cease! The lan-

guage of I Cor. 13:9-10 indicates that when the perfect part is come (the perfect law of liberty; the law by which the Spirit operates) then the necessity for outward signs of the Spirit's working shall pass away. The gospel has been revealed, given, confirmed, and written down, and the Holy Spirit operates through this avenue today to convict us of sin, and show us the way to heaven. The Word of God gives us all things "that pertain to life and godliness" (II Pet. 1:3). Therefore, Modern Pentecostalism is a "seducing spirit." IT IS NO PART OF SOUND DOCTRINE!

18'02 Caroline St.
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NEW PAPER ON EVIDENCES

Edward Fudge

Readers of **Searching the Scriptures** are well aware of the struggle in our day between forces of belief and disbelief, of faith and doubt, of those advocating the trustworthiness of Scripture and those who scorn or deny its reliability. All may not know of an excellent new (in its first year) paper which deals entirely with Christian evidences and the trustworthiness of the Bible.

I speak of **Facts For Faith**, published by Brother Gordon Wilson, now preaching for the Spring and Blaine church in St. Louis. Bro. Wilson is author of several books and study booklets on faith-building subjects, and in 1966 debated the national president of the American Association for the Advancement of Atheism. His first editorial in January **Facts For Faith** gave this purpose for the paper:

The emphasis . . . will be on what is usually called the "evidence of Christianity." It will be written, for the most part, on the level of the average member of the church . . . so that it will not be too technical to be of use to college undergraduates, or even to those who have had no college experience. Of course, there will be room for the occasional more advanced and scholarly articles.

It is hoped that our discussions of the existence and nature of God; the divine origin of the Bible; the deity of Jesus; and the supernatural origin of Christianity, will be such that parents and teachers can employ them in preparing their youngsters for the attacks on their faith which will be encountered as they grow older.

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THE NEWS LETTER REPORTS

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

Larry R. DeVore, 1802 Caroline St., South Bend, Ind 44613 — Brother **Granville W. Tyler** of Decatur, Ala., was with us in a gospel meeting Sept. 14-23. Brother Tyler did an excellent job and the meeting was well attended. I baptized one man on Sunday before the meeting, and one man was restored during the meeting. I will be with the church in Roseville, Ohio, in a gospel meeting later this fall, when they complete their new building.

Edgar E. Holcomb, 1015 Nebraska Ave., Lorain, Ohio 44052 — We concluded a very fine gospel meeting at the North Ridgeville church with **John Fant** preaching the unsearchable riches of Christ. Two souls, precious indeed to God, were restored. The attendance was the best we've had with several non-members at different services. Some of our liberal brethren, including one preacher, also attended. The saints of God were truly edified and we're looking forward confidently to future growth as a result of seed sown.

Our beloved brother **C. D. Plum** is to be with us the last week of October in an effort for the Lord.

Several in the congregation enjoy receiving the paper and I personally commend you for all your efforts and God will reward you bountifully.

Robert H. West, 7816 Paseo, Kansas City, Mo. 64131 — After over 15 years in the West, I have moved to work with the Southside church in Kansas City, Mo. This congregation has a good eldership, a young, active membership and a comfortable building. I am anticipating an enjoyable and profitable work here.

Wayne Earnest, 4204 Sunflower Ave., Louisville, Ky. 40216 — In July I concluded three and one-half years work with the church in Newbern, Tenn. I have accepted the invitation of the elders to work with the Shively congregation in the Louisville area. **Don Bassett** will be with us in our Oct. 12-18 meeting. I will be with the Preston Hwy. congregation in a gospel meeting Oct. 4-11 here in Louisville. We invite faithful saints who come to this area to worship with us.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colo. — I have recently preached in a gospel meeting at the Northeast congregation which meets in Colorado Springs, Colo, at 6323 East Platte, in the Eastgate Shopping Center. **H. L. Bruce** is the preacher there and is doing a commendable job. The group is small in number but strong in faith. The **Harvey Clark** and **Levoy Free** families are now working with this church and they are great strength and encouragement.

Our work at Boston Street, 1297 Boston Street in Aurora, Colo., continues to grow and the work is

very encouraging. We had record attendances this past summer with visitors attending from all over the nation. On one Sunday we had 168 in Bible classes and 217 in the morning assembly.

In addition to my support, the Boston Street church is aiding in the support of **Herbert Fraser** at Fort Collins, Colorado; **H. L. Bruce** at Colorado Springs, Colo., and **Karl Diestelkamp** in Milwaukee, Wisconsin.

My meetings this year have been in Fort Collins, Colo.; Booneville, Miss.; Portales, N. M.; Columbus, Ind.; Bradley, Ill.; Lubbock, Texas (West Bend); Brownwood, Texas (Woodland Heights); and Colorado Springs, Colo. I am to be with the Maryvale church in Phoenix, Ariz., Nov. 16-22 and this will complete my meeting schedule for this year.

ABOMINABLE ABOMINATIONS

Donald R. Givens

God abhors. God hater. God detests. Because God is love, He hates all evil. There are some things God despises. These are an **abomination** to Him.

The terms "abomination," "abominations," and "abominable" occur quite frequently in the Old Testament. The word "**abominable**" is a very strong word describing how the Lord utterly detests certain practices.

The Comprehensive Analysis defines "abomination" as: "the feeling of extreme disgust and abhorrence; that which causes disgust and loathing." **Strong's Exhaustive Concordance** defines "abomination" as: "something disgusting; an abhorrence; especially idolatry."

Moses instructed Israel "when thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the **abominations** of those nations . . . for whosoever doeth these things is an **abomination** unto Jehovah: and because of these **abominations** Jehovah thy God doth drive them out from before thee" (Deut. 18:9,12 — emphasis mine in all quotes, DRG). Regarding their sacrifices they were never to "sacrifice unto Jehovah thy God an ox; or a sheep, wherein is a blemish, or anything evil; for that is an **abomination** unto Jehovah thy God" (Deut. 17:1).

Jehovah very forcefully told the Israelites that idolatry was an abomination. He allows no divided allegiance. The worship of the heathen gods and goddesses was a detestable thing to the one, true, and living God. "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee,

s)est thou be snared therein: for it is an **abomination** to the Lord thy God. Neither shalt thou bring an **abomination** into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it: for it is a cursed thing" (Deut. 7:25,26).

Sadly, many years later the Israelites had brazenly broken these solemn precepts and were doomed: "Wherefore, as I live, saith the Lord God; Surely, because thou hast denied my sanctuary with all thy detestable things; and with all thine **abominations**, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity" (Ezek. 5:11). "He said furthermore unto me, Son of man, seeth thou what they do? even the great **abominations** that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater **abominations**" (Ezek. 8:6).

The wise man also spoke of practices which are awful abominations. "A false balance is **abomination** to the Lord; but a just weight is his delight" (Prov. 11:1). "The sacrifice of the wicked is an **abomination** to the Lord; but the prayer of the upright is his delight. The way of the wicked is an **abomination** unto the Lord; but he loveth him that followeth after righteousness" (Prov. 15:8,9). "He that justifieth the wicked, and he that condemneth the just, even they both are **abomination** to the Lord" (Prov. 17:15). And then a pertinent passage pertaining to prayer: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

Turning to the New Testament, we have a plain scripture from the lips of God's Son regarding abominations: "And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: **for that which is exalted among men is an abomination in the sight of God**" (Luke 16:15). How true it is that that which men are prone to praise is often abhorred by the Lord God. That which is delightful to men is frequently dreadful to God.

Paul wrote to Titus concerning some men who were abominable: "They profess that they know God; but by their works they deny him, being **abominable**, and disobedient, and unto every good work reprobate" (Titus 1:16). These were despicable, detestable individuals because Paul says they were denied and disobedient.

The apostle Peter lists "abominable idolatries" among various "excesses of riot" in I Peter 4:3,4.

What is to be the final outcome of those who commit abominable acts? Scripture says: "for the fearful, and unbelieving, and **abominable**, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8).

Are you guilty of attempting to worship the Lord in ways that are abominable to Him? Are you guilty of living in a manner which is abominable to your judge? The Words that He spake shall judge you in the last day (John 12:48); therefore read them, study them, heed them, obey them before you

breathe your last breath and all opportunity has flown.

May we all abhor the abominable and cleave to the good.

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