

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"

VOLUME XVIII

NOVEMBER, 1977

NUMBER 11

THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



THE UNIQUE UNITY OF THE BIBLE

One of the greatest characteristics of the Bible is its complete unity in theme from beginning to end. This is one subject that atheists and modernists have never been able to successfully attack so as to cause a loss of confidence. Its unity can be ascribed only in the fact that it has one author—God.

1. UNITY IN PURPOSE

Men have various purposes and ambitions in life and it would be difficult to get forty men to write in unity on any subject, but to get these men from different countries, centuries and backgrounds to write in complete unity is more than could be expected of any human production. Its purpose is to lead men into a relationship with God that would eventually save them in heaven.

2. UNITY IN FACTS

The contents of the Bible perfectly agree with all known branches of science and history. The gospels are good examples of unity in recording the facts in the life of Christ from birth to his death. There is not a single contradiction. All facts concerning its revelation are not only perfectly in unity with each other, but they perfectly agree with all known facts now. The doctrine of Christianity harmonizes with itself from beginning to end.

3. UNITY IN FIGURES OF THE OLD AND NEW TESTAMENT

There is perfect unity between the Old and New

Testaments. This is shown in types and antitypes, in prophecies and fulfillments, and in revelation of things of God and eternity. This is one example of unity that cannot be disproved even by wild charges.

If such a Unity, why do Men Disagree?

One of the most common charges against the unity of the Bible is: Why do so many disagree on the doctrine of the Bible if there is such a perfect unity? Of course, the fault is not with the Bible or its unity of teaching, but with men. Men often differ on clear facts in life, which do not change the facts themselves. Five good reasons may be given for this condition.

1. TRADITIONS OF MEN

Traditions of men are added to the word of God thus making it void (Matt. 15:3). This often makes men to see the Bible only in the light of some tradition of man, thus making a breach between those who will not accept the tradition.

2. IGNORANCE OF THE BIBLE

Men are often ignorant of what the Bible teaches (Matt. 22:29). This ignorance causes men to disagree with those who know the truth or differ among themselves because of their ignorance.

3. WILLFUL REBELLION

In the case with some they just willfully rebel at the teaching on some matter. They, of course, will differ with those who do not rebel against God, or they will differ with others who rebel in a different way from them.

4. LACK OF LOVE FOR TRUTH

Many do not love the truth as they should (II Thess. 2:10-12). The lack of love for truth causes men to ignore parts of it and thus disagree with those who love and accept the truth, or to differ among themselves on opinions.

5. FAILURE TO RIGHTLY DIVIDE

Many do not approach the Bible to understand it. They do not divide it as the Bible teaches (II Tim. 2:15). This leads them to various conclusions that differ among themselves.

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Required by 39 U.S.C. 3685)

1. TITLE OF PUBLICATION
SEARCHING THE SCRIPTURES

2. DATE OF FILING
October 12, 1977

3. FREQUENCY OF ISSUE
Monthly

4. LOCATION OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)
52 Yearling Drive, Brooks, KY 40109 (P.O. Box 68, Brooks, KY 40109)

5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers)
52 Yearling Drive, Brooks, KY 40109 (P.O. Box 68, Brooks, KY 40109)

6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR

PUBLISHER (Name and Address)
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MANAGING EDITOR (Name and Address)
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7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)

NAME	ADDRESS
Connie W. Adams, owner	52 Yearling Dr., Brooks, KY 40109 (Mailing: P.O. Box 68, Brooks, KY 40109)

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)

NAME	ADDRESS
None	

9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 110.132, PSN)
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)

HAVE NOT CHANGED DURING PRECEDING 12 MONTHS HAVE CHANGED DURING PRECEDING 12 MONTHS *(If changed, publisher must submit explanation of change with this statement.)*

10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	7,433	6,900
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	757	774
2. MAIL SUBSCRIPTIONS	5,469	5,259
C. TOTAL PAID CIRCULATION (Sum of B.1 and B.2)	6,226	6,033
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	453	475
E. TOTAL DISTRIBUTION (Sum of C and D)	6,679	6,508
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	754	392
2. RETURNS FROM NEWS AGENTS	None	None
G. TOTAL (Sum of E, F.1 and F.2—should equal net press run shown in A)	7,433	6,900

11. I certify that the statements made by me above are correct and complete.

SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER
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12. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 110.131, Postal Service Manual)

29 U. S. C. 3626 (article in pertinent part): "No person who would have been entitled to mail matter under former section 4205 of this title shall treat such matter as the press privileged under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."

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Connie W. Adams, owner

PS Form 3526 (May 1977) (Page 1) (See instructions on reverse)

Searching The Scriptures

Volume 18 November, 1977 Number 11

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office

CONNIE W. ADAMS, Editor

Office of Publication
52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

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Editorial

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YOUR ONLY REAL ASSURANCE

An editorial in the Louisville Times of September 23, 1977 urged Kentucky residents to write on the backs of their drivers licenses which physical organs they would donate in the event of their death. With such a humanitarian appeal we are not disposed to be critical. The unselfishness of such a gesture should be apparent to all.

But in the course of his remarks, the writer suggested that while many would like to cling to the hope of immortality, the prospect of such is "dubious." He then stated the theme of the social gospel to the end that since man cannot be sure of life after death, he should be "sensible" and do what he can to assure the well-being of others in this life after he has gone into who knows what. The editorial concludes with this statement: "It is your only real assurance of going on living after death." How pathetic to read such a statement!

The natural world itself breaths the spirit of hope. As I write this I often lift my eyes through the window in front of the typewriter and to the ridge which rises a few hundred feet from our house. I note that the leaves are turning and some are even now beginning to fall. In a short while the trees will be bare, stripped of their lush covering. But the cycle of life will be renewed next spring. Flowers die with the coming of frost, but blossom anew to bring joy to the beholder. Every grain of corn planted in the bosom of the earth is placed there with the hope that it will sprout, break through the ground and grow a towering stalk adorned with golden grain to fulfill the needs of both man and animal.

Paul, in the great resurrection chapter, said "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). The absence of this hope robs life of meaning and casts a shadow of gloom and despair over the grave. In the excellent book, *THEREFORE STAND*, by Wilbur M. Smith, there is a chapter entitled "The Pessimism of Skepticism" in which he reports the doleful comments of world-renowned skeptics concerning life and death. Listen to these:

"Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of beings, in casting an attentive eye over this

terrible picture. I wish I had never been born . . . The box of Pandora is the most beautiful fable of antiquity. Hope was at the bottom." (Voltaire).

"There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour." (Anatole France as reported by his secretary Jean Jacques Brousson).

"They filled the grave and put flowers on it. Everything is over. Pierre is sleeping in his last sleep beneath the earth; it is the end of everything, everything, everything." (Madame Curie at the grave of her husband). "The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long." (Bertrand Russell). "God, who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers him. Life has become in that total perspective which is philosophy, a fitful pullulation of human insects on the earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death — a sleep from which, it seems, there is no awakening . . . Faith and hope disappear; doubt and despair are the order of the day . . . It seems impossible any longer to believe in the permanent greatness of man, or to give life a meaning that cannot be annulled by death. We move into an age of spiritual exhaustion and desponding like that which hungered for the birth of Christ." (Will Durant, *On The Meaning Of Life*, from chapter entitled "An Anthology of Doubt").

Contrast these gloomy utterances with the hope contained in the gospel. Hundreds of years after Moses and Elijah had departed this life "Behold, there appeared unto them Moses and Elias talking with him" (Mt. 17:3). They yet lived with the power of intelligible speech. Many years after the deaths of Abraham, Isaac and Jacob, God said "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Then Jesus added "God is not the God of the dead, but of the living" (Mt. 22:32). This Jesus taught in rebuke of the cynical Sadducees, who, like our modern editor, thought the hope of the resurrection "dubious."

The hope of the resurrection is bolstered by the reports of eye witnesses who saw, touched and talked with Jesus Christ after he was raised from the dead. He was "seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last

of all he was seen of me also, as of one born out of due time" (1 Cor. 15:5-8). What is to be done with the testimony of these eye witnesses?


There are three standards to which every alleged fact of history must answer: (1) it must have been visible; (2) it must have been public; (3) some marker, monument or artifact must abide by which the knowledge of the event is perpetuated. The hope of the resurrection answers to all these requirements. (1) It was visible. There were witnesses who saw him, touched his wounds and heard him speak. His tomb was closely inspected by Peter and John. It was empty. The position of the grave clothing was duly noted. Even the rulers of the Jews took recognition that the tomb was empty and bribed guards to report that the disciples had stolen the body. (2) It was public. Before Agrippa, Paul said "For I am persuaded that none of these things are hidden from him, for this thing was not done in a corner" (Acts 26:26). (3) There is a living monument to attest the reality of this event. It is observed every first day of the week the world around by devout believers who not only commemorate his death but look expectantly to his return every time they observe the Lord's Supper. Two thousand years after this event, this monument to the death and resurrection of Jesus remains.

The hope of life after death has transformed the lives of multitudes and changed the course of human history. The noblest achievements of man are linked to the influence of the gospel of Christ in the lives of men, a gospel which has at its very base the resurrection of the dead. 1 Thessalonians 4:13-18 offers hope to troubled Christians who wondered if those living in Christ would have an advantage over the dead in Christ at his coming. The answer was that at his coming "the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thes. 4:17-18). This is far more precious than the skeptical statement that the only real assurance of living after death is to donate your eye, kidney or heart for a transplant.

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CHURCHES PROMOTE SWINGING SINGLES?

A new and growing "ministry" among some denominational churches is "singles' classes." I suppose with the divorce rate that we are now experiencing in this land that such an idea was inevitable. One church in Nashville advertises such a class for widowed and divorced people in the local papers each Saturday.

Now, of course, a "singles' class" could be a scriptural thing. Can I help it if I have grown skeptical of anything that sectarian promoters do being scriptural? It's hard for me to conceive of such a ministry as anything but a sanctified (cross that out!) lonely hearts club.

What will the next step in such a ministry bring? The United Methodist Church is running a little ahead of the pack on this. Her resolutions may be a preview of things to come.

How does this sound for a dialogue of the future?

First Couple: "We're going to Reno for our divorce."


Second Couple: "We're going to Haiti."

Third Couple: "I guess we're sentimental. We're having a traditional church divorce . . . just the family and a few friends."

According to an article by David Behrens which was published in *The Louisville Courier-Journal & Times*, Sunday, March 6, 1977, such may not be as improbable as it sounds. A task force of the United Methodist Church has released a new publication, "Ritual in a New Day," in which ways are suggested of bringing divorce to the altar.

With friends and family looking on to provide support and comfort . . . the former husband and wife release each other with vows of forgiveness and charity and gratitude for good times. Wedding rings are moved to the right hand. Perhaps in less formal congregations a local country band could play and sing "Please Release Me." Otherwise the organist could play the melody softly. Such is a far cry from the ruling the Methodist Church made in 1884 which stated that divorced members could remarry only "an innocent party whose spouse was involved in adultery."

Say, for those who still care, the word of God still says God "hateth putting away" (Malachi 2:16), it still presents but one clearly scriptural reason for divorce and remarriage (Matt. 19:9).



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Probably the biggest problem this will present to many of our generation is "What can you buy someone for a divorce shower?!!"

HOW TO SUCCEED AT RELIGION

"The Tennessean Showcase" (a supplement of the Nashville Tennessean), May 15, 1977, highlighted the 25th year of Evangelist Rex Humbard's T.V. program. When asked his secret for longevity, he replied: "We stay out of politics, and we stay out of religion."

Can you believe that line?

"Instead," the article continues, "Humbard focuses in on what young people want to hear today: how to live."

How does that size up beside the inspired instructions: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears . . ." (2 Tim. 4:2, 3).

Well, maybe it sizes up pretty well!

THIS IS POLICE BRUTALITY!

The following editorial has been reprinted in a variety of newspapers, but for fear some may have missed it, we reprint it here. It's too good to miss! It appeared originally in the *Cheektowaga* (NY) *Informer* on August 19, 1976. Here it is:

"A new twist in 'Police Brutality' took place in Manhattan, N. Y., yesterday immediately after a defendant, Willis Smith, was pronounced guilty of extortion, mugging, assault, resisting arrest and counterfeiting food stamps.

"The presiding judge, Nathan O. Cohen, then addressed Mr. Smith in this manner.

"'Mr. Smith, you have been found guilty by this court of several vicious crimes against the people of New York State, especially the heinous crime of mugging and assaulting a 93-year-old woman in a wheelchair. And then having the audacity to sell her dope to ease her pain. And throughout this trial your constant harassment of this court with charges of police brutality, which I have reason to suspect are unfounded, have irritated me no end.'

"Whereupon Judge Cohen left the bench, stepped in front of it, walked up to the defendant Willie Smith, and punched him square on the nose.

"Then in a matter of seconds, before a shocked courtroom, the judge had Willie doubled up on the floor while he punched, kicked and pummeled Smith like a mongoose attacking a cobra. He then returned to his bench before two stunned deputies could regain their senses long enough to pick Willie up off the floor.

"When they finally did get him to his feet, without Willie's help, and who was now looking like a Raggedy Ann doll with its stuffing coming out, Judge Cohen addressed the totally relaxed Will Smith thus:

"That, Mr. Smith, is a sample of real, honest-to-goodness police brutality. If that's what they did to you, then I suggest having a retrial on those grounds, and I'm on your side. But if that's NOT what the police did to you, then go serve your sentence like a good criminal should. Take him away! "

Our thanks to the judge for a "show and tell" demonstration of police brutality. Some may think of such an exercise as undignified courtroom procedure. But those of us who care more for the rights of the victim than the rights of the criminal enjoy such accounts.

"They that forsake the law praise the wicked, but such as keep the law contend with them" (Proverbs 28:4).

RECORD CONTRIBUTION AT BROADWAY

The following information comes from the bulletin of a liberal church of Christ in Corsicana, Texas. The local preacher, Maxie B. Boren, reports (May 22, 1977) that "several weeks ago the Broadway Church of Christ set a contribution goal for Sunday, May 15 of \$1,000,000! This was to be above and beyond their regular contribution . . . it was to be toward a four-million dollar building addition that they are about to undertake.

"The contribution that day didn't quite make one-million, but it was a fantastic amount—\$886,881. (Now comes the punch line, K.G.) Within two or three days later it had gone over \$900,000 and the elders were hopeful of it exceeding \$1,000,000 before the week was over!"

Bro. Boren thinks such is "tremendous! Wonderful!" and he congratulates and commends them. He further comments: "Broadway has certainly set an example for sister congregations."

There's a lot of questions I would like to ask about that matter. Not the least of these would be motivated by the fact that some liberal churches are now soliciting contributions from the community at large for support of their social services.

But for starters, I wonder if the elders at Broadway have ever read 1 Cor. 16:2. If they have read it, do they believe it? The verse instructs us to "lay by in store upon the first day of the week." It doesn't say and it doesn't mean to start laying by in store upon the first day of the week! Brethren, the liberals are no longer drifting. They're gone.

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SALVATION BY GRACE THROUGH FAITH # 4

One of the problems with this question is how God imputes righteousness to man. Will we be able to stand before God completely righteous? Will God allow us to enter into heaven having one or more sins unrepented of, and thus unforgiven?

We realize that man cannot live a life of perfection (Rom. 3:23), and thus all must depend on God's grace for salvation. And, realizing that the blood of Christ is the only thing that can cleanse us from our sins, we also know that we must have the benefits of the blood of Christ applied to our souls before we can be forgiven (Rev. 1:5).

Imputed Righteousness

Just as Abraham's faith was imputed (KJV) (counted) unto him for righteousness, (Rom. 4:16-22), so our faith is imputed (counted, reckoned) for our justification— IF we believe on Him who raised Jesus from the dead; recognizing that Christ was delivered for our trespasses and raised for our justification (Rom. 4:24-25).

Some have thought that the perfect life of Christ will be imputed unto us and thus will cause us to be justified, acquitted, whether we repent of our sins or not, once we have become Christians.

Moses E. Lard, in his commentary on Romans said, "But what, precisely, was the thing counted to Abraham? It was not the righteousness of God, nor the righteousness of Christ. This much is certain. Indeed, the position that Christ's righteousness, whether the attribute or the tightness of perfect obedience, is ever imputed to human beings, is without even the semblance of countenance in the Bible." With this statement, I wholeheartedly agree.

But, some use Rom. 5:10 in an effort to prove this theory. However, Paul speaks of the life of Christ after his death—not before, in this passage. Paul said Christ is able to save them to the uttermost that come unto God by him, "seeing that he ever liveth to make intercession for them" (Heb. 7:25).

God's Grace Now—Justice In Judgment

Some Christians seem to think that we cannot stand before God perfect, and therefore grace and mercy will be applied on the day of judgment. But the day of judgment will not be for one's trial, but to pass the eternal sentence upon every person according to the deeds done in the body, whether good or bad (2 Cor. 5:10). If we will read Luke 16 and

consider the rich man and Lazarus, we can see that we are on trial now. And we, by the grace of God, are told to work out our own salvation with fear and trembling (Phil. 2:12). Obviously, on judgment day many will think that they are receiving the wrong sentence (Matt. 7:21-23). But when we die, our destiny is sealed forever.

Therefore, we point out to Christians now the necessity of walking perfectly before God. Does this mean we will live a perfect life with no sins? No! But it does mean that by the grace of God we have the privilege of repentance, confession, and prayer (works given unto us by the grace of God). And, when we do these things as we have been instructed by God to do seeking His forgiveness, the benefits of the blood of Christ are applied to our souls. Thus by so doing, we, by the grace of God, stand justified, perfect, cleansed, before God having our souls washed clean as we accept His grace (his instructions for the Christian who sins, Acts 8:22; 1 John 1:9-10) and by His grace we are made whole.

This is the reason we urge people to "pray without ceasing" according to Paul's instructions in 1 Thess. 5:17; praying for ourselves and others that we might be forgiven of every known sin; and with David of old (Psalms 19:12) ask God to forgive us of unknown sins, helping us to be diligent in our study that we may not sin because of ignorance.

There is, my friends, no passage of scripture known to me that promises forgiveness of sins after death—and thus I say with Paul, now is the accepted time, today is the day of salvation. Watch your life, your words, and your actions. Study to know what God would have you to do, and when you sin repent of it then and ask our heavenly Father's forgiveness. For only one sin caused man to be cast out of the garden of Eden in the very beginning; and only one sin caused Ananias and Sapphira to be killed by God. Also, when Simon the sorcerer committed only one sin, he was told to repent and pray, for his heart was not right with God (Acts 8:21-22). I, nor any other preacher or Christian, has any scriptural right to tell anyone that one sin will not keep him out of heaven. The Bible does not so teach.

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IMAGES ANYONE?

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'Fess up, you have one, or two, or more hidden away in some small secret place, or on display for all to see. Everyone does! Not the graven statues of gold and brass, but a representation of "self to others, either as a complete similarity true to actual self or an exhibited appearance differing from self—a faked self representation, if you please.

In his New Testament word study, Vine defines image as a word involving two ideas: (1) actual manifestation, that is, complete similarity or exact imprint, or (2) representation, that is, a type or an exhibited symbol which may be either actual or faked. Christ was the expressed image of God, but a type of Melchizedek.

I suppose from the time of Adam and Eve, the human race has been in the "typing" business, and is still at it. We automatically "type" a person upon first sight as clever, kind, quiet, shrewd, timid or brilliant. We make these judgments both subjectively (a feeling we get) and objectively (a concrete manifestation). Certain things and certain looks symbolize certain ideals. In the Old Testament certain clothing typed the one wearing it as a priest, a harlot, a soldier. No question of mistaken identity. We are no different today. Certain "looks" identify the individuals holding certain ideologies: The dirty neckerchief identified the wearer as a professional hobo in the railroad era. The man in the gray flannel suit symbolized the proper, successful Madison Avenue financier of the '40's and '50's. Long hair and "live-in" fads symbolize the surfer who would be accepted by any fellow surfer, though a stranger, at first glance.

Perhaps all remember the nationalized news story at the height of the "hippie" movement in which an AP reporter successfully portrayed himself as a hippie and was admitted into the closed society of commune life where he stayed long enough to observe and write about their manner of living and the ideologies prompting their withdrawal from the "establishment." He was admitted solely upon appearance, and by imitating their actions, was able to stay the necessary time though all this was feigned.

As Christians, we must be more aware of the image we portray. We are warned against faked images from almost every page of the perfect law of liberty. The Christian cannot portray one image, as did the reporter, while claiming to be something different. Imagine one of those hippies going around each day wearing a sign around his neck reading, "I am not a

hippie, do not believe in free love, drug use, but believe in God, his revealed word, a follower of Christ and worship in His church." Do you think anyone would believe it? Such a person would be likened to the whitened sepulchers filled with dead men's bones.

The Christian today finds himself in a casual society made possible by the laying aside of ornamental manners, customs, and dress, which in the mind of some well-intentioned sociologists would rid society of faked images and usher in the "natural self." Manners, which is the expressed concern for others, were shelved to allow each individual to "do his own thing." In all this surge toward casualness came the belief that each individual was his own law. As a result came a general disregard for authority cutting across all fleets of life: of government, of parents, of God and of His Word. Sociologists report behavior and discipline problems increase as respect for self decreases. The filthy body, tasseled, matted hair and unwashed clothes would certainly gender no respect for self and could not be expected to nurture respect for others.

We do not need to go all the way to this filthy extreme to find ourselves in danger, however. Casual attitudes beget permissive trends, tendencies from the family unit to high seats of government, and yes, in the blood bought Lord's church. It is hard to put a thumb on casual attitudes and trends, but if viewed over a period of years, their fruit may be seen. One of the most beautiful songs ever written, "My God and I" is an expression of the casual attitude toward God in the words, "we talk and jest as good friends should and do." Imagine jesting with God whom we are told to reverence with awe! Trends involve many years—twenty our educators say, from conception to fruition. Beloved, whatever good points a relaxed casual attitude may have to offer, the Christian must guard against it in the church with all diligence.

When we come into God's presence to worship, we are come to honor, stressing the feeling of awe in the attitude of homage or reverence. In this we glimpse in a small way the after-awhile when the saved surround God's throne singing the song of Moses and the Lamb. Nothing should be casual about this, including one's dress and appearance. Mature, older brothers and sisters, who can see "like world-ness" from a trend to fruition, are concerned for the spiritual safety of the young, who by reason of years, have not their matured wisdom and are caught up in the excitement of the trends, wear clothing not in keeping with the reverence necessary to honor and pay homage to God our creator. One might suggest that all Christians honor God regardless of what they wear. Remember our image—the clothing we wear in the worship may reflect a false image of ones respect and reverence toward God, or even whether it is regarded as a particularly important occasion to one. God has not instructed us what to wear in our assemblies, but let's face it, the clothes we wear on any occasion are an outward indication of importance and the seriousness one feels for the event. How can we show proper reverence for the worship of God

when we look no different from the way we go to the grocery store or to a picnic.

In the Old Testament, God made a distinction in the dress of the priest in his daily ministrations and the dress worn when he went into God's presence. It is true that this covenant is no longer in effect, but now each Christian, as a priest, goes in God's presence to worship with the admonition to dress modestly. But does it stop here?

Just suppose for a moment Paul had chosen to wear garments like those of the priests under the old law when he went in to worship. He certainly would have been modestly dressed, but the image he portrayed would have led to confusion and misunderstanding. He would have been called on over and over again to explain why he chose to do so. He could have even carried a banner stating he was free to wear anything modest, but you and I know he would have still been presenting a contrary image to that of a simple New Testament Christian.

We may be guilty today by our dress and appearance in the assembly whereby Godly Christians, and even outsiders, would never guess that the Creator of the universe is about to be HONORED in worship.

Let us be on guard lest our lax image in appearance and actions be an abomination in God's sight, whether this be the pant suit or other too casual clothing. Rather, "... offer to God acceptable worship, with reverence and awe; for our God is a consuming fire" (Hebrews 12:29).

Image, anyone? Beloved, what is yours?

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STEWARDSHIP—BODIES

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Previous articles dealt with our time and our material prosperity as being a part of our responsibilities as stewards of God. God has given us these things. We will give answer to him as to how we have used them. Remember "it is required of stewards that one be found trustworthy" (1 Cor. 4:2).

One other thing for which one is responsible is his physical body. Paul speaks of the stewardship of our bodies in 1 Cor. 6:12-20.

1 Cor. 6:12-20

In verse 12 Paul relates that not all things are profitable for us, and that we should not be mastered by anything. His specific application was with fornication. Yet the principles which he uses generally show us the care and use of the body.

In the verses which follow (13-20) Paul gives six arguments against the abuse of the body. (1) The body is for the Lord (v. 13). (2) God will raise up the body (v. 14). We will be like Christ (Phil. 3:21). We ought to keep ourselves pure and holy. (3) Our bodies are members of Christ (v. 15). (4) One can sin against his body (v. 18). This argument has to do with something which produces weakness or disease. Fornication can result in venereal diseases. Other things can impair our strength and shorten life. (5) Your body is a temple of the Holy Spirit (v. 19). (6) You are not your own for you have been bought with a price (v. 20). This last reason clearly brings out the principle of stewardship. It is not our body; it is God's!

Suppose I loaned you my brand new car to use for a year. During that year you drive the car, but you neglect the needed maintenance. You often "hot-rod" it. You don't care if you put a few dents in it or not. Then at the end of the year you bring the car back to me. What would be my reaction? Would you be considered "trustworthy?"

Now consider our physical bodies. God has given us our bodies to care for and use to His glorification. Are we faithful stewards when we abuse them even to the point of destroying them? Let us notice some specific applications.

Application: Drugs

"The physical effects (of LSD) consist of enlarged pupils, a flushed face, chilliness, perhaps a rise in temperature and heart beat, and a slight increase in blood pressure . . . Vision is significantly altered . . . Illusions and hallucinations can occur,

and delusional thoughts are sometimes expressed. The sense of time and of self are strangely altered." (U.S. Dept. of Health, Education, and Welfare).

"When smoked, marihuana quickly enters the bloodstream and within minutes begins to affect the user's mood and thinking. . . . The immediate physical effects on the user while smoking include reddening of the whites of the eyes, increase heart beat, and coughing due to the irritating effect of the smoke on the lungs. Users also report dryness of the mouth and throat. Reports of increased hunger and sleepiness are also common. . . . time is distorted and seems much extended—5 minutes may seem like an hour. Space may seem enlarged or otherwise distorted. . . . Occasionally, uncontrollable laughter or crying may occur. . . . Recent evidence has documented a loss of immediate recall, and difficulty in thinking and speech due to disorganization of recent memory." (U.S. Dept. of Health, Education and Welfare).

Numerous other quotes could be given on even harder drugs causing worse effects. These ought to be sufficient to show one the abusing of his body by taking such drugs. Remember this body belongs to God.

Application: Alcohol

"Ethanol, a drug that depresses the central nervous system, is the intoxicating part of alcoholic beverages. . . . Generally, one or two drinks loosen up talking and the expressions of emotion (anger, love, etc.). Taken over a short period, three, or four drinks will produce flushing, dizziness, and poor coordination. Still larger doses alter perception and have a greater effect on behavior. Eight drinks can result in staggering, blurred vision, and loss of balance; and extremely large doses can kill." (Addiction Research Foundation).

"With every alcoholic drink a person takes, he may be destroying a few brain cells—cells which are irreparable. This applies to the social drinker, as well as the alcoholic." (Dr. Melvin H. Knisely, Professor of Anatomy, Medical University of South Carolina).

Then someone can't see any harm in two or three beers. He is contributing to the destruction of a body which is a member of Christ. Can we picture Jesus with a can of Pabst in His hand? God forbid!

Application: Tobacco

"Tobacco contains nicotine which acts on the heart, blood vessels, digestive tract, kidneys, and nervous system. It also contains minute amounts of tars and other substances which may produce cancer, irritants which chiefly affect the bronchial tubes. Small amounts of carbon monoxide and arsenic are also present in tobacco smoke. . . . In most people who have been tested, smoking makes the heart beat faster, raises the blood pressure, and narrows blood vessels of the skin, especially in the fingers and toes. . . . Even in youth, cigarettes can irritate the throat, cause a hacking cough, cut down on your wind. . . . There is no such thing as a cigarette which

has been proven 'safe' . . . The scientists who prepared the report were fully convinced by the evidence. They conclude that cigarette smoking is a serious health hazard, endangering the lives of millions of Americans." (American Heart Association).

"The nicotine content of a trifle more than two cigarettes, if injected into the blood stream, would kill a man swiftly. The fact that tobacco is poison is no more disputed by anyone now than the like fact regarding alcohol." (Curtis Torno, M.D.).

As far back as 1621 tobacco was declared "a plague, a mischief, a violent purger of goods, land, and health." Yet some today seem to think it doesn't hurt them. But when we observe the habitual smoker coughing and trembling for another cigarette we know better. Such a one is destroying the temple of the Holy Spirit.

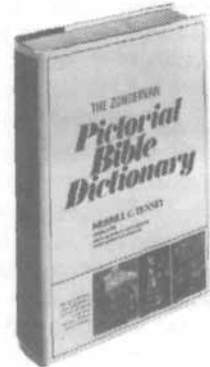
Conclusion

We should not be deceived by these drugs. They will harm. They will get control of us and we can become addicted to them. Let us be able to say with Paul, "I will not be mastered by anything" (1 Cor. 6:12).

Whether it be our bodies, money, time, or something else entrusted to us, we are stewards. We will one day stand before our Master and give an account. "In this case, moreover, it is required of stewards that one be found trustworthy" (1 Cor. 4:2).

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RIGHT AND DUTY

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In John chapter 4 there is a story that gives a great insight into the love and interest our Savior had in the salvation of sinful people. He was tired, but He took time to talk to a sinful woman of a race that was generally despised by the Jews. They, in turn, commonly hated the Jews. His interest in this sinful woman led to His having wholesome contact with the people of the village of Sychar. There may be several people in heaven because of the two days He spent in that community.

In the middle of the chapter, He said unto His disciples: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:34, 35).

Our interest in religion should not be so localized that we cannot or will not lift up our eyes and look across the broad fields where the harvest is ready and the need for laborers is great. The gospel is not yours to hold as a private possession. Others have a RIGHT to know the whole truth. Even sinful people have a right to know the truth that can make them free. If you are a Christian meeting regularly with other Christians in a certain meeting house you should be very much interested in the work there, but you have a DUTY as an individual and the church has a DUTY as a body to Uphold truth beyond the circle of some three mile radius about your building.

You have a RIGHT to accept the whole counsel of God and uphold it with all your might. You may have relatives and friends who would object bitterly to your leaving some group that upholds error to take your stand for unpopular truth. The Savior and the truth He taught were despised and rejected of men. Are you better than He? Are you willing to pay the price to buy the truth and sell it not"? (Prov. 23:23).

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38). It would be good to read the context of this passage and think about it. You not only have a RIGHT to accept the truth. It is also your DUTY. "Buy the truth and sell it not."

Every individual is a free moral agent under God with a God-given RIGHT to obey the commands given by the Lord regardless of what the general public may do or say. The judgment is to be individual in that each

person is to give an account of the deeds done in his body (2 Cor. 5:10). There is a powerful urge within each man to conform to the people around him (Rom. 12:2). He does not want to be put out of his social circle, but one should "buy the truth and sell it not." "Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43).

A certain man was given his sight by the Christ even though he had been blind from birth. His parents would not confess Christ or express appreciation publicly for what He had done for their son because they feared the Jews (John 9:18-23). Think of the shame of them that goes with this story. They had a DUTY to stand with the Son of God regardless of the price. It was also a shame that the Jews exerted such social pressure against the truth.

Joseph of Arimathea was a member of the Jewish council and spoken of as being a good and just man, and he was a disciple of Jesus; but he kept his discipleship secret for fear of the Jews until the time of our Lord's death (Luke 23:50-53; John 18:38-42). Are you afraid to stand with the minority and with humble people for the truth? Do you prefer to please people or to please God? (Gal. 1:10). You have the DUTY and the RIGHT to stand with Jesus and with those that follow His steps.

The Christ gave the church an assignment through the apostles which is great indeed. He commanded that they carry the gospel to every citizen of every nation (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47). This makes it very clear that God is not willing that any should perish but that all should come to repentance (2 Peter 3:9). Christ tasted of death for every man, and He is able to save to the uttermost those that draw nigh unto Him (Heb. 3:9; 5:9; 7:25). No race or color is excluded. Race prejudice, which seems to have always been a part of the history of every generation, has never been characteristic of the Christ. He opposed all such race prejudice. The color of the skin is not to determine one's eternal destiny.

The population of Rome at the time of Christ may have included as many slaves as it did free men. The religion of Christ made the slave and his master brothers (Philemon 16). The New Testament regulated the behavior of servant and master, and, by teaching the brotherhood of man, led many men to want freedom for their fellowmen as well as for themselves. Christ and the apostles could have bathed the Roman Empire with blood by agitating that slaves demand their freedom. The little, one page book of Philemon may have done more to do away with slavery in the civilized world than any one book of any size written from human wisdom, and yet this book is about Paul the prisoner who sent a runaway slave back to his master. The slave and his master were dearly beloved brothers in Christ when he returned.

"There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Perfecting Holiness in the Fear of God

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COLD BUILDINGS AND SLOW SONGS

The church building was uncomfortably cold during services last Sunday morning. And I was as guilty as anyone else of complaining about it and criticizing poor brother Deacon for setting the thermostat too low. (It seems to me he ought to have better judgment than that.) And back a few Sunday's ago when the songs were dragged out so slowly we thought we would never get to the end of them, I was among the loudest in murmuring about brother Songleader's shortcomings. (It just looks to me as if he should have done better.) I try my best to be a tolerant person, but, so help me, cold buildings and slow songs are more than I can take!

Since then, though, I have had time to cool down and think about it awhile, and I have come across an old adage which hits my problem's nail right on the head: "The bad wheel usually creaks the most." Even as a son of the automotive age, I can easily conjure up in my mind the image of a horse-drawn wagon rattling down a rough, dusty road. As the wagon jolts through the potholes, the wheel that is weakest is the one that creaks the loudest. The stronger wheels bear the same strain silently. The metaphor is sharp: in everyday matters, those who are the least deserving usually do the most complaining. Those who have the least room to talk most often are the loudest.

Now and again, when we catch ourselves grumbling about the mistakes of others, we ought to remember to be thankful that there are men and women who are willing to do their best at a hundred and one different jobs that make up the total work of a local church. People certainly do not always do their work perfectly, but when they work quietly and well month after month, without so much as a single word of thanks for what they have done right, we ought to be slow to complain when they occasionally make a "slip-up". It is all too often that we let a brother or sister go for years without one word of encouraging appreciation, and then cannot wait to join in the attack (usually behind his or her back) when something goes wrong.

The really surprising thing about complaining is that we are generally hardest on those who are trying to accomplish tasks we have never even offered to do ourselves. If we had tried ourselves to keep the thermostat week after week at a temperature suitable

to everybody and if we ourselves had tried to lead singing without ever missing the right tempo, we might be less inclined to criticize those who have! As it is, it seems always to be "they" who can never do their work well. No matter that we could hardly do as well. "They" should do better.

The Bible has much to say of the sin of complaining, and one can never even glance at its pages without learning that the murmuring grumbler is among those who tax the Lord's patience to its limit. In warning the Corinthian brethren against complaining, the apostle Paul reminded them of the time when God destroyed thousands of the Israelites in the desert for the same sin (1 Cor. 10:10). James wrote, "Do not grumble, brethren, against one another, that you may not be judged" (Jas. 5:9). And Paul instructed the Philippians, "Do all things without grumbling or questioning, that you may be blameless and innocent" (Phil. 2:14).

Jesus laid down a principle that, if there were no other reason, would scare us away from constant carping. He said, "The measure you give will be the measure you get" (Mt. 7:2). The standard of excellence which we impose on others will be exactly the standard of excellence which God will impose on us. It is nothing short of hypocritical of us to show no lenience whatsoever towards the failings of our brethren and then expect that our own blunders be forgiven and forgotten. The Lord said that we ought to take the log from our own eye before we begin removing the speck from someone else's (Mt. 7:3). And Paul put it this way: "You have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same thing" (Rom. 2:1).

In the long run, we ought to admit that much of the complaining we do about one another arises from a serious lack of proportion and an inability to focus on the things which are most important. When Jesus condemned the Pharisees for straining out a gnat and swallowing a camel (Mt. 23:24), he hit many of us right where it hurts. There are such things as "the weightier matters of the law" (Mt. 23:23), and these are the things which should arouse us most passionately. If our sense of proportion led us to become as excited about the vital matters of life—justice, mercy, and faith—as we are about whether the church building is a trifle too chilly or the songs are led a shade too slowly, our lives would be far more productive of good things.

But it is frequently true that those of us who are the least concerned about the large, pressing issues of life and the least willing to lend our lives to the momentous matters of the Lord's work are the first to complain when a brother or sister does less than perfectly in a smaller act. The bad wheel usually creaks the most! Jesus of Nazareth proposed to seek and save the lost. He refused to be sidetracked by trifles. His followers are involved with the issues of life and death and it ill-becomes them to complain of cold buildings and slow songs!

Things Most
Certainly
Believed

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THE TEARS OF JESUS

Three times in the gospels mention is made of Jesus weeping. Once over unbelieving and doomed Jerusalem, in the garden of Gethsemane, and here, at the grave of Lazarus. "Jesus wept" (Jn. 11:35) is the shortest verse in the Bible. However, it may well be the biggest statement, conveying sentiment and feeling which is mighty in meaning and implication. It is my conviction that there is more here than simple grief. There is anger in the emotion of Jesus as he looked beyond the sorrow and death of the grave to the cause of that sorrow and suffering, sin. In the dead Lazarus, the weeping Mary and Martha, Jesus saw irrefutable evidence of the havoc wrought by evil and, "Jesus wept." The tears of Jesus, while the result of varying circumstances, are traceable to a common basic cause. It is sin and the ruin produced by sin that is the cause.

As we consider the tears of Jesus let us take note first of Jesus' capacity for tears. It is significant that John alone records this, the shortest verse. When we consider that John wrote "That you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jn. 20:30-31), the reason must be in complement to this end. In Jesus there is a coupling of the divine with human nature. The one stresses the other to present "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn. 1:14).

The capacity for tears in Jesus lay in his true human nature. It is characteristically human to weep, no other being can, only man. Lovers of pets are often heard to claim a dog or cat who can and does cry. Not too long ago an image in one of the Catholic churches up east was said to miraculously weep and crowds gathered to witness the phenomenon. These are but idle claims when considered in the light of tears as shed by Jesus, for only humans can so emote or give vent to their feelings. Angels cannot weep, they have no need, devils have need to weep but will not. It is only within man that such feelings can be stirred and given expression.

The humanity of Jesus is often relegated to the background. He was thoroughly man, possessing the same feelings, emotions, temptations, pain, sorrow and passions as other men, as you or I. In all these experiences of humanity however, let us keep clearly

in focus that He was "without sin" (Heb. 4:15). "Jesus wept" shows the human Jesus. When "Word became flesh" he took hold of the human side with all its weaknesses thus to be touched with the feelings of our infirmities. Here the reality of Christ's human nature comes to the fore, he is placed side by side with us in the fullness of humanity in this expression of basic emotion.

Let this serve to remind that He was not just human, Jesus transcends humanity even here. Men weep for themselves and others but Jesus wept only for others, with the underlying depth, seeing the true cause of sorrow and suffering, sin. The tears of Jesus are those of incarnate deity, God in the flesh. They are the faithful translation of Divine emotion into human language.

The occasion of this statement, "Jesus wept", deserves a closer look. In John 11:32-45 we are at the grave of Lazarus. As Jesus comes upon the scene He questions the gathering, "Where have ye laid him?" This is the single instance of the Lord seeking information. Recognizing limits to His knowledge does not detract from the deity of Christ. To the contrary, this inquiry emphasizes the reality of his humanity. The omniscient Jesus emptied himself of the divine, as such was needful to become the true "likeness of men." "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

"Jesus wept." The word for Jesus' weeping is not the same as for Mary and the Jews (v.33). The verb for Mary is a loud convulsive sobbing and wailing. For Jesus it is the silent shedding of tears, expression of calm gentle sorrow. In Luke 19:41, "When he beheld the city he wept over it" the verb is vehement emotion, sobbing aloud, but here, at the grave of Lazarus, it is that he silently shed tears. Based on this we may conclude that Christ wept tears of sympathy for suffering and sorrow. On the other hand he wails over sin and the sinner.

The sympathy of Jesus for human suffering and sorrow is a fact in which we can take no small comfort. He felt for Mary and does indeed feel for us. Sympathy is a "suffering with" which has its counterpart in compassion, and aptly describes the feeling of Jesus here. But the question is sometimes raised, "Why would Jesus weep, knowing that he was to, in a moment, raise Lazarus?" The answer must be in the fact that he looked beyond the moment, beyond the effect to the cause. He saw more than the grave, more than the sorrow of moment, more than the physical separation of loved ones and friends. He saw sin and the separation because of it and "Jesus wept." Conscious of the power of sin, in the face of this vivid reminder and the personal involvement with the principals, "Jesus wept."

In anticipation of the destruction of Jerusalem and speaking to his disciples about this matter Luke says, "And when he was come near, he beheld the

city, and wept over it" (Lk. 19:41-44) Jesus' weeping here is vehement emotion, a sobbing aloud, a wailing. As previously noted this is the same verb as describes the action of Mary and the Jews at the grave of Lazarus. The tears here speak two things. First, tender sympathy with human sorrow. Here the grief is due to past guilt and the present impenitent attitude of the Jews and the approaching judgment of God. The knowledge of the coming wholesale suffering of the Jewish state is one prompting factor. Secondly, there is the sadness of the presence of sin. Looking at the attitude of the Jews there was much to move to anger within Jesus. There was the spiritual arrogance, the religious egotism epitomized in the Pharisee and the Sadducee, the pretentiousness and hypocrisy, the whitewash of ceremony without and the corruption within. The final judgment upon national Israel prompted this sorrow, Jesus wept in pity because they would not turn to him (Mt. 23:37).

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:7-9) may very well be a rhetorical expression. Nevertheless, included is the reality of the two occasions noted and such serves to punctuate every worthy consideration of the tears of Jesus. The "strong crying and tears" attaches to the manner of "prayers and supplication" and complements the higher priesthood of Christ. Such emphasizes the intensely personal and intimate aspect of it. Luke 22:44 says, "Being in an agony he prayed more earnestly." The agony was of a special kind, "an agony," and emphasis attaches to the cause more so than the effect, that cause being sin.

Again, the human and the divine is seen in Jesus. The human "let this cup pass from me"; the divine sees the suffering and death on the cross as the only way to free man from the bondage of sin. The result is submission, "obedience" to the predetermined will of the Father.

Finally, consider the possibility of present provocation to tears in Jesus. Jesus wept, virtually weeps still, yea, shall not cease as long as one is in sin. Most will consider the callous and needless provoking to tears in anyone gross cruelty. What about grieving the Lord? We can grieve the Spirit (Eph. 4:30). Can we not in the same way grieve Jesus? Is this not the case in refusing him as did Jerusalem? Is it just imagination that pictures the tears of Jesus flowing even today, as men refuse Him by rejecting his word or by failing to live by it? Let us consider it well!

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Restoration Footnotes

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"ESPOUSED," "AFFIANCED" BUT NOT "BETROTHED"

Most people have some words in their vocabulary that they detest, refuse to use and seldom hear without a tinge of anguish. These are usually good words but one against which a prejudice has developed in a person's mind. The distaste may be the result of the words' being difficult to pronounce or baffling to define, or the intolerance may simply be due to some unknown psychological quirk. But for whatever reason, the problem is real.

This word-hating malady is not limited to the vast non-intellectual segment of society. Learned men also have prejudices against some words. Moses E. Lard, an outstanding Bible scholar and religious journalist of the last century, acknowledged a loathing for the word "betrothed." His confession is found in a review of Henry T. Anderson's 1864 translation of the New Testament. Anderson, with counsel from John A. Williams, choose "betrothed" to convey the relation of Joseph and Mary in Matthew 1:18. In explaining the choice, Williams said they were faced with three possibilities: "espoused," "affianced" and "betrothed." But as "espoused" is often used in the sense of married and "affianced" simply means engagement, "betrothed" was thought to more nearly depict the Jewish custom involved.

While Lard considered this choice of words one of the "Minor Defects" of the work, he seems to have been almost beside himself in discussing it. He vigorously denounced its use, saying: "We here call the reader's attention to the horrid word betrothed. We have no language to express our sensations on attempting to pronounce the execrable thing. . . . We wish it were forever expunged from the English language, and that it could never again revisit eye or ear, except as a verbal fossil of the infamous by-gone, and then only when the necessity should arise to frighten mortals out of their wits. Out with you, and away with you, gibbering imp of the past! We have no use for you, and would never again look on your grotesque form. Fit only to be seen in the defunct almanac found in the untidy wallet of some long since buried felon; we say, hence, away!" (**Lard's Quarterly**, January, 1865, p. 190.)

Williams made light of Lard's tirade against "betrothed" and hinted that the editor's strictures against Anderson's translation were partially prompted by jealousy, as Lard was contemplating a New Testament version of his own. Benjamin Franklin reviewed Lard's objection in the *American Christian Review* (reprinted in the **Quarterly** "as an act of justice" to Franklin) and more than hinted about Lard's motives. To him the whole affair illustrated the fact that "great men have great

weaknesses, and when they make blunders they are great blunders." (Ibid., April, 1865, p. 318).

Franklin was probably right. Lard's lengthy critique of Anderson's translation, while not without merit, appears weak on the whole, and his attack on "betrothed" seems peevish and petty for one of his literary stature. Reading Lard's fervent condemnation of the "grotesque" word, one cannot help but be thankful that the loquacious editor was not given to cussing.

THE NEWS LETTER REPORTS

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

GEORGE FLEM, 178 Georgetown Dr., Vacaville, CA 96688 — On September 1, 1977 I completed my second year with the Lover's Lane congregation in Vacaville. The Lord has greatly blessed us here. There have been 18 baptisms, 2 restorations and 2 have been withdrawn from. We have furnished partial support to two preachers and have started an "Ask Your Preacher" program on the local radio station. Attendance has increased from the 60's to well over 100. The contribution has risen accordingly and averages above \$700 each Lord's day. A comprehensive budget and class reorganization has been completed. A bulletin for non-members is being mailed. There is a Monday A.M. adult class, a Tuesday A.M. ladies Bible class and two adult classes both Sunday and Wednesday. Several classes per week are held by members in their homes. Home Bible study with non-members continue as opportunity allows. I continue to hold three day meetings on personal work at distant congregations. Finally, land is being purchased and plans examined for a new and bigger building. We give thanks to God. Come visit with us in dry northern California.

Revision Of "Directory Of Churches"

WALLACE H. LITTLE — William E. Wallace (6939 Weber Rd., St. Louis, MO 63123) is revising his *Directory of Churches*. He intends to keep it as accurate and complete a listing of conservative congregations, world-wide, as possible. He asked me to help gather information on locations and contacts, especially for faithful overseas churches. He also needs corrections (additions, deletions, other changes) for US churches improperly listed or omitted from the January, 1977 edition. An approaching deadline for him and my pending move make it impractical for me to process the material. Please send it directly to him. We are both grateful for your assistance.

DON HASTINGS, 111 S. 19th Ct., Dade City, FL 33525 — I am now working with the church in Dade City. Since coming here 8 have responded to their Lord. Much unity and love exists among the brethren. We are optimistic about even further growth. With such harmony and zeal, tempered with knowledge, I don't see any reason the church here should not grow. When vacationing in Florida, we extend an invitation to you to come our way and worship God with us.

JAMES D. BLACKMON, 3024 Cambridge St., St. Joseph, MO 64506 — I have left the work with the faithful brethren in El Cerrito, California where I have labored since beginning full time preaching. We are now working with the church at 10th and Lincoln in St. Joseph, Missouri. I enjoy and appreciate the magazine very much and it is my prayer that you will continue to stand for our Lord's truth. I trust that you will keep up the good work and the fine standards you have set concerning *Searching The Scriptures*.

Departed

SISTER JACK FROST, SR. had departed this life and gone to be with the Lord. She had been in failing health for a long time and was cared for lovingly by her daughter, Eugenia, of Sanford, Florida. Her husband, the late Jack Frost, Sr., was a fine gospel preacher and was greatly aided in his work by this faithful companion. She was always a lovely and gracious lady. The editor counted the Jack Frosts, Sr. among his dearest friends and spent many happy hours in their company. They moved to Georgia the same time we did in 1954 and we worked together in several gospel meetings. We shall never forget traveling with them to Indianapolis, Indiana in the fall of 1954 to attend the Holt-Totty Debate. The nobility of this lamented couple is reflected in the lives of their daughter, Eugenia, and three sons who faithfully preach the gospel (with great ability): Jack, Jr., Gene, and Jere. She was laid to rest in Memphis Memorial Park with Jack Holt speaking words of comfort to the family and friends. We weep with those who weep.

Preachers Needed

TRENTON, MISSOURI • We, the brethren in Trenton, Missouri, are seeking a full-time gospel preacher. Melvin Stanton who formerly labored with us for six years has now moved to Macon, MO. Members of the congregation are presently bringing the lessons. Support includes a monthly salary, a three bedroom house and utilities. This congregation of 100 members is eager to continue to grow and spread the gospel. Trenton is a town of 6500 people located in the green hills area of North Central Missouri, 100 miles northeast of Kansas City. Trenton is the county seat and has a good educational program including a Junior College. If interested please write or call: Church of Christ, 17th and Oklahoma, Trenton, MO 64683; or Cecil Power (816) 359-2091, or Melvin Loveall (816) 359-2882.

WILMINGTON, OHIO — A gospel preacher is needed for this small church which is eager to continue the Lord's work here. Wilmington is a small college town located about half way between Cincinnati and Columbus. Most of the support will have to be raised elsewhere. If interested please contact Roland Landrum, 719 N. Wood St., Wilmington, Ohio 45177 or phone (613) 382-3019.

FELIX BASSEY, Church of Christ, P.M.B. 1038, Oron, CRS, Nigeria — Since my last report I held eight lectureships, many different street preachings and showed film strips five times with a total of 18 baptisms, daily, heavy rainfalls notwithstanding.

GLENN L. SHAVER, P.O. Box 382, Doniphan, MO 63936 — The church here began meeting on August 14 with a gospel meeting. We expected to have 13 members with attendance of 16 for a start. However, our hearts were gladdened as we had 33 present the first Sunday morning with five more members desiring to worship with us and one more sister expressing that desire before

the meeting was over. Attendance in the meeting reached 48 with visitors from the community and from Steele, Ponder, Gatewood and Poplar Bluff in Missouri and from Jonesboro, Walnut Ridge and Pochontas in Arkansas. Several good contacts were made during the meeting. We give God thanks and glory for this wonderful beginning.

(Editor's note: We understand that this veteran gospel preacher still lacks a good bit of the needed support for his good work. Surely there are brethren who will come to his assistance).

Debates

John A. Welch, gospel preacher, will meet W. T. Russell of the Baptist Church in a debate in Indianapolis, Indiana November 14, 15, 17 and 18. At last report the place was yet to be decided. Contact John Welch for later information. Propositions involve salvation at the point of faith and baptism for remission of sins.

CARROL SUTTON will debate **TOM SHARP** of the United Pentecostal Church on November 24, 25, 27 and 28 in Moulton, Alabama. They will discuss the Godhead. A similar debate between these two is planned for next spring on Holy Spirit baptism in Athens, Alabama.

Canada Calls

BRIAN V. SULLIVAN, Box 445, Bancroft, Ontario, Canada KOL ICO — Yes, brethren, your good neighbour to the North is seeking some help again. Well, not so much Canada as a few of our gospel preachers. The field is wide and plenteous, but the laborers are few. Brethren, if you have a large bank account, or even the possibility of additional funding available, would you please consider two worthy men?

The first is **PETER MCPHERSON**, veteran gospel preacher. The McPhersons moved on faith to western Canada to work in Lethbridge, Alberta. Peter has labored in Bancroft, Ontario (some 7 years); Brown Street in Akron, Ohio (2 years) and Jordan, Ontario (2 years). Now, leaving all roots behind, he, and his wife Judy and their three children, have gone to sow precious seed out

west. He made a successful trip to India last spring and is a diligent worker. Those not acquainted with him may contact the following references: Connie W. Adams, Brooks, KY; Norman Midgette, Woodland Hills church, Marion, IN; Fred Pollock, elder at Lockland church in Cincinnati; John S. Whitfield, evangelist of Glencoe, Ontario, or myself. At last report Peter was still short a sizeable amount. Contact him at: 2710-21st Avenue, Lethbridge, Alberta, Canada.

The other man is **DAVID LILLEY**. David is a young man who has grown rapidly as a Christian. He made up his mind to preach the gospel a number of months ago and has shown his interest by engaging in active personal work, song leading and speaking whenever he has been given opportunity. He desires to come and locate with this writer and spend some two years in practical and class work in this desire to preach Christ. This would mean a move from Wellandport, Ontario (near Niagara Falls) to Bancroft (some 245 miles to the northeast). For details of the Bancroft work, I invite you to review Connie Adams' article concerning the cause of Christ in Ontario (STS, June, 1977). Bancroft can do with the help of one such as brother Lilley, and we have confidence in him. With our efforts covering Bancroft, Whitney (45 miles north), Haliburton (45 miles west) and areas surrounding each of these places, the opportunities are great. Aside from public services, we have a weekly radio programme, and a weekly newspaper article at Haliburton, home studies and meetings. Brethren, the church here, though small in number, would do their best, but that's not enough. If brother Lilley is to come, he will need some \$500 a month in outside support. If you would like further information, please contact either David Lilley, R.R. 1, Wellandport, Ontario, Canada LOR 2J0, or the writer at the address above.

WOULD YOU LIKE TO COME? If any of our American brethren would like to know more about the work in Ontario, or Canada, kindly drop me a line. We need you. Would you be willing to give Canada four or five years, or more?

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