

# 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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## THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244  
Tampa, Florida 33612



### WHAT IS THE BIBLE? (No. 1)

What do we mean by the BIBLE? Most everyone in any civilized land has heard of this book, but comparatively few have ever taken the time and put forth the effort to find out what it really is and where it came from. From the earliest years of knowledge we have known of the Bible, and most of us have a respect for its name, but because the majority do not know what it really is, they never make it a part of their life.

In this series of studies we hope to point out some facts that will establish a regard for the authority of the Bible that will allow it to become the guide in life. It is already used in some ways in most phases of American life. Records of birth, marriages, and deaths are written in it and kept all through life. At weddings it is used as a kind of symbol of sacredness in being carried by the bride. It is read from in "performing" the ceremony. At funerals it is read from and talked about. When new government officers take their offices, it is used upon which to take oaths. In courts it is used to swear in witnesses. In literature it is a basis for many poems, stories, essays, etc. In music it is used to inspire lyrics. It is often used in daily conversation. Why is the Bible used in this way instead of other books? It must have a profound influence upon the lives of men in general to be used in this way. This is one reason why we should learn what the Bible really is.

#### WHY WE NEED A THOROUGH STUDY OF THE BIBLE

There are many reasons why we should study about the Bible and study the Bible, but we will confine ourselves to three major reasons: (1) It is the rule of life; (2) It is the education into the purpose of life; (3) It is the means of answering all questions of doubt.

One of the most interesting studies in which one can engage himself is the study of the origin of the Bible. Our eternal hope depends upon our faith in God and His promises. Our faith depends upon that word which God has revealed unto us. All we have of this word of God is in what we call the BIBLE. This book which we now have is a trans-

lation of the original tongue by which inspired men of old revealed God's will to man. It is interesting to search back through the evidences and facts of past centuries and reassure ourselves in this Book we call the Bible.

#### STUDY IT AS THE RULE OF LIFE

We need to study this book because it is generally accepted as the rule of life. Even the most unlearned in the Bible often try to prove the right way of life by appealing to the Bible. Why would one do this unless he believed it to be the rule of life?

Business men have been known to use this book to establish the right relationship between employee and employer. It is used in dealing with relationships between business men and their customers. Rulers and officers of nations have used it in guiding the course of making and enforcing laws. The courts have used it in deciding cases. Almost every phase of life has in some way been influenced by the dictates of this book we call the Bible. If it is so important in all these phases of every day living, should we not study it and learn the real basis of life? The only true foundation for Christian activity, and the only true basis for all human relationships, is the Bible. This means that all errors are exposed by the Bible. One can be properly censured by using it as a guide. It is also profitable for correction. When one is reprovved for some wrong, the Bible may be successfully used in setting him right. The Bible may be used to instruct any man in the way of righteousness. When this book is used in the proper way, the end will be that the man of God will be made "perfect, thoroughly furnished unto all good works." What greater guide could one find to completely set a man to do every good work? That is the reason why we should study the Bible as the rule of life.

Besides giving us the way that leads to every good work, this Book tells us how to get into the way of real living. It teaches us the plan of salvation, by which everyone can be freed from all past sins and be made a new creature in Christ. There is not a book on the face of the earth that can claim to do this for anyone except this Book we are now studying.

#### STUDY IT FOR THE EDUCATION INTO LIFE ITSELF

The Bible not only serves as the major rule of life, it also educates man as to his origin, purpose and destiny. These are three of the most important questions any man could ask. They are questions that cannot be answered to satisfaction without the Bible. If the Bible account of my origin is not right, how would I go about proving any other? No science known to man has ever been able to produce one single bit of evidence that man originated in any other way than the account given in the Bible. Why is man placed upon this earth? I can never really know without the revelation of the Bible. I must know what this book teaches to know why I am alive and to be able to enjoy the things pre-

pared for me. Where am I going when I leave this earth? I have no idea without the revelations of the Bible. No bit of information has ever been established by any branch of science regarding the destiny of man. Only the Bible tells us. We therefore ought to study it in earnest to inform ourselves on the matter of life.  
(To be continued)

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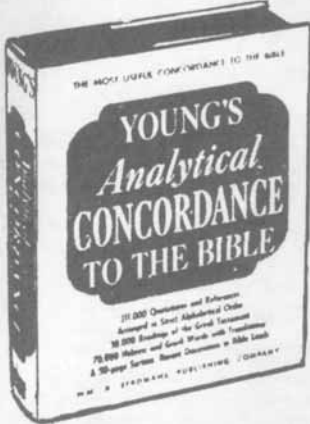
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# Searching The Scriptures

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**CONNIE W. ADAMS, Editor**

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# Editorial

Connie W. Adams  
P. O. Box 68  
Brooks, Kentucky 40109



## QUESTIONS FOR ARNOLD HARDIN

Elsewhere in this issue will be found a short response from Arnold Hardin to J. T. Smith. We believe brother Smith's work in this exchange stands on its own. But since brother Hardin directs some statements to me, I shall comment on the matter this time and raise some questions which will help to clarify the matter once and for all. Brother Hardin complains that we have misrepresented him. It is not our intention to do so and these questions will help determine whether or not that is the case.

Neither J. T. Smith nor I are now on the mailing list for the bulletin brother Hardin edits and in which the objectionable material is found. We were both on that list until we began to raise some questions about what he was writing in issue after issue. In fact, it seems that the best way to get OFF his list is to openly criticize what he has openly said! But we did receive it for a long time and read article after article in which he wrote on law, faith, grace, works, righteousness, sins of ignorance, divine clemency and "legalism." In these articles he wrote as one who was out to put the whole brotherhood straight on these subjects and suggested a number of times that many brethren were not teaching the truth on these subjects. Once he said, "Bless our hearts, we are determined to be saved by works." I deny that faithful gospel preachers have generally neglected to preach on the grace of God or that they believe or teach salvation by works of human merit. Neither do I believe very many gospel preachers are "legalists." Brother Hardin has printed comments from readers who revel in the fact that he has been saying what they thought they would never hear a gospel preacher have the courage to say. I must confess that I never thought I would hear one say some of the things he has, either. None of us object to brother Hardin, or anyone else, teaching what the word of God says on these questions. It is my conviction that he has taught some things which are not true and has laid down premises which lead to far-reaching, erroneous consequences—hence, the articles which have appeared in this paper about this matter.

Brother Hardin, will you forthrightly answer these questions?

(1) Is salvation by grace conditional or un-conditional?

(2) If it is conditional, then does compliance with divine conditions nullify grace?

(3) Is faith the only condition of salvation?  
(4) Is baptism a work performed by man?  
(5) Is it legalistic to teach that one must obey the terms of the gospel (including baptism) or that an erring child of God must repent to be forgiven and saved?

(6) Is the personal righteousness of Jesus Christ imputed to the sinner?

(7) Do you believe that the grace of God will cause Him to overlook sins of ignorance? Do you believe divine clemency will cover these? If so, would you include instrumental music and institutionalism under such sins of ignorance?

(8) In your sermon in Texas, from which J. T. Smith quoted in the December issue, you raised the question of the man who is on his way to be baptized when a tree falls on him and accused your brethren of judging. Then you said "surely I worship a God tonight whose grace is extended to that man. I wouldn't lose an ounce of sleep with respect to his death, a minute." Does this not clearly imply that God will accept the intention for the act? Does one HAVE to be baptized to be saved? Or do you believe SOME will be saved who have not actually been baptized? If so, upon what passage of scripture do you base this conclusion?

(9) Do you know of any passage of scripture which promises that an unrepentant child of God will be saved?

(10) When you write about salvation not being by a system of law keeping, do you mean to exclude the law of Christ?

(11) Are you in sympathy with the writings of Carl Ketcherside and Edward Fudge on these matters? Have you not strongly opposed the articles in several papers which have exposed their views as erroneous?

We would remind brother Hardin that these are not hard questions. They cry for answers. His response to them in a clear and forceful manner will go a long way toward clarifying his views. If we have misrepresented him, then here is his opportunity to set the record straight. We urge him to do so. We do not intend to keep the columns of this paper open for an unending battle over this subject or any other. Let's get it settled and go on to other things. We await his response. Nothing would give us more pleasure than to learn that we are mistaken about his views. He has done much good work in the past. We regret that his writings of more recent times have placed him under such a cloud. We urge him to help us lift the cloud and let truth prevail.

## JULY SPECIAL ON "BRINGING IN THE SHEAVES"

Our special for July this year will be a serious effort to stir Christians everywhere to get the seed out of the barn and into the field. Not nearly enough is being done to reach the lost with the message of truth. Too many are willing to leave this work in the hands of a few preachers. Congregations of 300-400 or more people are reporting 8 or 10 baptisms for a whole year's work. What a scandal that is! We are

hopeful that this special issue will help to get more brethren involved in the work God gave us all to do. These subjects will be discussed by the writers indicated:

The Harvest Is Plenteous — H. E. Phillips Bringing in the Sheaves — Connie W. Adams The Sower of the Seed — Thomas G. O'Neal The Seed Or the Sack? — J. R. Snell Soils for the Seed — Marshall E. Patton But the Laborers Are Few — J. Wiley Adams One on One — Ken Green Roadblocks to Reaping — Weldon E. Warnock Self-Starters to Soul Winning — J. T. Smith Lord, Send Me — James P. Miller We hope brethren everywhere will find use for this material and that because of it there will be a greater harvest. Advance orders should be sent to: SEARCHING THE SCRIPTURES, P.O. Box 68, Brooks, KY 40109. The price will be \$40 per 100.

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## REPLY TO J. T. SMITH

Arnold Hardin

This is a strange exchange. In Smith's first article he charged me with believing SEVEN completely false and slanderous errors. I deny EACH AND EVERY ONE! All the writing I have done labels each as TOTALLY FALSE. Yet—he says: "I still charge that my statements concerning brother Hardin are true." Where is his proof? I do not know whether his actions are deliberate, or grow out of ignorance, though I have very strong feelings in this matter.

Smith knows he cannot scripturally refute what I have written and so he responds by saying, "But MUST we obey in order to be saved"? That is the question." What an absurd dodge! My writings show the affirmative of that question as you now well know. He dodges faster than a Texas Jack Rabbit fleeing a Greyhound!

The Editor of STS joins in by saying, "The contents thereof have given out an uncertain sound. . ." In a letter to me the Editor says, "I do not believe you have taught the truth on several subjects." Therefore I would like to make a fair proposition to either or both of these brethren. Since Smith refuses to examine what I have written I challenge either or both of you to a fundamental study of these matters as related to LAW—WORKS; GRACE—FAITH. I have no more time to waste on quibbles—GO TO THE LAW AND TESTIMONY. You men have charged me with the worst of errors—I challenge you to prove them! I am ready to respond to every charge for I believe I have written truth. Then Smith's dodge relative to a man and the tree falling on him will be dealt with in its proper setting and time. It is far easier to prejudice the minds of people than to meet head on the real and fundamental issues.

I believe that Smith knows I do not believe the errors attributed to me. I call upon him and the Editor to retract these charges! These men believe that just one unforgiven sin (for whatsoever reason) will keep one out of heaven. Brethren you are guilty of SEVEN FALSE ACCUSATIONS against a brother. WILL YOU LEAVE IT STANDING OR REPENT?

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## THE LORD'S SUPPER ON SUNDAY NIGHT

**QUESTION:** I would like to know why some oppose the Lord's supper at night and if their objection is valid.—Q.M.

**ANSWER:** There are two primary objections on the part of some who oppose the observance of the Lord's supper at night. 1) It is contended that the "day" of Acts 20:7 is the Hebrew day (from sunset to sunset), hence, after 6 P.M. on Sunday is no longer the "day" authorized. 2) It is contended that the whole body (at least intentionally) must jointly participate in the observance. Hence, to provide for a second observance, and especially one designed for only a part or segment of the body, is not only without authority but also contravenes the scriptural demands. These are the basic objections.

### The "Day of Acts 20:7"

The expression "the first day of the week" translates literally "one of sabbaths," signifying "the first day of the week" (W. E. Vine). And how does this meaning come about from this literal translation? The word "Sabbaton" (Sabbaths) identifies that period of time from Sabbath to Sabbath, which divides itself into seven equal divisions of twenty four hours or one full week divided into seven equal parts of twenty four hours. Since the Hebrews had no names for these days, they used ordinal numbers in relation to the Sabbath, or the first one seventh of the Sabbaton, which is the same as "the first day of the week." In the light of this information, we conclude that the translators have done well to supply the word "day." It should be observed, however, that the period of time here authorized is a twenty four hour day. Now, question: Is this the Hebrew day (from sunset to sunset) or the Roman day (from midnight to midnight)?

Let us examine the verse and its context. Verse seven says, 1) They came together "upon the first day of the week," 2) That Paul's plan was "to depart on the morrow." It is obvious from v. 7, "continued his speech until midnight," from v. 8, "there were many lights in the upper chamber, where they were gathered together," and from v. 11, "even till break of day," that this was a night meeting. Since Paul's plan was "to depart on the morrow" and since he did depart at "break of day" (v. 11), there had to be a transition from one day to another during the night—hence, Roman time (from midnight to midnight).

If it be contended that they assembled and observed the Lord's supper before 6 p.m., and that Paul's preaching and the other events followed afterwards, let it be observed that such hardly comports with the conditions and circumstances of that time, the facts of the text, and further revelation elsewhere. It has the appearance of forcing a passage to accommodate a prejudicial view. Furthermore, the **resurrection day** of our Lord (which is the reason for the observance of the Lord's supper at this time in the first place) is shown elsewhere to be the Roman day (from midnight to midnight).

### The Resurrection Day

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher . . . Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (Jno. 20:1, 19). W. E. Vine says that the word translated **evening** "really signifies the late evening, the latter of two evenings as reckoned by the Jews, the first from 3 p.m. to sunset, the latter after sunset; this is the usual meaning." While sometimes used with reference to both, the chronology of events of this day (Lk. 24:1, 13, 21, 29, 33, 36), including both evenings, demands the conclusion in this instance that the late evening is meant. Therefore, we" have darkness before daylight, the daylight itself, and darkness after sunset—all identified as the same day—the first day of the week—the resurrection day of our Lord.

Perhaps it should be observed further that the breaking of bread in Acts 20:11 involved no one but Paul. By this (a common meal) he refreshed himself before making his departure.

### "Segmental Observance"

The "no class brethren" are guilty of inconsistency when they insist upon specific authority for the class arrangement for teaching while at the same time accepting generic authority for other arrangements for teaching, e.g., an arrangement whereby the church teaches through the distribution of literature, tracts, radio and T V preaching, home Bible studies, etc. Those who oppose providing the Lord's supper twice on the same day are guilty of the same basic error, namely, inconsistency. While insisting upon **specific** authority for a second provision of the Lord's supper, they accept generic authority for a second provision for other items of worship on the same day. If the example of Acts 2:7 excludes a second observance for those hindered from the first, then the examples of special meetings (Acts 14:27; 15:30) would likewise exclude a second meeting on the same day for the same purpose for those hindered from the first. Furthermore, on this basis, respect for the examples of assemblies in the New Testament relative to the number of times in one day would exclude all assemblies on the same day except one. The truth of the matter is the **law of materiality** demands that the number of times in all these items of worship be

regarded as irrelevant or immaterial. There is nothing spiritually significant about the number of times. The "day" has spiritual significance—the number of times does not.

It is interesting and perhaps worthy of some note that some secular scholars say there were two meetings of the early saints on Sunday in some parts of the country—a predawn meeting and a late evening meeting (See *The Life And Works Of St. Paul*, By F. W. Farrar). R. C. H. Lenski says in his commentary on Acts 20:7, "We, indeed, think that a morning service was held at Troas on this Sunday although no mention of it is made by Luke." William Barclay says, "We see that all this happened at night. That is probably so because it was only at night, when the day's work was done, that slaves would come to the Christian fellowship." After all, Christianity is flexible enough in the realm of things generically authorized to adapt itself to the existing social conditions of the long ago as well as to the present hour.

Two more passages must be considered: 1 Cor. 11:7-34 and 1 Cor. 10:16, 17. In the former, two wrongs are identified: 1) Division, which is illustrated by their **separate observance**. 2) They observed it **unworthily**, which is illustrated by their excess or by making a gluttonous feast of their observance. To use verse thirty three, "tarry one for another," to condemn separate observance for some reason other than division and a sectarian spirit is to misuse the word of God. If we were to apply other passages as loosely, we would have to condemn giving, praying, and fasting that is done in the presence of others (Matt. 6:1, 5, 16). However, a more careful examination shows such to be wrong only when improperly motivated, namely, "to be seen of men." So it is with 1 Cor. 11:33. The separate observance condemned relates to division and a sectarian spirit.

In 1 Cor. 10:16, 17 Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." To conclude that the communion of these verses is limited to a local congregation—hence, the need for the whole body jointly participating in one service is to miss the point made on communion. Paul wrote from Ephesus to the saints in Corinth and to "All in every place . . ." (1 Cor. 1:2; 11:17, 16:8). Note: "the cup . . . which WE bless;" "the bread which WE break;" "WE . . . are one bread, and one body: for WE are ALL partakers of that one bread" (Emphasis MEP). Thus, Paul, the saints at Ephesus, and the saints at Corinth—all were one bread and one body and did jointly partake (have communion) wherever and whenever they properly observed the Lord's supper, whether in one or one hundred assemblies.

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### BRINGING HIM UP RIGHT

I was recently looking through clippings I had collected over the past year (while trying to clean off my desk) and I ran across one interesting article from *The Tennessean*, July 2, 1976. Its headline reads: **Preacher's Wife Has 6 Children and a Copperhead.**

The lady's name is Nellie Pack. She lives near Newport, Tennessee. And she keeps a poisonous snake in a wooden box of dirt atop her refrigerator.

She doesn't like the snake, "I'm scared to death of them," she said. "I can't even pick up one of those red worms when we go fishing." Yet when she "feels the power of the Lord" she is able to put her hands into the box full of "wriggling, writhing, copperheads, rattlesnakes, cobras and cottonmouths."

In one service, she picked up eight deadly snakes at once.

The Packs (her husband is "pastor" of the Holiness Church of God in Jesus Name) both believe the Bible, in Mark 16:18, directs true believers to "take up serpents."

They also believe they can drink "any deadly thing" and "it shall not hurt them." Liston Pack's faith wasn't shaken when his brother Buford died in 1973 after drinking strychnine at services in the little backwoods church. Liston had a bad experience with the strychnine too, but he ascribes that to not being anointed by the spirit strongly enough.

What can we say of such Bible ignorance? We might say these folks are at least more consistent than their more sophisticated Pentecostal neighbors. If the signs Jesus promised His disciples in Mk. 16:17-20 are still in force today, then all of us had better cast more than a sympathetic glance at the Packs!

Pentecostals often argue that the "serpents" of this passage are false teachers. They are to take "false teachers" up in the sense of refuting their teaching. If so, I would think the "deadly poison" would necessarily be false doctrine! **They are commanded to drink it!**

The sad thing is, they have done just that!

The article on the Packs closes with a description of little David Pack, the youngest of the six children, playing with a garter snake. I suppose they're bringing him up in the church.

### If It Feels Good . . .

The "new morality" is epitomized by the bumper

sticker, **"If it feels good, do it."** Those whose consciences still quiver with a little life, usually add, "so long as it doesn't hurt anybody else."

Which brings us to an item reported by the UPI which was carried in many newspapers in mid-November of '76. According to this article, police estimate there are 30,000 sexually abused children in Los Angeles, mostly young boys used by homosexuals, including \$1,000-a-day prostitutes, age 12.

Capt. William J. Riddle, commander of the Juvenile Division in L. A. Said: **"It's like a contagious disease . . . and it's spreading all over the country."**

He couldn't have used a more perfect analogy. Indeed, it is a contagious disease. It's a disease that is called S-I-N. The only cure is the blood of Christ, the gospel of salvation, and a return to the basic values that are taught in God's word.

**Sgt. Jackie Howell, head of the Child Abuse Unit, described the typical youth as a 14-year-old boy, a runaway from a broken or neglected home with no father figure, living on the streets and starved for love.**

"It may sound corny," he said, "but when we pick these kids up, they talk about being wanted and loved."

The word of God has a lot to say about the need to be wanted and loved too. **It would be wonderful, would it not, if people would come to realize that this is just what the Doctor (the Great Physician) has ordered (1 Cor. 13).**

A fellow once argued with me that homosexuality would solve the population explosion. "Yes," I countered, "it sure solved Sodom's population explosion!"

#### A Mixed Up Outfit

**"A student-faculty group at Louisville's Presbyterian Theological Seminary believes the time has come to purge sexist language from sermons and official religious publications."**

So reports Bill Hendrick, Associated Press Writer (Owensboro Messenger-Inquirer, Jan. 3, 1977). Our reaction: If the Presbyterian Church is stupid enough to swallow such silliness, we couldn't care less.

But the article continues: **"There are some places in the Bible where we feel God is more like a mother than like a father . . . In those instances, perhaps, he should be called God the Mother . . . The concept is not to exclude God the Father but to include God the Mother . . . there are many references to God in which traits of forgiveness, tolerance and mercy might appear to be more female than male."**

Our reaction? We are saddened, almost beyond words.

The first thing that entered my mind upon reading the above was: **"I've never seen a more sexist statement in my life!** This is nothing but perpetuation of the myth that such traits as forgiveness, tolerance and mercy are feminine, not masculine. Will the seminarians now try to tell us that Jesus was

really a woman because He showed compassion, tenderness, forgiveness, and mercy?

We men need to learn that a man is never more masculine than when he demonstrates such qualities. The manhood of our Lord never towers higher than when we see Him beaten, mocked, spat upon, and crucified, yet praying, "Father forgive them . . ." Never has the concept, "men shouldn't cry" been more powerfully refuted than in the meaningful words, "Jesus wept."

The Bible does not overlook such qualities in women: **"As one whom his mother comforteth, so will I comfort you . . ."** (Isa. 65:13). But it emphasizes the same qualities no less in men: **"Like as a father pitieth his children, so the Lord pitieth them that fear him"** (Psalm 103:13).

Obviously, these seminarians have a warped sense of manhood. In fact, it is our impression that such perverted attitudes have provided the major impetus for the whole "Equal rights" movement.

#### Boys

The following words were written several years ago by Jean Blackford, and were published in Jan. 7, 1977 in the bulletin of the Northside Church of Christ in Dyersburg, Tenn., by Dick Blackford, her son, and a faithful evangelist. Dick's parents are members of the church in Owensboro where I preach.

It's my guess that many readers will easily identify with this bit of poetry:

*Bruises, broken bones and bumps Measles,  
chicken pox and mumps  
Tonsils, adenoids galore  
Vaccinations by the score  
All these til I'm fairly dizzy  
Keeping quick minds ever busy  
Settling fights and quieting noise  
Thinking "Boys will be boys."  
Now that those hectic days are gone  
And the times I've felt like quitting,  
Do you know what I've gone and done?  
I've started baby-sitting!*

## Those Impossible Years

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## Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.  
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### WHY PREACHERS KEEP PREACHING

The first time I remember hearing about a gospel preacher who quit preaching to enter secular work, it struck me with a painful sense of keen disappointment. I had come to regard preaching somewhat like John T. Lewis expressed it back in 1913. "I believe preaching the gospel is not only an 'honorable occupation,' or calling, but the highest calling to which mortal was ever called—not that it places the one who preaches it in a sphere above his fellow-travelers to eternity, but because of the intrinsic value of its design." (*Gospel Advocate*, April 17, 1913, p.378.)

The preacher who quit said he had been looking for "a way out" and one presented itself. I was a young preacher at the time and could not imagine a gospel preacher giving up his work for any reason over which he had control. I am an older preacher now (much older), but I still cannot accept such news as preachers quitting without chagrin, although I am resigned to it's happening as a fact of life.

I am aware of the reasons preachers commonly give for quitting: inadequate support, lack of appreciation, ill-treatment by brethren, long and hard hours, the absence of a secure future (on earth), being compelled to do the elders' work, etc. I have experienced most, if not all, of these sufficiently to be understanding in the matter. I know the terrible burden these things can impose upon a preacher's mental and spiritual outlook. I know the effect they can have on his family.

There was a time, in the 1950's, when things looked especially bleak for many of us. Those who could not go along with the institutional and social gospel practices that were dominating the churches in many places were told there would be no place for them to preach. Of course, I knew better than that because the field is the world and nobody can build a private fence around it. But it did seem for a while that financial support might be in short supply. We had to take a good look at the situation and decide what course to take. But if we ever thought of quitting, even in the darkest days, I do not recall it.

I am in favor of gospel preachers being well-supported, appreciated, respected, and cared for in their old age. The brethren need to know the preacher's side of the story and I am glad that some are striving to tell it. Congregations and elders

should be taught, exhorted, and admonished in regard to their Scriptural obligations to those who preach the gospel. But there is an ingrained reluctance on the part of most preachers to do this for fear some will think they are mercenary.

Much of a preacher's work is not visible to the average member of the church and, since he is not so brash as to give a detailed report each week of what he does in the service of Christ, many think he has little to do. This often contributes to his being underpaid, depreciated, and even looked upon as a loafing sponge on a perennial vacation at church expense. This may be part of the price one must pay to preach the gospel. But just remember, there is not a single thing suffered by preachers today that did not come within the experience of Paul. Yet, Paul never talked about quitting.

Where would the church be today if the sacrificing preachers of past generations had felt sorry enough for themselves to quit preaching? Many of the churches that thrive today and thousands of Christians who now enjoy the blessings of liberty in Christ are the enduring work begun by underpaid and mistreated preachers. These men labored under trying circumstances, but they kept preaching because they labored not for "the meat which perisheth" and because they were looking for "a city which hath foundations, whose builder and maker is God."

I do not believe the pioneering spirit of our spiritual forefathers has been totally lost on the present generation of preachers. Faithful proclaimers of the word are still ready to "spend and be spent" for the cause of Christ. They patiently and prayerfully endure abuse from brethren and the world, but they keep on preaching. If conditions are such that they must "make tents" to support themselves and their families, the tent-making is secondary. It does not become the tail that wags the dog. Faithful preachers do not quit. They press on with full assurance that, as old-timers used to say, "God doesn't settle all His accounts on Saturday." They know that one hour with the blood-washed throng before the throne of God will make it all worth while. No, they don't quit. They don't ever talk about it! Thank God for such men.

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## EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

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### SOME THINGS PAUL KNEW

Life is filled with uncertainties. We do not know for sure what tomorrow may bring to our country, or even to the world. The political, social and economic structure could change overnight. Some would tell us that the only thing we know for certain is that we do not know anything for certain. But there are some certainties about which the apostle Paul writes. Let us observe what Paul knew for sure.

#### A Perfect Savior

Paul knew that he had a perfect Savior. He writes, ". . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). He did not say, "I know what I believe," although this is important (Mk. 4:24). Neither did he say, "I know why I believe," although this is important also (1 Pet. 3:15). Rather, he said, "I know whom I have believed." Paul knew Jesus. He knew that Jesus was able. Notice how this word, "able," is used in reference to Jesus. We will briefly consider five passages where the word is used.

(1) *Jesus is able to heal.* "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened. . . ." (Matt. 9:28-30). No case was too hard for Jesus to heal. Jesus has the same power today, but he is not exercising that power. Miracles were temporary. They have ceased (1 Cor. 13:8-13).

(2) *Jesus is able to save and destroy.* "There is one lawgiver, who is able to save and to destroy. . . ." (Jas. 4:12). No sin is too heinous for Jesus to pardon, providing the guilty wants forgiveness and will comply with Jesus' terms. He is able to save to the uttermost those who come unto God by him (Heb. 7:25). Those who refuse to come, he also has the power to destroy.

(3) *Jesus is able to succor.* "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18). Having suffered the trials and temptations of man, Jesus is able by his example, promises and providential care to help those who are also tempted.

(4) *Jesus is able to keep our souls.* The thought is set forth in 2 Tim. 1:12, already quoted. Jude wrote,

'Now unto him that is able to keep you from falling . . . " (v. 24). So, Jesus is able to keep us safe and secure as long as we stay committed unto him.

(5) *Jesus is able to subdue all things.* "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). Since he has the power to subject all things unto himself, certainly the fashioning of our bodies like unto his glorious body will be no problem.

(6) Another thing Paul knew about Jesus was that *he is faithful.* The apostle declares, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24). Paul knew that you can depend on whatever Jesus says. Paul told the Corinthians, ". . . ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). On the other hand, if one is disobedient to the Lord, he shall not escape punishment because Jesus is faithful to his word—he cannot deny himself (2 Tim. 2:13).

Yes, Jesus is the perfect Son of God. He lacks nothing. He possesses all knowledge, wisdom and power. He is able to fulfill his promises. Paul knew this. So should we.

#### Things Work Together

Paul knew that all things work together for good. In the Roman letter, Paul states, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Some interpret this verse to mean that Paul had learned that all the trials, troubles, heartaches and difficulties of life work together for our good. Though there is good to be derived out of the vicissitudes of life, Paul is not teaching such in this passage.

The scripture has to be interpreted in light of its context. The point seems to be that God's scheme of redemption works together for our spiritual benefit. The "things" in the text helps those who love God, the ones who love being the same as the called according to his purpose. Those who love God are the persons who keep his word. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me. . . ." (Jn. 14:21; cf. 1 Jn. 5:3; 2 Jn. 6). Thus, the various elements of the scheme of redemption work together for the enrichment of the children of God.

Looking at the context we see the following things that are involved in the things which work together. The law of the Spirit of life in Christ makes us free from the law of sin and death (v. 2). Here is freedom from sin in Christ by the gospel. In verse 3, the law of Moses could not free man from sin and death, but Jesus accomplished this through his sacrifice for sin. In verse 14, we are led by the Spirit. God's will is made known by the Spirit through revelation. In verses 24-25, we are saved by hope. Hope gives us the incentive to persevere. In verse 27, intercession is made in heaven for the saints according to the will of God. God helps and provides.

All of these things work together for the children of God and this Paul knew. The Christian has a lot going for him. May all of us realize it.

### **Terrible To Be Unprepared**

Paul knew it was terrible to meet the Lord unprepared. Listen to the apostle as he writes, "Knowing therefore the terror of the Lord, we persuade men . . ." (2 Cor. 5:11). He had just stated that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (v. 10). In view of the judgment and God's judicial wrath, Paul persuaded men to get right with God.

The apostle Paul, if he be the writer of Hebrews, declared, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation. . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10:26, 27, 31).

Hell was no joke with Paul. It was real. How people can deny the reality of hell and yet claim to believe the Bible is beyond me. The Bible is filled with teaching on the punishment of the wicked in a place called, "hell."

Jesus spoke of hell, where the fire is not quenched and the worm dieth not (Mk. 9:43-48). The cursed at the judgment will be cast into everlasting fire, prepared for the devil and his angels (Matt. 25:41). The disobedient will go away into everlasting punishment (Matt. 25:46). Paul spoke of indignation, wrath, tribulation and anguish upon every soul that doeth evil (Rom. 2:8-9). Peter and Jude said the mist of darkness is reserved for ever for the wicked (2 Pet. 2:17; Jude 13).

Yes, Paul knew about the reality of hell and that such a place awaits those who spurn the grace and mercy of God. His love for the souls of men moved him to warn them of the wrath of God to come.

### **Redeemed Have A Home**

Paul knew that the redeemed have an eternal home in heaven. He writes, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). There was never any doubt in Paul's mind about the reality of heaven and the faithful saints of God going there.

When Paul came toward the end of his sojourn on earth, he testified, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). The beloved apostle was confident as to where he was going when he left this world.

This hope of eternal life is comforting and consoling to the Christian. It gives him a fixed purpose

and direction in life. Many are groping in spiritual darkness, not knowing where they are going. All they know is that they are going, going, going, but without any destination. The Christian's goal is that world of beauty, enjoyment, fulfillment and contentment that exists somewhere beyond the farthest star, where God and all of the saved will live forever and forever. Its assurance is the resurrection of Jesus from the dead (1 Pet. 1:3-5).

May our love abound, our faith increase and our hope brighten to the extent that we can say with Paul that when our earth-life is over, we know "we have a building of God, an house not made with hands, eternal in the heavens."

We have directed your attention to some things Paul knew. If we have not already learned what Paul knew, may we readily set our minds in that direction.

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### **"DECEPTIVE ARGUMENTATION" NO. 2**

This is the second in a series on the above subject. Brother Tom Warren, has recently written a book, "When is an Example Binding?" For the most part I am in complete agreement with its contents. Brother Warren has done an excellent job in some of his material. These articles must not be taken as an overall rejection of the book. However, I must in all sincerity, take issue with some of his exegesis as well as his conclusions. In a previous article, I pointed out that Mr. Bogard, of Missionary Baptist fame, was skilled in advocating false exegesis and conclusions.

My first introduction to Thomas Warren was on January 20, 1951. I had just finished a debate with Mr. John Kesner, Missionary Baptist preacher, in Ft. Smith, Arkansas. Mr. Kesner had lived in Ft. Smith for over twenty years and was well known. After the printing of the debate, I received numerous orders and comments on the discussion, among which was this letter from Brother Warren: "Dear brother Hogland, I appreciate your interest in public defense of the truth of God's word. Keep up the good work. Please send me a copy of your debate with Kesner. I enclose one dollar. If you ever come this way, come by to see us. Sincerely, Your brother, Tom Warren, 3024 N. Houston, St., Ft. Worth, Texas". Well, a lot of water has passed under the bridge since that cold day in January 1951. I like to think, at that time Tom and I were walking hand in hand. In his letter Tom said, he appreciated my interest in DEFENDING the truth and encouraged me to keep up the good work. Well, I have tried to do that all these

years. Alas, I must come into open confrontation with the very man who told me to keep up the good work! I suppose if you were to ask Tom, he would say I have changed. On the other hand, I feel that he has changed. But I don't suppose it really matters who has changed, the important thing is what does the Bible teach. This is what we will try to find out in this series. I say this to let you readers know that I have no ill will toward brother Warren. I like to think that we are friends but on the day of judgment we both certainly cannot be right in the sight of God.

Tom recently completed his debate over at Denton with Mr. Flew, the famous or perhaps (infamous) atheist. I understand he did a fine job in this debate which was advertised as the "Debate of the Century", (whatever that is). Oh yes, a very close friend of Tom is brother Roy Deaver. I have received signed propositions from Roy and I have returned some of my own to him. If the debate materializes, it will be in Pensacola, Florida. We will discuss some of the very things contained in Tom's book. Churches in the Pensacola area are making arrangements for the discussion. More on this later. If some of you "youngsters" are wondering how we could sell a book for a dollar in 1951, just remember if you place a 1951 dollar beside a 1976 dollar the 51 dollar would look like a bed sheet!

On page three Tom says, "It is easy to make mere assertions, e.g. ("The moon is made out of green cheese," "The cow jumped over the moon," "Men are saved from sin the very moment they believe in Jesus Christ as the Son of God) but often quite difficult to present a sound argument." I am in full agreement with brother Warren on assertions. I will go a step further and say, I can prove "The moon is made of green cheese if brother Warren can prove "One church sent MONEY to another church to preach the gospel." I will even go far enough to say, I can prove "The cow jumped over the moon," if he can prove from the Bible that one church has the authority to send MONEY to another church for the purpose of buying Bibles, tracts and paying preachers. Please refer back to the last article in which he tried this very thing based on Acts 15.

In the first part of his book he has some excellent material on "Philosophical atheism" and "Dialectical materialism." Certainly there is no disagreement between brother Warren and me on such matters. For this reason, I will spend little time in discussing such. My objection, as I have shown and will show, is in his reasoning with reference to conclusions. I shall show gross inconsistencies in dealing with certain passages.

In the preface of the book, he chastized his own brethren by saying, "Even within the Lord's true church there are now voices crying that the Bible is not truly inspired, not inerrant, not authoritative; not a 'blueprint' (pattern) for man's journey from earth to heaven and not a book which can be learned." In writing this book it is obvious that brother Warren was pressed from two sides. On one side he has those "Classical liberals" who would deny any example in

the Bible is binding. Actually, some have gone far enough to deny the Bible itself! On the other hand, he has those of us who believe that Acts 20:7 (alone and of itself) binds the first day of the week observance of the Lord's Supper on all Christians. Later, I plan to show that brother Warren and his colleagues do not believe Acts 20:7 (alone and of itself) binds the first day of the week. Herein, lies one of the problems. I will prove that brother Warren had to tread lightly when he came to Acts 20:7, lest he get into trouble on some other passages.

I sincerely believe that brother Warren, in his book was trying to "Have his cake and eat it to". He could not let the "Classical liberals" run him completely off Acts 20:7, and at the same time he couldn't come out too strong on the text lest 2 Cor. 11:8, Phil 4:15, 16 and other passages come back to haunt him.

Brethren through the years have used different terminology in dealing with the subject. Some call them "Apostolic examples" some "Approved examples," while others just call them "Examples." Tom prefers to call them "Account of action." I would have no serious objection to his terminology. In the first part of his book he refers to Ruby's book on logic a number of times. He also discusses various philosophic errors, such as "Empiricist philosophy," "Romanticism" and "Idealism."

(We shall continue later)

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## BOASTERS

R. J. Evans

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A boaster is an individual who wants people to think of him as a great doer of many things. He is the type individual who likes to talk about himself and his accomplishments. We live in a time when we hear boasting on every hand. It appears as if "bragging" has become the accepted thing in our society.

During the 1976 presidential campaign, there appeared an article in the editorial section of *The Birmingham News* concerning how different and unique Abraham Lincoln was, as opposed to presidents of recent years. Today, the president, or presidential candidates, think nothing of bragging about their "so-called" ability or great accomplishments. To the contrary, Lincoln was a president who had an humble opinion of himself, of his speeches (such as the Gettysburg Address), and of his ability. But isn't it ironic that the man who had such an humble view of himself went down in history as one of the greatest presidents this country has ever known!

In Romans 1, the apostle Paul describes the many evil characteristics of the Gentiles, one of which consisted of those who were "boasters" (Rom. 1:30). In his second epistle to Timothy, Paul predicted, "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*" (2 Tim. 3:1,2). In these passages the Spirit of truth enabled Paul to survey the future with realistic accuracy. No doubt, the sinful practices he predicted have experienced fulfillment in many generations that have lived in the "last days" or within the Christian dispensation. Certainly the evil of boasting is no exception, for it is running rampant in our land.

It would be safe to say that all of us, either directly or indirectly, are guilty of doing a little bragging or boasting occasionally. We have heard different ones speak of how common it is at social gatherings of today to hear great boasting concerning position and status, education, possessions and a host of other things. In so many instances, it appears as if everyone is trying to out-do the other. The result is one big "brag" session! It is not unusual to hear even Christians boast about themselves, and if not about themselves directly, it may indirectly consist of bragging on self when they boast about their mate or their children.

When we perform good deeds for others, we must not brag about it. But how tempting it is for us, after we have helped someone, to then go around "tooting our horn," boasting to others of what great deeds we have done. But please notice the words of Jesus: *"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly"* (Matt. 6:1-4).

Preachers sometimes succumb to the temptation of boasting about self. (Especially if they allow the compliments they receive to go to their head.) If you don't believe some preachers are great—just ask them—they will tell you! Some have been known to boast about the "big" churches for which they have preached, the great number of meetings they have held, the debates in which they have participated, of how they are in great demand, the degrees they hold, etc. This all amounts to the practice of promoting self.

There are many admonitions throughout God's Word against being proud or boastful. However, since bragging is so common by the world's standards, there are some potential dangers we must guard against. Just because an individual does not brag, that does not mean, nor are we to conclude that that individual is incompetent. For example, if you are not heard bragging about how "busy" you are all the time—"well, you are just lazy and bored." Or, if you are not always heard talking about how fantastic your children are—"then you must not be interested in your children." If you are not heard bragging about all you have done for others—"then you are unconcerned for the needy." Or, maybe a preacher is

quiet and unassuming—not a "big preacher"—then some will think of him as a mediocre preacher with limited ability. Brethren, if we find ourselves with these attitudes, then our concept and perception of values and service has been warped.

May we at all times heed the words of Solomon: *"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips"* (Prov. 27:2).

3259 Greendale Road  
Birmingham, Al. 35243

## Using Great Plainness of Speech

J. T. Smith

3433 Studebaker Road  
Long Beach, CA 90808



### HAVING THE MIND OF CHRIST #1

In Phil. 2:5 Paul says, "Let this mind be in you which was also in Christ Jesus." Upon issuing this instruction to the people at Philippi, Paul proceeded by telling them the kind of "mind" Christ had. For, the next few months I will be discussing what it means to have "the mind of Christ."

#### Mind = Attitude

The word "mind" is translated from the Greek word *phroneo* and is used 29 times in the New Testament. It is translated "think," "regard," "mind," "savour," "be of the same mind," "be like minded" (Smith's Greek-English Concordance, Page 368). W. E. Vine in his Expository Dictionary of New Testament Words, Volume 3, Page 70 says it means, "to think, to be minded in a certain way." Some translations translate the word to mean "attitude;" while others translate it "disposition." The context shows the kind of attitude Christ had, and Paul wants us to follow Christ's example.

#### Christ's Incarnation

Before Christ's incarnation, Paul tells us in Phil. 2:6 that He was in the "form of God," but "counted not being on an equality with God a thing to be grasped." Seemingly, the meaning here is that even though Christ possessed equality with the Father (the right to be worshipped by men and angels; being Omniscient, Omnipotent, and Omnipresent), His attitude was one of being willing to lay aside all this and take upon himself the form of a servant and be made in the likeness of a man.

Everything that we do as Christians depends on our having the proper attitude; and having the proper attitude depends on our imitating Christ. His attitude of humility and what it prompted Him to do is to be our theme in these articles.

(More To Follow)

## Things Most Certainly Believed

*Julian R. Snell*

4724 E. Manslick Road  
Louisville, KY 40219



### "LOOKING DILIGENTLY"

The book of Hebrews is written to encourage believers who were discouraged and tempted to abandon their faith. A number of factors seem to have been responsible for this. Persecution by the Roman government had become a yoke that every Christian had to bear in some form. Then, on the part of the Jew, there was the attachment to the Law of Moses which he found extremely difficult to sever. We seem justified in the conclusion that the basic appeal of this part of the New Testament is to the Jewish mind as the title bears out.

Within this book there is a setting forth of a series of contrasts between the Old and New Covenants. Each of these contrasts stress the superiority of the New Covenant to the Old and the proof of this centers in the priesthood of Christ. Christ is held forth as having purchased eternal salvation for us. That salvation is obtained by an obedient faith as exemplified and defined in chapter 11. The point is, this same quality of faith exemplified in this imposing catalog of Old Testament faithfuls, will bring victory to all. Temptation, persecution and discouragement will not overcome where there is a like faith. These notables are pictured as witnesses in chapter 12. The admonition is to run with patience, looking to Him who is the "author and finisher of faith."

The title of this article is in verse 15 of chapter 12, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This statement emphasizes the need for careful, personal scrutiny of the course of our life. We are given some reasons why we should "look diligently." These reasons stress the gravity and solemnity of the task. We hope you will be challenged by the following considerations.

The Christian should "look diligently" to his life lest any man fail of the grace of God. This warning is obvious, lest one fall from God's grace. The danger of falling short of the grace of God was a threat of moment to the Jewish Christian of the days immediately before the fall of Jerusalem. It is no less a threat today. Such being the case, the New Testament is replete with warnings for every day and time. "Stand fast therefore in the liberty wherewith Christ hath made us free." "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-4). The possibility of receiving the grace of God

in vain is to be noted from the warning of 2 Cor. 6:1, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." How? The very idea of falling short is one consideration to be reckoned with. To receive God's grace yet not persist to its ultimate reward, eternal salvation, makes vain its purpose and empty its promise.

The prospect of faltering, falling short, is a threat to all of us. One of the most effective tools employed by the devil to this end is subtle encroachment. Circumstances, associations and the attitudes produced by the times and culture are all utilized by the devil to the accomplishment of his purpose to cause the Christian to fall short. The desire to be like others about us is a problem as old as history. It plagued Israel and prompted the request for a king that was granted in Saul. Whenever Christians want to be like "other people," the world generally, they cease to want to be Christians. This is a great threat to our faith and constantly places it in jeopardy.

The impossibility of falling from grace is the most insidious doctrine ever perpetrated upon the human family. Most of us deny, vehemently, our belief in it and yet we very often act as if we accept it. An entire paragraph in 1st Corinthians 10 is devoted to warning against falling short with accompanying illustrations drawn from the history of Israel. The conclusion is expressed, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Knowledge of the grace of God and the conditions by which we appropriate the blessings of this unmerited favor is the revelation of the gospel. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world" (Tit. 2:11-12). Anything which falls short of the pattern of teaching and conduct revealed in the gospel fails of the grace of God. Indeed, let us each "look diligently."

Lest there be any "root of bitterness" is the second phase of the parallelism in the context introduced by verse 15. The metaphor goes a step further. The figure is that of allowing a root to grow till it produces a bitter heart endangering not only the individual but quite often a whole body of believers. The bitter vetch of rebellion and unbelief reflects in opposition to the truth and that which is right. If undisciplined, this attitude and disposition encourages the same in others. Anything antagonistic to the sweetness and purity of the gospel must be immediately detected, rooted out, lest it destroy. Indeed, "look diligently."

"Lest there be any fornicator." Fornicator has both a literal and figurative connotation. Literally it expresses the idea of giving up to lusts of the flesh with specific application to unlawful sexual lusts. Figuratively, of spiritual fornication culminating in apostasy. The context, in my judgment, leans to the literal due to connection with "profane." Both "fornicator" and "profane" describes the same person. One who is given to sensual lusts and pleasures is the object. "Profane" describes one who

is regardless of God and His way; one who recognizes nothing higher than earth. Esau was such a man. He was not interested in the future, in the higher things of promise. He was interested in "now" and the base things of the flesh, the transitory things, mundane in nature.

"Profane" also denotes one outside the sphere of sanctity, debarred from sacred privilege. Esau epitomizes the idea. "For one morsel of meat sold his birthright" (cf. Gen. 25:27-34). What he abandoned is understood in comparison of the fortunes of Esau and Jacob. Among other things the birthright involved rights and privileges of the Abrahamic covenant rightfully his as the firstborn. But "now" to him was more important than these notable things. "Behold I am at the point to die: and what profit shall this birthright do to me?" Obviously, he cared for nothing but his appetite and to satisfy it he gave up a future sealed in covenant between God and Abraham.

One of the saddest aspects of this account is that he later sought the inheritance but it was too late. Whether the "repentance" (v.17) refers to Esau or Isaac changes little. The point is repentance sometimes comes too late. It is possible for one to even reach a state of heart and life where he cannot repent due to a hardened heart and seared conscience. How sad! The application of this point is in realizing that there is a continuing concern with "now" among us and this breeds an impenitent heart. Remember the treasure is where the heart is.

Indeed, "look diligently" to these things and all others which threaten our faith. Have a keen eye and a perceptive heart that we may guard against any calloused attitude that discourages repentance. Keep a tender heart toward God and His word and let none be found falling short.

## Now Ready

### The Smith-Lovelady Debate

Marriage - Divorce - Remarriage - What an explosive issue in these times! This debate between J. T. Smith and Glen W. Lovelady was conducted in California in the spring of 1976. It covers what is sometimes called the "Moyer Position" on divorce and remarriage. Can a Christian divorce a companion and then remarry when the cause of the putting away was not fornication? Can a Christian in such condition continue to live with this second companion without sinning?

This was a representative discussion of the issue which separates the thinking of many brethren - not a bitter battle of personalities. Not one point of order had to be called in the entire four-nights discussion.

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## THE NEWS LETTER REPORTS

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

### TV PROGRAM IN AKRON, OHIO

**WELDON E. WARNOCK**, 491 E. Woodsdale Ave., Akron, Ohio 44301 — The Brown Street church has begun a weekly, thirty-minute TV program called "Bible Answers," on WAKR-TV, Channel 23, Akron. We are on each Saturday night from 7:00-7:30. Our potential coverage is from three to four million people. If we get only a small percentage of that number to watch, we will still have a sizeable audience. The format is as follows: The program opens and closes with scenic film of the Rocky Mountains with a record of the song "Our God, He Is Alive." One is impressed with the fact that the heavens declare the glory of God and the firmament showeth his handiwork. Following this, I conduct a Bible quiz with a panel of three Christians. This continues for twelve minutes. After the quiz, a ninety-second break is taken to offer a free Bible correspondence course. The remaining time, about fourteen minutes, is consumed in a Bible question-answer session. One of the local preachers works with me on this segment of the telecast each week. Questions are solicited from the viewing audience. We trust that much good will be accomplished as a result of this effort.

Ward Hogland is to be with us the first week in April for a gospel meeting. When in this area, worship with us.

### MILLER AVAILABLE FOR RADIO TAPES

For many years, James P. Miller has reached the hearts of many people through his radio preaching. His work over the radio in Philadelphia, Pa. and Orlando, Florida was exceptional and resulted in many conversions. In the last few years he has helped congregations without a preacher to carry on their radio programs by tape. Recent health problems have forced him to cut back on work load. Still, he is too valuable a man not to be used to the maximum of what he is able to do to promote the cause of truth. In July, he will move back to Tampa and will not then be fully supported. While he might not be able to go to every place over the nation which might want him to come, he can continue to do a good work on radio preaching. Any congregation which needs help keeping their program on the air in absence of a full-time preacher, would do well to contact brother Miller. He can use the support and his expertise in this field of work can be a great benefit to all in need of such services. Until July, contact him at 1111 Hickory Lane, Cocoa, Florida 32922. After that date his address will be 2523 W. Diana, Tampa, FL.

### NEW CONGREGATION

Plans have started to begin a new congregation in the area of

Smyrna or LaVergne, Tennessee in Rutherford County. The nearest faithful churches are in Nashville or Murfreesboro. If you live in this area, or know of some contacts there, please notify: Edgar Brown, 123 Elm St., LaVergne, Tenn. 37086 (Phone 615-793-6149) or Sam Miller, 163 Greenfield Dr., LaVergne, Tenn. 37086 (Phone 615-793-7079).

#### TO ENTER SPANISH FIELD

**JAMES O. GABBARD**, now of Fort Walton Beach, Florida, plans to enter the work in the Spanish speaking field sometime this year. He is fluent in Spanish and has done some meeting work along the border in Texas and in Mexico. Presently he lacks about \$250 per month having full support. He may be contacted at 671 Anderson Dr., Fort Walton Beach, FL 32548.

#### ALONG THE BORDER

A very fine paper, **ALONG THE BORDER**, is edited by Glenn Rogers of McAllen, Texas. It is published monthly and has 16 pages. Part of it is printed in English and part in Spanish and it is sent free to all who are interested in that work. There are good articles and many news reports of the work in different places in Mexico and along the border in Texas, Arizona and New Mexico. The November issue reported 28 baptisms and this is fairly typical of other issues. A number of good able men are working hard with inadequate support in many cases. While we should be concerned for the work of the gospel in far away lands, we ought not to forget the opportunities in our neighbor country to the south of our border.

#### CHURCHES AT WORK

**MANSLICK ROAD, LOUISVILLE, KENTUCKY** — The Manslick Road church in Louisville has long been engaged in much good work. For the past few years they have carried on an extensive teaching program both within and without. For instance special winter classes are offered in Prison Epistles of Paul, Genesis and the Law and Church History, part 2. The fall semester will offer Gospel of John, Isaiah and Bible Geography and History. Much emphasis has been given to the training of young men to preach the gospel. In addition to local preacher support, they propose to support eleven men in seven states in the amount of \$1750 per month or \$21,000 for the year. Julian R. Snell is the capable preacher and the church is overseen by Raymond Byers, James Walker and David Key.

**HAZELWOOD, MISSOURI** — This fine congregation in the St. Louis area always has an active program of work. In 1976 the members contributed \$56,309.28 of which 80 1/2 was spent in the

work of teaching and preaching the gospel. Work plans for 1977 are increased. Ben Shropshire is the preacher and the elders are Ray Findley, Ray Butler and Levy Maravilla.

#### PREACHERS NEEDED

**TRENTON, MISSOURI** — This congregation with 100 members seeks a full-time gospel preacher. An experienced man is needed. Support includes a house for the preacher and utility expenses. Melvin Stanton, the preacher since 1971, is moving the last of July to Macon, Missouri. If interested, contact the church at 17th and Hiway 65, Trenton, MO 64683.

**PLYMOUTH, NORTH CAROLINA** — This small congregation in eastern North Carolina needs a full-time preacher. Attendance runs 25-30. Some support is available though some will have to be raised elsewhere. Contact Ed Sulc, Rt. 4, Box 422-A, Washington, NC 27889 (phone 919-946-0343) or Frank Hollowell, Rt. 1 Box 458, Plymouth, NC (phone 919-927-3172).

**RICHMOND, VIRGINIA** — The church at German School Road is seeking a full-time preacher. He must be a devout man who will "preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). Interested individuals should contact: Delmar P. Coffield, 3200 Southall Ave., Richmond, VA (phone 804-233-2661) or George W. Saylor, 509 N. Pinetta Dr., Richmond, VA 23235 (phone 804-272-6988).

#### IN THE NEWS THIS MONTH

BAPTISMS	496
RESTORATIONS	56
(Taken from bulletins and papers received by the editor)	

#### Only A Small Sampling

The reports of baptisms and restorations each month in STS are only a small sampling of what is taking place. We do not receive more than 10 per cent of the bulletins printed, if that many, and some do not report responses in teaching bulletins. Let us hear from you. Others are uplifted.