

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

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RELIGIOUS FANATICISM

"Fanaticism" is defined as: "excessive and unreasonable enthusiasm or zeal: as, religious *fanaticism*." (Webster's New World Dictionary)

Fanaticism in any area of life is dangerous and non-productive. Religious fanaticism is the fruit of ignorance of divine truth while in pursuit of acceptance by God or some supposed superior being. The blind obedience to the semi-gods who establish and direct the various cults, in which is found the most extreme religious fanaticism, is incredible.

Religious fanaticism and religious hypocrisy are not exactly the same, but they are closely related. Fanaticism is the product of hypocrisy and/or ignorance. The religious hypocrite plays his game well, and he creates devotees to himself and his cause who blindly follow his dictates, even unto death. Such is the case of the currently publicized self-destruction of about 900 members of "Rev.. Jim Jones" followers in Jonestown, near Georgetown, Guyana. They were members of the "People's Temple" based in California.

The advocates of atheism, and those who hold any anti-religious position, immediately seize upon any widely publicized account of the fruits of religious fanaticism of some cult to show the curse of religion upon mankind. You may be sure that the "pure and undefiled religion" from above will come under condemnation by atheistic communism of Russia and China, as well as all the countries of the world that are satellites to these world powers.

On the front page of the Tampa Tribune of

November 23, 1978, The Associated Press reported some statements from Tass, the official news agency of Russia, on the mass suicide of hundreds of followers of the "Rev. Jim Jones" in Guyana. The report says, "The Soviet press, in a sharper dig than most, said the bizarre poisoning death rite in remote Jonestown, Guyana, was a symptom of the American way of life in which 'millions are the victims of an inhumane society.'"

The official Tass news agency said American press coverage of the events in Guyana avoids the fundamental question of why the People's Temple and many similar religious sects exist in the United States.

"Only a few individual observers admit that what they are talking about is one of the products of the notorious 'American way of life.'"

The lying hypocrisy of Russian communism does not disturb me as much as fanatical religious cults that provide occasion for such comments by the enemies of both democracy and Christianity. But there are other enemies of truth and righteousness that are much more dangerous to us than the official Russian news agency. These enemies are among us and hide under the cloak of pretense to righteousness. "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" (Phil. 3:17-19).

The heinous crimes and inhumane treatment committed in the name of religion stagger the imagination. But this hypocrisy in "righteousness" existed while Christ was upon earth. The account in Matthew 23 of the sharp and pointed condemnation of the scribes and Pharisees is the teaching of Christ. It shows the utter disgust for all forms of hypocrisy in the claim to righteousness.

The rebellion in the 1960's and the charismatic-Pentecostal off-shoots that were bred by hypocritical leaders of sects and cults is still very much alive. The "Flower Children," "Jesus People," "Temple of Satan," Charles Manson's "Family," and "Rev. Jim Jones" and his "People's Temple" are all the

products of the religious fanaticism that is invading some churches of Christ,

The Self-Righteous

A self-righteous person is either hypocritical or blindly ignorant of what righteousness is. Often it is a combination of both. Jesus spoke a parable unto "certain which trusted in themselves that they were righteous, and despised others" (Luke 18:9). Jesus warned his disciples against hypocrisy in righteousness. "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1). What does this mean? When is one playing the hypocrite in his claim for righteousness? Jesus gave some specifics.

"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" (Matt. 6:2). "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matt. 6:5).

Many will give nothing to the needy unless they can "sound a trumpet" and call attention of all to what they are doing. Their "alms" are more for the glory and praise from men than to help others and glorify the Father which is in heaven. Many prayers are made for the purpose of impressing men's ears rather than expressing our hearts to God. This is hypocrisy in the same form as it appeared in the Pharisees.

Hypocrisy in self-righteousness is further seen in the vain worship that comes by the doctrines of men. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9). This same hypocritical righteousness is at work in many parts of the country and drawing from many faithful churches of Christ those sincere, but untaught, babes in Christ, the emotionally unstable, and the misfits from society into the "cell-type Devotional-Emotionalism." The "Jesus People" started that way. Charles Manson started his cult in that manner. And from all information in the news media the "Rev. Jim Jones" began his fanatical religion in that way. From this small commune type "extra-righteous" group of devotees will grow the fanatical religious cult that will blind the minds of its members to the righteousness of God, and in the process will bind them to some radical leader who becomes some kind of god to them.

The hypocrisy of the Pharisees made itself known in the self-righteousness of this religious sect. The emphasis was on the external appearances rather than on the condition of the heart. Self-righteousness rejects Christ and centers all things upon self (Rom. 10:1-3; 2 Tim. 3:5). Through ignorance of what God

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says, one sets about to establish a form of right doing by his own standard. This is an act of rejection of the word of God.

Hypocrisy causes one to establish a dual standard in righteousness: one for himself and another for the rest of mankind. The beam and the mote of which Jesus spoke in Matthew 7 is proof of this. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5).

It is time to expose and oppose all forms of "self-righteous" fanaticism and hypocrisy wherever it may be found. Self-conceit and pride must go. The doctrine of men must be opposed without favor and compromise.

IN THE NEWS THIS MONTH

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(Taken from bulletins and papers received by the editor)	

Editorial

Connie W. Adams

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WHAT DO YOU READ?

"For as he thinketh in his heart, so is he" (Prov. 23:7). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). "For out of the abundance of the heart the mouth speaketh" (Mt. 12:34). There is no doubt about it. None of us can ever be any better than that which fills our hearts. What we choose to think upon will have a marked effect upon our character and behaviour.

It should be the aim of every Christian to bring "into captivity every thought to the obedience of Christ" (2 Cor, 10:5). The mind of the Christian is sought by the Devil. Evil philosophies compete to control the thought processes of the people of the world. Once people have forfeited their right to think for themselves they are then conditioned for whatever form of tyranny may be thrust upon them by those who have fed their minds with error. The recent tragedy in Guyana is a case in point. Communism is a system of mind control. Catholicism has always thrived upon ignorance and has told the masses that they could not understand the Bible on their own. The priesthood must decide and tell them what to believe.

Christians must discipline themselves to "think Christ's thoughts after him." Paul wrote "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). While we are free to think, to choose and to act, we are not free before God to do as we please without regard for the will of God. It is for this reason that Christians must choose to think upon that which elevates and ennobles the spirit. The concept that man is nothing more than a graduated animal with no eternal destiny has done much to destroy self-respect and human dignity. Such philosophy is calculated to result in licentious practices of every kind.

The Value of Good Literature

In a world of R and X rated movies, soap operas, adult book stores, best seller novels, girlie magazines, and television vulgarities, we must emphasize again and again the need to think upon things that are higher and nobler. The power of the written word in shaping thought and action is seen in the fact that God, Himself, chose this medium in revealing his

mind to mankind. Nothing can take the place of reading the word of God. One is blessed who delights in the law of the Lord and upon it meditates, day and night (Psa. 1:2).

Down through the years the written words of faithful servants of God have done much to enlighten, to expose error and to inspire God's people to do right. The periodical, such as the one you hold in your hand right now, has been a very forceful and useful tool in thrashing out, sifting and sorting ideas and issues which Christians have to decide. Such a medium has not always been properly used. It is capable of great abuse. Some have had short lives (most of them fall into that category) while others (a relative few) have survived for decades. Some which once served a great and useful purpose have lived long enough to fall into the hands of those whose aims were far different from those who brought them into being initially. The fact that a good thing may be abused does not argue against the thing itself. Congregations can and do go astray but we continue to begin new ones. When a paper reaches the place that it serves an evil purpose, then faithful Christians ought not to support it.

But we fail to catch the logic of those who will spend \$60-\$70 a year for a daily newspaper, \$800 for a color television set, \$100 a year for assorted magazines, \$400-\$500 for a set of encyclopedias to help their children with their school work, but who do not own a concordance, Bible dictionary, Bible atlas, or read a single gospel paper.

Nineteen Going On Twenty

With this issue of SEARCHING THE SCRIPTURES, we begin our twentieth year of operation. H. E. Phillips and James P. Miller gave the paper birth and nourished it through the difficult years of its early history. In June, 1973 the present editor began to serve. Not many papers survive this long, I am realistic enough to know that much of the success of the paper is due to the work done by those who have gone before and I simply build upon their foundation. But we have continued to enjoy the support of readers throughout the nation and around the world and have been able to increase our circulation. We are now approaching the 8,000 mark in monthly circulation and are now launching a campaign to reach 10,000 monthly circulation by the end of this, our twentieth year of service.

Will You Help Us?

There are several things our readers can do to help. Tell others about the paper. Show them your copy or ask them to read some article which you found especially helpful. When your children grow up and move away from home, subscribe for them and keep an old friend coming into their home. When you renew your own subscription, why not send in a club of subscriptions, or at least subscribe for one other person. If 1500 of our present subscribers would do this, in fact, if 1,000 of them would, with the normal increase from month to month we experience anyhow, we would be well over the 10,000 mark by the end of this year, or even before that time. We also ask the

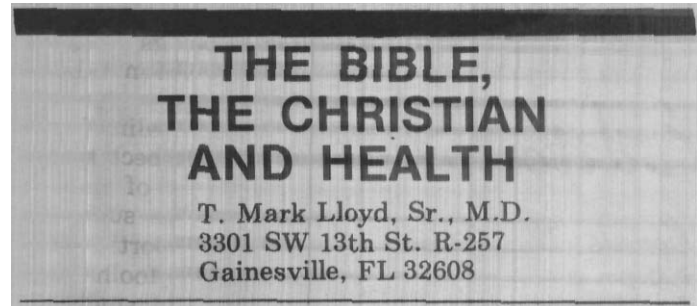
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Rate Increase

As much as we hate to do it, increasing costs of printing and postage make it necessary that we raise the single subscription rate to \$7 a year. This will apply only to new subs. The club rate for 4 or more is now \$6 a year. In groups of 12 or more, the rate is \$5 a year but this only applies to groups paid by a single individual. We do not have a non-profit permit. We operate on a second-class permit but pay the same rate as *READER'S DIGEST* or other magazines which sell advertising space. For the present we have no plans to change our type of permit. Our postal rates are much higher than those papers which mail under a non-profit second class permit. Even so, our subscription rate is in line with other papers of equal size.

What do you read? We believe this paper will make a worthy addition to your family reading material. Surely the offerings of such writers as H. E. Phillips, Marshall Patton, Eugene Britnell, Thomas G. O'Neal, Ward Hogland, J. T. Smith, Julian Snell, Wiley Adams, Gary Henry, Weldon Warnock, Ken Green, Earl Kimbrough, Dee Bowman, Rodney Miller and Mark Lloyd will build you up and help you to think upon the very things Paul admonished us to think upon in *Philippians 4:8*. There are others who contribute material all along, but these men have agreed to write so many columns each year, some of them submitting material monthly. What do you think? Pass this copy on to someone who is not now receiving the paper and see what that person thinks about it. We shall continue to keep a balance of material which is true to the word of God and presented in a dignified manner. When we deal in controversial matters we shall try to remember that we are Christians and act and write accordingly. We shall be firm but fair. If you are not now one of our readers, we would like to have you in that category. If you are already on the mailing list, thanks for your support in the past. Please stay with us and help us grow in circulation.



INTRODUCTION

This being my first article, I think it would only be proper to express my gratitude to Brother Connie Adams in asking me to write for *Searching the Scriptures*. I feel his ideas for these articles which are to include Bible thoughts with respect to sound medical principles are quite innovative and much needed. I hope that I can fulfill his expectations as well as provide reasonable, concise and readable articles which the brethren will enjoy and more importantly learn more about God's word.

It was with much trepidation on my part and friendly badgering, I might add, by the editor that I accepted this assignment. Writing has never been my forte, but as I continued to offer excuse after excuse to brother Adams as to why I should not, or could not write for *Searching the Scriptures* I began to remind myself of Moses and his multiple excuses as to why he could not approach Pharaoh and lead the children of Israel. His excuses were poor and God had an answer for them all and alas my excuses were even poorer and quite easily answered. Brother Adams has offered to help me in any way he can and thus I have finally accepted.

Brother Adams has left it up to me as to content and style of the articles. His only requests have been to make the articles interesting and readable as well as my being dependable and making a deadline. Both may be difficult, as to subject matter and applications, however, the sources are almost inexhaustible. There are a number of diseases listed in the Old and New Testament which are not well understood with which we can deal. For instance: palsy and leprosy. Actually leprosy was a very general term for a number of infectious diseases only one of which was the "leprosy" or Hansens disease as we know it today. Other articles will concentrate on medicines and potions of Bible times including myrrh and oil and wine. Paul tells us in *1 Timothy 4:8* that bodily exercise profits little, but we can discuss the meaning of this passage and how exercise can help us in our daily lives as Christians or we attempt to fulfill God's plan for a temperate and healthy life. How can we help protect our body which is the "temple of the Spirit", or should we even be concerned about our physical well being? We will discuss the problems of obesity, gluttony and intemperance and what harm these do to us physically. One interesting sidelight which will be discussed will be the modern day practice of our good sisters of

overfeeding the preacher during meetings to show our gratitude for his being there and of not being outdone by another sister.

There could be articles on "faith healing" and documentation of such practices with respect to real Bible miraculous healing and principles of modern medicine. What Bible principles apply to such sensitive modern issues as birth control and abortion may be dealt with depending upon how brave or foolhardy I am. What are the health consequences of smoking? How destructive is alcohol to the organs of our bodies will certainly be discussed. Can a Christian "smoke" marijuana and be pleasing to God? Anxiety and discontent with one's lot in life are subjects with which I definitely feel we need to contend.

The list is long and the subject matter is there. It is my hope only to be able to put it in its proper perspective. With God's help and your understanding and cooperation I hope we can make this series of articles a success, increasing your Bible knowledge and helping you to live the life God would have us all to live.

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A BAPTIST DISCUSSES THE POPE

Pilate asked Jesus, "What is truth?" That question is ever before us, or it certainly should be. In considering any subject of importance, and certainly in the spiritual realm, that question should be asked and the proper answer discovered. Unfortunately, many do not seek the answer because they do not ask the question. They do not ask the question because they do not believe that there is such a thing as truth — or that it is important. Notwithstanding the fact that the apostle Paul rebuked some who "walked not uprightly according to the truth of the gospel" (Gal. 2:14), many people feel that one should never say that something is true or right and everything else on the subject is wrong. Ours is an age of love everybody and condemn nobody. This is the attitude of denominationalism and all sectarian preachers. An example of this is what we are to discuss in this article.

Mr. Erwin McDonald is a prominent Baptist preacher in Arkansas. He once served as editor of the official Baptist paper of the state. He is now in semi-retirement, and writes some for the Arkansas Democrat, a daily newspaper.

In the issue of October 7, 1978, Mr. McDonald wrote an article entitled, "God's will and the death of Pope John Paul." It would be difficult to find more double-talk and compromise, yet his article is typical of the doctrinal dexterity of one who tries to be all things to all people and teach truth while denying truth.

The problem which he discussed was the selection of Cardinal Albino Luciani as Pope John Paul, what part God had in the selection, and why God would guide in his election knowing that he was to live only 34 days as pope. We present the following quotes and comments.

"If God promises his presence (and direction) 'where two or three are gathered together in my name,' how much more can he be expected to be with hundreds of millions of Christians who are uniting their hearts in a common petition, as was the case when they were praying for God's will to be done in the naming of the new pope?"

To gather or act "in the name of the Lord" is to act by his authority. Where in the scriptures did the Lord authorize the office of pope, give his qualifications, and instructions for his selection? We have found no such authority. We deny that millions

of Christians — or even one true Christian — prayed for God's will to be done in the selection of the pope, for no informed Christian believes that the office of pope is according to God's revealed will.

"Purely from the human viewpoint we have to ask, how could this man have been God's choice for the place when God knew, as surely he did, that he would die in his sleep in a matter of weeks?"

May we suggest, with kindness and reverence, that we leave God out of this! God had nothing to do with the selection of the pope. If you think He did, prove it. It seems that the gentleman is trying to get God in a dilemma, or accuse Him of acting inconsistently. But notice his next paragraph:

"Yet, if we conclude that Luciani could not have been God's choice, we cannot escape another puzzling question. If Christians in such numbers and such sincerity of purpose were mistaken — if in spite of all their petitions they had not found God's will — where did they go wrong? How else, besides prayer, are they ever to discover God's will?"

By reading God's word! God does not reveal His will for man today in answer to prayer, but in His revealed word, the Bible. Elsewhere in his article, Mr. McDonald refers to James 1:5, 6, but James is speaking of wisdom, not knowledge, and he says we should ask "in faith" rather than for faith because faith comes from hearing God's word (Rom. 10:17). "Where did they go wrong?" he asks. Answer, by not reading and heeding the scriptures. Again we deny that true Christians prayed for God's guidance in the selection of a pope, for Christians do not pray for that which is contrary to God's will.

"Some things about God's will are easily known by Christians. Indeed, in most of the decisions touching our lives, God leaves us to make our own choices. But what of those times — such as in the selection of a pastor or pope — when so much is at stake and we can discover no clear scriptural instruction but yet must make a choice?"

Can the man not see and understand that the very fact that we can "discover no clear instruction" in the Bible concerning a pope is a clear indication that God has not authorized such a position? God has given clear instructions for every office or work He wanted in His church; for example, elders and deacons (1 Tim. 3; Titus 1). And God has given "clear scriptural instruction" that Christ is THE head of THE church, THE body (Eph. 1:22, 23; 5:23) and that leaves no room for another head. Another question is in order: Where do we learn that we "must make a choice" of one man as pope from a college of cardinals when the word of God says absolutely nothing about either?

"Although I have questions about the seemingly untimely death of the new pope — questions for which I do not have the answers — I definitely feel that God answered the prayers of millions in allowing Albino Luciani to become Pope John Paul. . . . It may be, for instance, that John Paul, in his humility and his great love and concern for just ordinary people, will be used by God to narrow the gap and bring the Catholic people closer to their top pastor."

Does he, as a Baptist, believe that God has authorized the papacy? Evidently he does, but his position is in direct conflict with traditional Baptist doctrine. To our knowledge, no Baptist creed teaches the office of pope, and the majority of them are outspoken against Catholicism. If God "answered the prayers of millions" and the pope was "used by God," then God surely approved the selection of a pope. If Mr. McDonald believes that, and can prove it by the scriptures (which would be more than he can do for the denomination he is in) then why isn't he a Catholic? If I believed that God is pleased with the pope, I would join the Catholic Church. And where does the Bible speak of a "top pastor" or even "a pastor" in any way? That term is used in the scriptures only in describing a plurality of men who serve in a congregation, also known as bishops, elders, presbyters and overseers. There is no scriptural authority for "a pastor" in a church, or the "top pastor" over the universal church.

"As a Southern Baptist I am grieved at the passing of John Paul, not so much for him as for his people. If he was what he professed to be, a believer and follower of Christ — which I have no reason to doubt — he is in the presence of the Lord now to an extent he could never be on earth."

As a Christian, I deny that! The gentleman is teaching salvation in the Catholic Church, yet he is a Baptist. There is little similarity between the Baptist Church and Catholicism. Their teaching and practice is different on almost any subject one can think about. Our friend believes that he can be saved as a Baptist, and the pope was saved as a Catholic. He feels that one can be "a follower of Christ" while practicing either Baptist doctrine or Catholicism. It would seem that there is no truth and error, no right and wrong. According to the denominational concept of religion, "truth" is whatever one wants to believe, every man becomes a law unto himself, and no one is wrong.

In view of what we have observed, and the typical sectarian attitude, we close our study by joining with Pilate to ask: "What is truth?"

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(EDITOR'S NOTE: It gives the editor great pleasure, and we hope pardonable parental pride, to introduce to our readers the writing of our older son, Wilson Adams. He has been preaching often since he was 15 years of age, filling appointments through his high school days. While attending Florida College in Tampa, Florida, he spoke a number of times at Fletcher Avenue and other places in the Tampa Bay area, preached during one school year every Sunday at West Palm Beach and then another year at Lady Lake, Florida. He spent one summer preaching at Vandalia, Illinois, another summer working with Wayne Chappel with the Lockland church in Cincinnati, Ohio and this past summer worked with Rodney Miller and the good Par St. church in Orlando, Florida. He is married to the former Teresa Jackson of El Toro, California. Since September, 1978 he has been preaching full time with the church in Roanoke, Virginia where a good work is under way. "I have no greater joy than to know that my children walk in truth."

PAUL'S THREE I AM'S

Three times in Romans 1:14-16, Paul uses the phrase, "I am," in describing his relationship to the gospel of Christ and to those in need of the gospel. He says:

I am under obligation both to the Greeks and to barbarians, both to the wise and to the foolish.

Thus, for my part, *I am eager to preach the gospel* to you also who are in Rome. For *I am not ashamed of the gospel*, for it is the power of God for salvation to every one who believes, to the Jew first and also to the Greek. (EMP. MINE — DWA)

Each verse carries with it an important message as it shows the love that Paul had for the gospel. This same attitude, as expressed by the apostle in these verses, should also be characteristic of all of us in our day and time (Heb. 13:8). We would do well to follow the example of Paul.

I Am Under Obligation

There is no doubt that Paul was under obligation (or a "debtor" — KJV) to preach Christ to all those who would listen. He realized this obligation and fulfilled it like a true soldier should. On more than one occasion this meant opposition, but opposition never de-toured Paul from his obligation. Why was he so obligated? Paul was obligated (or under debt)

because of the saving power of the gospel (Vs. 16). It was he who had been chosen to be instrumental in carrying the gospel to the Gentiles (Acts 9:15). Furthermore, Paul was an apostle and to this group of men was given the charge to "preach the gospel to every creature" (Mk. 16:15). Thus, Paul was under obligation to share this "good news" with all men.

As the gospel calls us today, are we not under obligation to teach it to others? This is the duty of all Christians. For example, if we see a drunkard lying on a railroad track and do nothing to save him from the on-coming locomotive, are we not partly to blame for his death? If I see a man drowning and refuse to throw him the life jacket in my hand, am I not guilty of his death? And, if I see thousands of lost souls and do not even attempt to teach them the truth — AM I NOT GUILTY, IF THEY DIE WITHOUT CHRIST? We all have neighbors, loved ones, and friends who are in need of the greatest gift of all — the gospel! We talk with them about everything else — WHY NOT THE GOSPEL? It all involves a love for lost souls. Paul had this love and he showed it time and time again as he preached Christ amid trial and tribulation. This same love is what drives some to sell their belongings and move to a foreign country to preach the gospel without all the conveniences of home. This same love is what causes some to stand up and preach the truth even when they may be in the minority. This same love is what causes some to put the Lord's church FIRST, realizing that all secular matters will fall into their proper place. If a preacher, or any Christian, feels no responsibility in spreading the gospel, then there is not a proper love for the soul that is lost. One of the great commandments is to, "love your neighbor as yourself." How is this possible if we have the truth and refuse to share it?

I Am Eager

Paul not only felt a certain obligation but he was EAGER to preach the gospel. Wouldn't it be wonderful if this was characteristic of all Christians? Sad to say, this is not the case. How many times have you heard: "You mean I have to go to all the services?" or "How much do I have to give?" Does this sound very eager to you in regard to the Lord's work? The problem is that while we do feel a certain amount of obligation towards the gospel, we are a long way from being eager to spread it sometimes!

In Acts 9:18-22 we see that IMMEDIATELY after Paul was converted he began to proclaim Christ. This reminds me of many individuals, who after becoming Christians, are really "on fire for the Lord." They are zealous and cannot do enough in His service. However, at the first hint of a problem, or should a temptation come their way, their zeal for the Lord is lost and they return again to the ways of the world (Matt. 13:20-21). This was just the opposite in the life of Paul. Immediately he began to preach the gospel and his zeal continued until his death. He told Timothy, "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of


righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but to all who have loved His appearing" (2 Tim. 4:7-8). We need to be eager in preaching the gospel, having a zeal based upon the word of God. Such was characteristic of the life of Paul.

I Am Not Ashamed

Paul was not ashamed of the gospel because, "it is the power of God to salvation" (Vs. 16). However, he had not always had this attitude as he used to march from city to city binding those who were in "the Way" (Acts 9:1-2). Paul was honest but honestly mistaken. As soon as he found that his conscience had been leading him astray his honesty showed forth and he ceased to be in error. What a lesson to be learned from this today as many continue in denominationalism, not willing to change and to obey the gospel of Christ. If only all were as Paul!

There are some Christians, I'm afraid, who act as if they are ashamed of the gospel. There are some preachers who preach as if they are ashamed of the gospel. Too many are timid and afraid to speak out **BOLDLY** as they ought to speak (Acts 9:27). We must remember that it is error, not truth, that divides and as long as we speak the truth of God's word we have nothing to fear. Surely, there will be disappointments along the way but we need not let disappointments turn into discouragement. Paul did not, and he underwent more cruelty in relation to his preaching than any of us ever will (2 Cor. 11:22-28). Paul was courageous, even as he stood before those who opposed him. May we be as Paul in realizing our **OBLIGATION** to preach the word, being **EAGER** to fulfill that obligation, and in speaking out boldly in the name of Christ, **NOT ASHAMED** of "the Way of the Lord" to which **WE** belong.

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**THE NEED FOR STUDY OF OLD
TESTAMENT PROPHECY**

In Louisville there is a large 10-story-plus insurance building on the Watterson Expressway that folks delight in describing as the building which was built from the top story down. Of course it is strange to conceive of a high office building, the top story of which was constructed first, and then followed by the other floors until the completion reached the ground.

Yet, in Bible study we are no less confused, because we try to start at the **TOP** and build down to the ground all the time. When we neglect the Prophets which paved the way for the coming of the Messiah and study only the New Testament fulfillment, we are neglecting the foundation of God's plan, — and building from the **TOP** down. The consequence of this failure is seen in almost every form of religious error that has ripped asunder the body of Christ. We have seen generation after generation mature without any concept of the *mission*, *function*, and *purpose* of the church. We have seen the church turned into a social club for recreation, into a Red Cross Center for World Benevolence, or into a motel lethargic, — sleeping disciples that want to soothe their consciences by "Sunday-morning-only Christianity." Why? Why has this type of error invaded brethren to such a degree that much of the brotherhood is divided over benevolence, institutionalism, and recreation, only to find those not guilty of that asleep in Zion with a ritualistic approach to Christianity? The answer must come from the pages of prophecy, some of the richest material in all the Word of God, which ought to fill our hearts, lives and worship as we observe what God promised in His prophecy and then compare to see if that's what we are today. If we were to be something other than what the Prophets saw down the stream of time, then we would know change was needed on our part.

We must cover the Basics of Prophecy to understand the glory of New Testament fulfillments. It is impossible for a student in mathematics to master differential equations in calculus until the basics of algebra and trigonometry are fully understood. The Lord understood this all too well as His plan to establish his kingdom began to unfold. He came first to the lost sheep of the house of Israel. Why? Because they had been studying the basics, they had been in God's home-study course for 1,500 years, and now they were given the first opportunity

to connect what the Prophecy had taught them concerning the fulfillment which the Lord had come to bring. Time after time the Lord went back to the Prophets and brought to the Jewish mind the prophetic truths, connecting them with His fulfillment, and concluded with the application to their lives. Notice in Luke 24 there are two examples of this in one chapter. First, verse 27: "Beginning with Moses and with all the Prophets, He explained to them the things concerning Himself in all the Scriptures." Secondly, verse 44: ". . . that all things which are written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." In these two illustrations, He connects past prophecy with present fulfillment, and then issues the application in verse 49: "you are to remain in Jerusalem until you are clothed with power and then you will proclaim first in Jerusalem, second in Judea and Samaria and thirdly, even to the remotest part of the earth" (Acts 1:8).

If we try to mature brethren in Christ by any other method of teaching, we are missing the Divine example. If we preach only "application" (which is absolutely necessary) by itself, we will lack the force of Scripture. We must return to the Divine method, — first, teach the Prophecy, secondly, teach the fulfillment and thirdly, teach the application. Then and only then are we showing the Unity of God's truth from Genesis to Revelation, which is the golden thread of redemption of man. Then and only then are we demonstrating the Divine system of checks and balances which shows that Scriptures are not twisted or misapplied. On one side of the scale is the prophecy, on the other side is the fulfillment, and the question is do they balance? If our fulfillment is light or shy, then we know we are wrong. If it does balance, then we have built the faith to drive home the Divine application in our lives. When we fail to establish this overall procedure in our Bible study, we become like the student that cheats himself by reading "clift notes," the outline summary, rather than the entire book for his book report. Or, we are like the reader of a mystery who only reads the last chapter to see "if the butler did it," as opposed to reading the entire novel.

Our Bible study programs must by design seek to accomplish this overall view of the Bible in the minds of our students. When we follow the Master's method, we teach (1) first Old Testament Scripture and (2) New Scripture, and (3) application and the result will be a guard against apostasy, both individually and collectively. It is for this reason that Jehovah cries by the pen of Jeremiah (7:25) "Since the day your fathers came out of the land of Egypt until this day I have sent you *all my servants the Prophets*, daily rising early and sending them". Then again, in Jeremiah 25:4, "The Lord has sent to you *all His servants* the Prophets again and again, but you have not listened nor inclined your ear to hear . . .

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THE GRACE — FELLOWSHIP ISSUE — NO. 7 SINS OF IGNORANCE

Calvinism teaches that the grace of God covers the sins of a saint so that he can never sin so as to be eternally lost.

The New Unity Movement (NUM) teaches a modified view of this grace. Upon the condition of "A HEART OF FAITH" THE NUM teaches that the grace of God covers sins of ignorance and weaknesses of the flesh so that the child of God will not be lost because of such sins. This "heart of faith" is arbitrarily defined (See article No. 5 in this series, *Faith And Works*, Vol. 19, No. 10, Oct. 1978) Upon this basis the NUM seeks to extend fellowship to sincere brethren in error.

The issue in this study is pin-pointed by the following questions, frequently posed by the NUM to the opposition: 1) Do you know everything? 2) Are you guilty of sins of which you are not aware? 3) How can one repent of and confess specifically that of which he is not aware? If one answers No. 1 negatively; No. 2 affirmatively, and No. 3 "He can't," and then seeks to justify himself upon the grounds of a general repentance and confession, the NUM accuses him of inconsistency. This inconsistency is seen in not extending the condition of general repentance and confession to the sincere brother who does not yet know the truth on instrumental music in worship, church organization, Premillennialism, etc. Thus, is identified the real issue and problem. Furthermore, I fear that this problem remains unsolved for some who are not of the NUM.

Vital Points of Distinction

One point of distinction to be kept in mind parallels the difference between the work of a lawyer and a judge. The former determines what law is; the latter pronounces sentence. If justice demands clemency, not provided for in revealed law, in view of extenuating circumstances, it is the prerogative of the judge — not the lawyer — to grant it. Our responsibility is that of the lawyer. I, therefore, am not too concerned about answering questions which pose hypothetical situations and which involve extenuating circumstances which demand clemency from the viewpoint of a human sense of justice. Granting such clemency is not my prerogative. My work is determining law in the light of revelation.

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Another point of distinction involves knowledge of when and under what conditions general repentance is acceptable. While the Bible teaches that there is a general repentance, it does not teach that such will suffice in every instance. The NUM is definitely lacking in such knowledge.

Also, knowledge of the nature of God's commands is imperative. Not all of His conditions are the same in nature. Like authority, one must understand its nature (generic or specific) in order to determine truth and make proper application. So it is with God's commands; they differ in nature — some are absolute and some are relative.

Absolute and Relative Commands

By absolute commands, I mean those so fixed as to be void of any relativity. Obedience to such is determined not upon the basis of their relation to something else, but rather upon the basis of being wholly independent of everything else. Obedience to such is not rendered by degrees. One does not progress or develop through time toward perfection in such obedience. One either obeys or he does not, without regard to other matters. For example, one is either "buried" and "raised" in baptism (Col. 2:12) or he is not — and that is it. In observing the Lord's supper, he does it on the "first day" (Acts 20:7) or he does not. Such conditions are absolute.

By relative commands, I mean those wherein obedience is determined by their relation to something else. Obedience to the command to add the "Christian graces" (2 Pet. 1:5-11) must be determined in relation to other matters. People may possess these graces in varying degrees. Obedience is determined upon the basis of one's "diligence" (v. 5). Diligence requires sincere effort commensurate with one's time, opportunity, and ability. In the parable of the talents, Jesus teaches that talents represent the measure of what one is accountable for, and that one's accountability is in proportion to his ability (Matt. 25:15). Therefore, obedience to relative commands is not determined on the basis of obedience to the degree of perfection, but rather on the basis of what is commensurate with other factors (time, opportunity, and ability). Such commands are related to these important factors, hence, are relative.

One may keep absolute conditions to the degree of perfection. In fact, if they are kept at all, they are kept perfectly. There is no relativity about it. One either obeys or he does not — and that is it. Grace is not needed in obeying such commands, so far as human effort is concerned. Grace is seen in the nature of the commands themselves — they are conditions of faith, not conditions of merit.

On the other hand, the relative conditions, void of their relativity, cannot be kept by humanity to the degree of perfection. Both the ages of Patriarchy and of Moses demonstrate man's inability. Otherwise, meritorious salvation would be possible. God's grace, however, provides for this human weakness — **CONDITIONALLY!** Concerning relative commands, His grace is seen in the extent of His requirement — that which is commensurate with one's

ability, time, and opportunity. The condition is "diligence" as pointed out above. This condition is also one of faith — not of merit. Indeed, man is saved "by grace through faith" (Eph. 2:8,9).

Inability and General Repentance

There is still another area in which God's grace is urgently needed and in which it has been lovingly provided. This area involves that margin of difference between man's ability and perfection. While God in His grace does not require of man that which is above his ability, His law, nevertheless, remains perfect. After man has done all that he can do, he is yet a transgressor of God's perfect law, hence, a sinner (1 Jno. 3:4). God does not bend His perfect law down to the level of man's ability, but rather spans the distance between the two (man's ability and perfection) with His grace — **CONDITIONALLY!**

The Scriptures require a deep sense of unworthiness on our part, even after we have done all that we can do: "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Lk. 17:10). No doubt, John had such transgressions in mind, primarily, when he said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jno. 1:8). Perhaps some were thinking that they had kept God's absolute commands, and consistent with their ability had kept His relative commands, therefore, were without sin. John corrects this erroneous view. Here is the area wherein general repentance must suffice. Such transgressions grow out of our inability to keep His perfect law — even sins of which we may not be cognizant (not through ignorance of law, but through human inability), of which we all are guilty (1 Jno. 1:8). How far short of perfection do we all come in the matter of patience, temperance, etc? The truth of the matter is we do not know — God does. Forgiveness, however, is made possible through God's grace, conditionally. The conditions involve a continual penitent confession and prayer (1 Jno. 1:9); 1 Thess. 5:17) and ever maintaining a deep sense of unworthiness (Lk. 17:10). This repentance must of necessity be general, since we cannot be fully aware of the measure of our guilt.

I find no reason, however, to justify a general repentance for a transgression of God's absolute commands. Such does not involve inability, but rather a lack of faith or ignorance of law. While God made provision for transgressions through ignorance of law among the Jews (Lev. 4) and suffered such among the Gentiles (Acts 14:16), that time is no more. NOW, He commands "all men everywhere to repent" (Acts 17:30). Forgiveness is obtained upon the conditions of repentance, confession and prayer (Acts 8:22; 1 Jno. 1:9). Since God no longer "winks" at ignorance of law, this repentance involves cognizance of the guilt. The same thing would be true of a lack of "diligence" in keeping the relative commands. It is here that the NUM misses the mark of truth by teaching general repentance as a condition of forgiveness for transgressions of absolute and

relative commands.

It does not meet the issue to try to justify general repentance for transgressions of absolute commands upon the grounds of general repentance for the alien. The alien's repentance is of the fact that he is a sinner — a rebel against God. Hence, he is not called upon to confess his sins, but rather to confess his faith in the deity of Jesus Christ (Rom. 10:10; Acts 8:37). The child of God, however, must make a penitent confession of his sins (1 Jno. 1:9).

God's Requirements

In the light of this study, what does God require of us? He requires perfect obedience to His absolute commands. He requires diligence in obeying His relative commands. He requires a continual sense of unworthiness because of our inability to keep His law to the degree of perfection. Any transgression in the realm of the first two must be forgiven through repentance (involving cognizance of the guilt), confession, and prayer. Transgressions in the latter realm are forgiven through a continual general penitent confession and prayer.

Moses E. Lard, one of the pioneer preachers in "the thick of the fight" against Calvinism in a day when the battle was fierce, the feelings intense, and confusion perhaps at its greatest, put it very simply in these words: "Partial obedience to the law is the only obedience possible to man; perfect obedience to conditions is the only obedience acceptable to God" (*Commentary On Paul's Letter To Romans*, Lexington, Ky.: Transylvania Printing and Publishing Co., 1875, p. 350). END OF SERIES.

ARROWS of
TRUTH for
denominational
error

Ward Hogland
Post Office Box 166
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NO ONE IS PERFECT (No. 2)


The old worn out cliché "No one is perfect" covers a multitude of sins. Back in 1964 Albert Garner, Baptist preacher, asked the following question in writing, "Mr. Hogland, when a child of God lies, steals, murders, curses or commits adultery do such acts constitute alien sins or alienating sins?" In 1968, Vernon L. Barr also a Baptist debater and preacher asked in writing the following question, "How many sins must a child of God commit in order for him to be lost?"

I introduce the two above questions to show the Calvinistic background of the two men. It is expected of Baptist preachers to fail to differentiate between the alien sinner and the erring child of God. However, I always thought my brethren knew better. Several years ago while writing a proposition for debate I used the word "Alien" sinner. A little smirk came over the face of my opponent and he said, "Hogland, I see no difference in what you call an alien sinner and one who sins after he is saved." I pointed out that I understood perfectly well the position he had espoused but I still wanted the word "Alien" in the proposition. I explained, that if I did not use the word in the proposition he might conclude the same law of conversion applied to both, and cause me some embarrassment during the debate. He acquiesced and we signed the propositions. Calvinists see no difference in the alien and the erring child of God and as one might expect they do not believe one can fall from grace. If once saved always saved is a Bible doctrine it would be foolish to talk about either the alien or the second law of pardon.

When Peter told Simon the magician to "Repent and pray" (Acts 8:22) he upset the apple cart of Calvinism. For example, in this one statement he refuted the once saved always saved idea along with showing the difference in the alien and the erring child of God. If there is no second law of pardon or if one cannot fall from grace then Peter should have told Simon to "Repent and be baptized" as he told the people on the day of Pentecost (Acts 2:38). Obviously, there is a difference or Peter the apostle made a mistake both in Acts eight and Acts two.

The fact that "No one is perfect" also gives much trouble to members of the Body of Christ. Since it is axiomatic that no one is perfect, even a Christian, this presents certain problems. Some feel that

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because the Christian sins he is in the same boat with the alien. Here we have a play on semantics! It is true sin is sin regardless by whom it may be committed. However, it must be understood that the two are not in the same boat with reference to laws of pardon.

We shall now study two cases which will serve to illustrate the point. In Romans five Paul tells the Romans it was their sin which had caused God to manifest his Grace in the sending of his Son to die for their redemption. The Romans like many today, and knowing that no one is perfect had their gun loaded and ready to fire. They argued, we will continue in sin and God will give us more grace. Paul, turned this argument into a tail-spin by saying, "God forbid." He went on to say in verse two, "How shall we that are dead to sin, live any longer therein?" Now for an important question. Did Paul mean these Roman Christians were perfect? A thousand times no. On the other hand did he open the flood gate for sin? The answer is No! So the Christian stands somewhere between the stubborn fact that he does sin and yet cannot be a habitual (Continual) sinner. This is a difficult pill for the Calvinist to swallow. The Christian will inadvertently sin even if he tries not to, but this is a far cry from continuing in sin as Paul explains in Romans Six.

Our second example is in I John 1. This great apostle tells us that all Christian sin. He even included himself. He said, "If we say we have not sinned we make him a liar, and his word is not in us." Then John, like Paul trying to avoid extremism said in chapter two, verse one, "These things write I unto you, that he sin not." Now for another important question. Did John mean Christians are perfect? Again the answer is No. But when he said we all sin was he giving us license to sin? No indeed! Then why did he tell us we all sin and then turn right around and say we are to sin not? Because he was telling it like it is. He is explaining the difference in the alien sinner (sinning) and the child of God (sinning). One sins without restraint; the other will sin even with restraint. I insist this will help us understand the famous Baptist argument on I John 3:9. "Whosoever is born of God doth not commit sin." Baptist preachers say this means the soul of the Christian never does sin. When sin is evident it is always blamed on the body and that does not matter. However, let us get back to the text. Does John mean the child of God never does sin? Certainly not — He answered that question in I John 1:10. He means, as Paul told the Romans, Christians are not habitual sinners or that they cannot continue in sin.

Now for a final question. Since we as Christians admittedly commit sin, is there any hope? The Calvinist says no, and God says yes. The Calvinist believes he is as pure as God himself. I have had Baptist preachers to tell me their soul (not body) is as pure as God. Their soul does not sin. They believe in perfection! They will tell you that if your soul sins you cannot make it to heaven. As a matter of fact they believe in perfection and this is where the "once saved always saved" comes in. On the other hand

God tells us in I John 1:9 to confess our sins and the blood of Christ will cleanse (present tense-keep on cleansing) us from all sins. So there is hope for the Christian even if he sins. He must confess his sins. The child of God must say. Lord have mercy on me a sinner. The Calvinist cannot say this because he believes in perfection. He has no sins to confess. If he confesses his sins they are of the body and will not send his soul to hell anyway! If I felt as the Calvinist that the perfect life of Jesus had been imputed to me why would I want to confess anything? Gentle reader, on the day of judgment the Lord will look at you, not Jesus. In Matt. 25, the Lord will say, "I was hungry and you (not the Lord) fed me." I was thirsty and you (not the Lord) gave me drink." Notice the emphasis on YOU. Call it legalism or what you please. To argue that the personal righteousness of Jesus has been imputed to us and that our souls are as perfect as the Lord himself is a bunch of foolishness. We have fought this doctrine in Baptist preachers for years and I was hopeful that we would never have to fight our own brethren on these Calvinistic claims but alas the time has come!

Using the SWORD OF THE SPIRIT

Ken Green

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GETTING BORED?

An AP release (Owensboro Messenger-Inquirer, July 19, 1978) reported on the fourth annual Boredom Anonymous Convention in Manhattan that was staged as part of National Avoid Boredom Week. Several suggestions were offered as to how one might avoid boredom, including picking a fight in a karate school, chewing tinfoil, or getting the address of everyone who has ever eaten a Big Mac.

George Lewis, who founded the 200-member anti-boredom society, said he was dedicated to helping the country overcome boredom by "keeping the mind in a terrific fantasy."

Boredom is no joke. Idleness is still the devil's workshop, and I'm all for any real concern that is shown for the problem. I once saw a cartoon that pictured a man and woman at Niagara Falls. The man was shrugging his shoulders and asking, "So? What else does it do?"

Here's a piece that's been aging in my files for some years. Like many good things, it has grown more succulent with age. It was written by Charles Hodge. We believe it offers a better solution to boredom than picking a fight.

"America's unique sin is boredom. Well known people even commit suicide in the name of boredom."

. . . the boredom of interstate highways . . . the boredom of assembly lines . . . the boredom of old age homes . . . the boredom of living! Pornography, violence, crime feed on boredom. Marriages, jobs, friendships are destroyed by boredom!

"B. F. Skinner thought boredom came from coercion, but many like Paul in jail were not bored. Eric Berne thought it was structure hunger, but one can be bored by structure itself. Psychology, now, has decided boredom is 'An incomplete striving for meaning.' Boredom is meaningless! Boredom is not apathy — an accepted lack of meaning. So the key to boredom is meaninglessness, not monotony. Knitting and mowing yards are monotony but many enjoy it! In tests people preferred work to not work. So — it is not work that is boring, per se.

"It is tragic to find Christians bored! So many are. To them Christianity, the church, yea even life have lost meaning. Church is attended on Sunday with nothing given, nothing expected, and nothing gained. We return home bored. Members are driving themselves crazy boating, going off on weekends, etc., seeking something to eliminate boredom. Their recreation becomes equally as boring!

"We must die to live; we must die to reproduce! We must return to the real meaning of Jesus. Can you imagine the Apostle Paul bored? Even in prison? Can you imagine the early church bored? Persecuted — yes — but not bored!

"Boredom indicated meaninglessness — a Christian cannot have that!"

The sword of the Spirit says: "The fear of the Lord is a fountain of life, to depart from the snares of death . . . The way of life is above to the wise, that he may depart from hell beneath . . . Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 14:27; 15:24; 16:3).

BABY BEER IS HERE

The Louisville Times, Oct. 21, 1978, reported that Anheuser-Busch, the country's largest brewer, recently began test-marketing in several areas of the country an alcoholic beverage that children can legally purchase.

Chelsea, a mixture of ginger, lemon and apple flavoring with a malt base, contains less than 0.5 percent alcohol. Because the alcohol content is so low, it can be sold to children and is outside the jurisdiction of many state alcohol control boards.

A spokesman for the Kentucky Nurses Association said that the drink could condition children to alcohol. The Association passed a resolution at its convention to oppose the distribution of Chelsea and pledged to boycott other Anheuser-Busch products.

I've quit being surprised at the glaring hypocrisy of the liquor industry. Representatives often acknowledge the problem of drinking among young people, and feign concern. Actions speak so loudly, however!

A recent report from the National Institute on Alcohol Abuse and Alcoholism estimated: that in grades 7-12, three out of every four young people

drink alcoholic beverages; one out of every five kids, aged 14-17 are problem drinkers; by the time they get to the 12th grade, 40 percent of the boys and 21 percent of the girls are problem drinkers; and in the last 10 years, arrests of persons under the age of 21 for driving under the influence of alcohol rose 875 percent!

As a result of such findings, states which lowered the legal drinking age below 21 are raising them again. Montana, Michigan, and New Jersey took such action in the November elections.

But the distillers and brewers are forever bidding for the soul of our land, and the souls of our youth.

The Owensboro Messenger-Inquirer (Nov. 21, 1978) editorialized: "The liquor industry has now provided us with examples of two of the most effective means for introducing non-drinkers into the drinking culture. We now have alcoholic drinks without any alcohol taste and (almost) non-alcoholic drinks designed to taste like the real thing.

"The former — such as Heublein's Malcolm Hereford's Cows — offer a milk shake taste with an alcoholic kick. The latter — Chelsea — offers that beer-like taste with a low alcohol content. One is attracting those who want alcohol and can't stand the taste (including many teenagers). The other gives people too young to have alcohol the thrill of joining in our alcoholic culture."

It is becoming more imperative all the time that we admonish our children to "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall" (Prov. 4:14-16).

If you would like to express your opinion about this, write to the Public Relations Department, Anheuser-Busch Brewing Company, 721 Pestalozzi, St. Louis, Mo. 63118.

AS A MAN THINKETH

If you were asked to list the ten most significant world events of the past 135 years, in terms of their impact on recorded history, what would you list?

Sylvia Porter, syndicated economy columnist, recently gave a summary of the list that was published by "The Economist," an "internationally respected British weekly news magazine." The list was created and published in connection with the magazine's 135th anniversary.

A good deal of bias and subjectivism would likely enter into the compiling of such a list. Yet, I must concur that all the events suggested by "The Economist" have affected world-wide consequences. The big shocker is that the top five in the list are not technological advances, but ideologies:

No. 1: The vast change in the position and status of women.

No. 2: Freud and the development of psychoanalysis.

No. 3: Darwin's theory on the origin of the species.

No. 4: The Communist Manifesto and the Russian

Revolution.

No. 5: Fascism and the rise of totalitarian dictatorships which led to W. W. II.

The rest of the list includes the invention of the automobile and airplane, electricity, the end of slavery in the U. S., the end of powerful monarchies in most of the world, and the "conquest of space."

In my view, everyone of the top five involves anti-God, anti-scriptural concepts. The theories of such mental giants as Freud, Darwin, and Marx were conceived and written in the quiet ripple of the study. But they are now reflected in the tidal waves of human behavior.

Let us never underestimate the power of philosophy. Truly, "As a man thinketh in his heart, so is he."

Using Great Plainness
of Speech

J. T. Smith
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GOD'S PATTERN FOR CONVERSION,
ORGANIZATION, WORSHIP & WORK # 1

There is much confusion in the world today, as well as in the church, regarding the Bible and its usage. What is the Bible? Who wrote it? What benefit is it for us today? I hope to answer these and other questions in this tract.

The Bible is the inspired and infallible Word of God. Its claims to be such are evident. It claims to originate with God, to be complete, and warns man not to go beyond what is written therein. This is either true, or the Bible is a lie from beginning to end.

THE BIBLE	
1 Origin	Warnings
INSPIRED II Tim. 3:16	NOT BEYOND II John 9
HOLY SPIRIT John 16:13	NOT PERVERT Gal. 1:7
HOLY MEN II Pet. 1:21	NOT ANOTHER Gal. 1:8
40 MEN	NOT ADD UNTO Rev. 22:18
1600 YEARS	NOT TAKE FROM Rev. 22:19
COMPLETED 96 A.D.	PREACH WORD II Tim. 4:2
Complete	ORACLES OF GOD I Pet. 4:11
ALL TRUTH John 16:13	IN HIS NAME Col. 3:17
ALL THINGS II Pet. 1:3	JUDGE US John 12:48
WHOLE COUNSEL Acts 20:27	
ONCE FOR ALL Jude 3	

II Timothy 3:16 — "All Scripture is given by inspiration of God, and is profitable for doctrine, and reproof, for correction, for instruction in righteousness."

John 16:13 — "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

II Peter 1:21 — "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

II Peter 1:3 — "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Acts 20:27 — "For I have not shunned to declare unto you all the counsel of God."

Jude 3 — "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

II John 9 — "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Galatians 1:8 — "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Revelation 22:18 — "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Revelation 22:19 — "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

II Timothy 4:2 — "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

I Peter 4:11 — "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen."

Colossians 3:17 — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

John 12:48 — "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

In view of the fact that the Bible is the complete and final revelation from God, let us observe that it involves three different periods or dispensations of time (*Patriarchal* — from Adam to the giving of the law of Moses at Mt. Sinai; *Mosaic* — from Sinai until the death of Christ on the cross; *New Testament or Christ's Rule* — from the cross until the end of time).

During the Patriarchal period, God dealt directly with the head of the family. During the Mosaic period, man was governed by the Law of Moses. Today, we are governed by the New Testament.

Hebrews 1:1-2 — "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

When I refer to "God's Pattern" of things, I mean, "a model, plan, etc. used in making things" (Webster's New World Dictionary, Page 314). It simply involves reading everything God has said on any subject. When we compile all the teaching from the New Testament on any subject, we have God's pattern on that subject.

According To The Pattern

2 **Hebrews 8:1-5**

◆

* **Doing God's Will** **Matt. 7:21-23**

INIQUITY—"The Condition of One Without Law, Either Because Ignorant of It, or Because Violating It." (Thayer Page 48)

◆

* **Obeying Christ** **Hebrews 5:9**

◆

* **Scriptures Furnish Unto Every Good Work**

II Tim. 3:16-17

Hebrews 8:1-5 — "Now the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

Matthew 7:21-23 — "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Hebrews 5:9 — "And being made perfect, he became the author of eternal salvation unto all them that

obey him."

II Timothy 3:16-17 — "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Paul says the Scriptures furnish us unto *every good work*. Hence if it is a good work that God wants done, He reveals it to us through His Word. Therefore, following God's pattern means doing God's will or obeying Christ. Thus, God through His Word has revealed to mankind His plan (pattern) for us to follow.

From The Bible We Learn God's

3 **Pattern For:**

* **Becoming A Christian**

◆

* **Organization For Congregation**

◆

* **Congregational Worship**

◆

* **Work of Congregation**

(Next month, we will begin our discussion of God's pattern in becoming a Christian).

Insight

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SELECTIVITY

Selectivity is a part of life. No matter the area of life under consideration, the necessity of being selective is a vital concern. It is important what school we attend; it is vital that a potential breadwinner choose a vocation in keeping with his abilities; it is of concern to a young lady that her male companions measure up to the standard she has set for a possible mate. Because of the fact that much of our thought time is taken up by the action of choice, we should extend to that part of our thinking great care and dedication. We must not only learn to distinguish, we must learn to discriminate, be selective.

We Must Practice Selectivity Regarding Meditation

Every person has time when he is free to meditate, muse, plan, even dream. Such thoughts are entirely under his control and supervision. Apart from such times man could not function as he ought, for this type of deliberation is necessary to his well-being since out of this type of thinking comes his various decisions and eventually, his route of pursuit in life.

I suggest that the neglect of proper meditation in private and personal worship is one of the most serious derelictions in the life of many Christians. David said, "Oh, how I love thy law; it is my meditation day and night" (Psalm 119:97). But today we are so busy with the affairs of life that if we give even five or ten minutes in sincere worship to God it is most likely because we have been arrested by the death of someone, by our own sudden realization of pain, or by some similar experience. We need to be more selective about what we allow to run through our minds. We need to give as much time as possible to deliberating and thinking about God and to honestly planning in our minds a stronger dedication to His service.

We Need to Be Selective About Our Servitude

Man has the inherent right to choose to whom he will render his service and for whom he will live his life (Rom. 6:17). With the cognizance that every man is voluntarily subjugating himself in service either to God or the forces of evil (Matt. 6:24), it ought to be abundantly clear that he should exercise care in the choices he makes in order to stay in service to God and out of the grasp of the forces of evil. Peter says, "Of whom a man is overcome, of the same is he brought into bondage," (II Pet 2:19), indicating that man can overcome just as he can be overcome. Such victory is possible to him who trusts in the strength which God supplies (Phil. 4:13; Matt. 4:1-ff). Dual devotion is odious to God. Since such is so, we should be careful that our every action reflects a submission to God, coupled with a feeling of deep enmity toward all evil.

We Must Learn to Be Selective Regarding Companions

I have seen literally dozens of people seek to hold hands with God and with the world at the same time. The world always won. "Be not deceived; evil companions corrupt good morals" (I Cor. 15:33), The NASV has it, "bad company corrupts good morals," and the NIV, "bad company corrupts good character." Any way it is said, the result is the same: when a person carries on with evil associates, some of the evil is bound to pervade and corrupt this good character. The Christian just has no business fraternizing with the world. He has no more fellowship, sharing, partnership with the world than light has with darkness, or righteousness with unrighteousness, or Christ with Belial (Cf. II Cor. 6:14-ff). The truth is, they have nothing in common

and if a Christian finds that he has considerable agreement with the world, it is past time that he re-examine his life and purposes and come out from among them and be separate. To sever such a relationship is admittedly difficult; but sever it he must! And he should also remember that it is a far more desirable thing to stay away from such an evil relationship than after having become beholden of it, to seek to rid himself of its grip. And while it is certainly true that monasticism and complete separation from the world is not possible, "for then must ye needs come out of the world" (I Cor. 5:10), it is as the modern-day proverb says, "I may not be able to stop the birds from flying over my head, but I certainly can keep them from making a nest in my hair."

We Need to Be Selective About Where We Go

Man is influenced to a large extent by his environs, or the things which surround him. If he frequents evil places, he is likely to take upon himself those things peculiar to those evil places. On the other hand, if he is a regular visitor to some wholesome spiritual environment, he likely will assume the qualities radiated by that atmosphere. The person who is not careful and discriminatory about his haunts will drift away from righteous influences simply because of the immediate pleasure to be derived from the bright lights and sweet music offered by this world's houses of entertainment. In his haste to conform and be accepted, he forgets that those baubles and beads are merely the bait and that such allurements hide a monstrous hook from which escape is rendered most difficult. Young persons usually do more going than older folks. Young people, watch where you're going! There are places you do not need to frequent, even to "see what's going on there." The person who never goes to the bar is far less likely to become addicted to the alcohol; the person who never visits a dope party will likely never be involved in the drug scene. The wise man asks, "Can a man take fire into his bosom and his clothes not be burned?", and again, "Can a man walk on hot coals and his feet be not burned?" (Prov. 6:27-28). Our assignment to come together (Heb. 10:25) is for the purpose of our mutual edification and encouragement and the selection to be associated with those of like, precious faith is a far superior choice than spending time with the enticements of the worldly and the wisdom of the wicked.

We Need to Be Selective About What We Hear

Our ears are bombarded in this day and age with all manner of evil speakings. There is cursing without regard at work; there is gossip at home; there is filthy talk at school; there is backbiting at church. At every turn there is demeanment, slanted information, sordid and off-color stories, misrepresentations, and even open slander available for the taking. And the sad part is that most of us, at some time or the

other, take some of it! It is so accessible that one must exercise great care not to be involved in some sort of it. Such an avoidance takes great selectivity. It is considered fashionable today to see how coarse one can become, even in mixed company. Women today are as bad as men with their filthy talk and ungodly jesting. The television set, which was some years ago seemingly filled to capacity with suggestive material, no longer merely suggests it — IT SAYS IT! IT DESCRIBES IT! AND IT EVEN DOES IT! And just about the time I think I have heard every gross and filthy expression which the Federal Communications Commission could possibly allow, some half-illiterate, self-inflated, pot-promoting prima donna disc-jockey fills the air with a line of filth that should cause even the less discriminating to blush in shame! And, mind you, he does it all without any dread of punity. People, many radio stations (certainly not all!) are purveyors of slop. And they are planting ungodliness and immorality into the hearts and minds of our young people right under our very noses and virtually without resistance. And they are doing it on a daily basis, too. In Luke 8:18, Jesus says, following the discussion of the parable of the soils, "take heed therefore how he hear." If you are giving all your leisure time to hearing the tripe and filth being fomented by most of the entertainment world today, you are not being selective. You need to hear more about God and less about what the world deems to be of pleasure and benefit.

We Need to Be Selective About What We See

Never in the history of man has there been as much to see. Instant satellite communication has bridged the breach between wherever we are and any event taking place on this planet, as well as in outer space. But never has there been, at least in the history of this country, as much filth available for our viewing. Smut and pornography are being peddled to our young people in complete disregard for moral implications. And older persons are openly arguing for the right of these young persons to see it. It is disgusting!

Even the church of our Lord has been affected by such loose thinking regarding the display of the human body. We have seen so much sex in advertising, so much near-nudity in entertainment programs and movies, so much disregard for modesty in the styles of the day that we have become immune to the shame which such should cause. And in some instances, even though we would not dare speak up for such filth, we openly view it and sometimes we are prone to look forward with some lustful anticipation to the next shocking scene just after having condemned the first. We condemn it while enjoying it! And it seems that if society says it is in vogue, we will stand and fight for it, even if it means we must change our views somewhat about some of the prohibiting scriptures. How sad. But how so. Some few years ago preachers, teachers, and godly persons everywhere sought in vain to tell some women that lower hemlines were necessary to

modesty. What they could not do in years of intense pleadings was done by fashion in a matter of only a few days! Does the fact of it not argue where the real servitude is among many people?

Parents, what are your children watching? I do not argue that we should impose blinders on our youngsters so that they have no concept about what is taking place in the world about them. Nor would I advise that we adopt some puritanical attitude of never discussing sex and its various influences and implications. But I do argue that a steady diet of pornographic lewdity and its polluting effect on the mind is not to be tolerated by the discriminating parent. Please be advised that even with selective viewing imposed on our youngsters, they will still see enough things in life to be educated about the ways of the world. And without really looking! We will be held as accountable for what we see as for what we hear and we should consequently exercise fastidious care both in our own selections and in the selections we allow for our youngsters. To do less is to be foolish.

We Need to Be Selective About What We Say

Nothing is more beautiful than a few, well chosen words; nothing is worse than to say what is obviously out of order and untimely. I doubt that there is any one thing more common among all people than poor use of the tongue. Most all people-related problems are products of a poor and indiscriminate use of the tongue. Solomon says, "there is a time to remain silent; a time to speak" (Eccl. 3:7). And I add that it takes almost solomonic wisdom to distinguish between the two! It takes care and constant attention to make a proper use of the tongue (Jas. 3:6-10), but when it is done (and it can be done!), it can be a vital and moving force for good.

Today's Christian has more opportunity to speak out for good than ever before. He is out and around; he is presented with occasions for speaking up for good. And yet we often see Christianity maligned, the system of good trampled, the Christ of the Bible demeaned, and the idea of godly living mutilated and twitted at and we walk by unconcerned. How can it be? Are we afraid? We live in a country where we are assured the right of expression. Are we ashamed? We have the truth of God. Are we just unimpressed with the entire business of Christianity? How is it possible? We need to learn to speak up for truth and right. We need to learn to "earnestly contend for the faith" (Jude 3). Jesus said that the person who is ashamed or timid about his kinship to Christ in this life will find no confession of his name before the throne of his Father at the last day (Matt. 10:32-33). It also needs to be noted that a denial of his sovereignty need not be an audible negative declaration; just the failure to stand up and be counted at the right time will do!

We also need to recognize the force and influence which can be wielded by a wrong utterance. In Eccle. 10:1, the wise preacher shows how one tiny fly can completely destroy an apothecarist's months of

meticulous attention to a very precious preparation of ointment. And in the same way, one ill-chosen word has the power within it to literally destroy a reputation which was a lifetime in the building. And that untimely remark can come either from him who has spent the years in its building or from someone who seeks to destroy the reputation of that one. Any information about some other person should be guarded, carefully contemplated, and then spoken only after great hesitation. Even if it is so! In short, we should be very selective about our remarks, no matter the occasion, no matter the subject.

We Need to Be Selective About Our Future

The real future for man will not be found on time's side of eternity, for we all tend toward a spiritual destiny. Man is destined to die (Heb. 9:27) and he is likewise scheduled to participate in a judgmental interview with God, there to give an accounting of

the deeds done during his probationary period on earth (Rom. 2:6-9). The fact of it should serve to cause every person to ponder seriously over his choices and make only those decisions as will eventuate in his being acceptable to God at that great day. Man has but one period of time during which to prepare for eternity. Failure to discriminate between the joys of heaven and the miseries of hell, whether out of willful ignorance, prejudice, or by simple neglect is the most foolish failure of all. Its consequences are eternal, unchangeable. How can we afford to take such a chance? The risk is too great.

Conclusion

There are many other areas where selectivity is advisable, even demanded. But I hope these will suffice to demonstrate to a proof the dire need for such discrimination in every area of life. To fail to do so is to fail in everything we do, for if we miss heaven, we have just missed all there is!

THE NEWS LETTER REPORTS

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

NEW CONGREGATION BEGINS

DOUG SEATON, Concord, NC — A new congregation of faithful brethren has begun in Salisbury, NC. A group left the liberal church in Salisbury after the "fellowship hall" was completed and after coffee and cake were served after the morning worship service. These brethren have been meeting in homes for over a year, but have recently been able to rent a comfortable meeting place. They have worked hard and spent a great deal of time in making the place suitable for worship. They have taken a stand for the truth and have been persecuted because of it. They were ignored until a recent meeting in which the writer preached. When the liberal church saw the advertisement and teaching articles in the paper they became very upset and decided to try to stop the meeting. Their efforts to stop the meeting failed so they decided to withdraw from one of the members involved in helping start the new work. The persecution has caused a great many in Salisbury to open their eyes. During the meeting one was baptized and a number from the liberal churches attended. Attendance averaged 37 during the meeting and a number that were not Christians attended. Attendance on Sundays now averages 15-20. Brethren from Winston-Salem, Concord and Charlotte are preaching for them on Sundays but the church is interested in getting a sound preacher to work with them on a full time basis. The prospects are great for growth in this area. Any interested in the work should contact James H. Hand, Rt. 5 Box 347, Salisbury, NC 28144. Phone 633-1398.

ROBERTO V. SPENCER, Odessa, Texas — The Spanish congregation which meets at Mable and Myers Sts. in Odessa conducted a gospel meeting November 5-10 with preaching by Francisco Pena from Guadalajara, Jal., Mexico. His style is original and he used pictorial illustrations very effectively. He is a former superintendent of schools in Mexico. A record was set the first night with 118 with above 100 present every night. Every night we saw new faces. Also, Mexican brethren from Midland, Monahans, Pecos and San Angelo, Texas cooperated with us very well. On Sunday morning after the meeting one 65 year old man was baptized. He had attended the meeting all week.

I was with the Spanish congregation in Del Rio, Texas December 4-8 in a gospel meeting. They are new in the faith and need much teaching. I ask your prayers.

The Courage of Conviction — Italian Radio Program

(Editor's note: The following excerpt is from a recent letter from

RODOLFO BERDINI who lives in Rome and preaches for the church in Aprilia. Note the subject matter of his recent radio sermons in the very center of Catholic influence and power. I ask you, if you were an Italian Christian living in Italy, would you deal with such subject matter on a radio program? What a refreshing contrast this is to the watered down preaching on such programs as Herald of Truth. — CWA)

"The radio programme is going ahead notwithstanding opposition from the owner of the station who is afraid that the station will be closed down because of contempt of the Catholic religion, which in Italy is the official religion of the State.

You have to realize that there is a substantial difference between Italian and American listeners. Here there is a public which is completely foreign to biblical reality, brutalized by centuries of spiritual ignorance, which is desired and was wittingly guided by the inquisition with physical and moral abuse of every kind used on a public that thinks we are delinquents to avoid. You see, dear Connie, I am talking to infants who believe themselves to be giants and with whom I often have to use the guttural sounds characteristic of that infantile age in order to gain even their attention. So that from 4th August I started to broadcast lessons — information on the papacy, analyzing doctrinal problems, only superficially but sufficiently at least to initiate a dialogue, enlarging especially on the consequences that history points up about the problem of the Catholic institution of the papacy. On 18th August I discussed the much-talked-about poverty of Montini and of his simple fir-wood coffin which contained his mortal remains, and discussed the immense riches of the Vatican. In the broadcast of 25th August I discussed Montini's testament which affirms that the bones of the Apostle Peter are there in the grottoes of the Vatican. On 1st September I analyzed some of the realities of the Conclave, enlarging on this subject also during the broadcasts of 8th and 15th September. I put into evidence the iniquities of a great many of the popes, doctrinal and moral iniquities, in order to inform my listeners that the Holy Spirit, who according to Roman doctrine inspires the Cardinals in their choice of the Roman Pontiff, not only does not, certainly, enter into the choice but that they are certainly directed by Satan. On the 22nd and 29th September and on 6th October I analyzed the ecclesiastic law of celibacy of priests, and in particular I pointed up the consequences which history shows us abundantly. On 13th, 20th and 27th October I talked about auricular confession and the consequences that it has produced and continues to produce among the clergy and the faithful. Among the historical authors whom I had recourse to most frequently and who is the most documented and the most serious is the American Henry Charles

Lea. I believe that he is so seriously analytical that he will find a place in the bibliography of such subjects as auricular confession and celibacy of priests in the Catholic Encyclopedia published by the Vatican."

WE WANT TO KNOW

Many brethren have told us they always look for and are encouraged by the little box we publish each month "In The News This Month" in which we report the number of baptisms and restorations which we have learned of through bulletins, newsletters of workers in this country and around the world, or hear of in various meetings as we travel to meetings in various parts of the country. But we are hearing of a small percentage of what is being done. We wish to urge all readers, wherever you are, to let us know of such information from the places where you worship. This is of great encouragement to brethren around the world. Why not share your good news with us.

PREACHERS WANTED

CORDELE, GEORGIA — The church meeting at 610 E. 16th Avenue, P.O. Box 342, Cordele, Georgia 31015 is in need of a full

time preacher. Gospel preachers interested may contact the brethren at the above address or call Irby Hartin (912) 273-4530 (Home) or 273-3727 (Office).

WARREN, ARKANSAS — This congregation of 35 members is in need of a gospel preacher. We can supply \$125 a week support with the rest having to be secured elsewhere. Those interested may contact Morgan O'Neill, Rt. 2 Box 423, Warren, Arkansas 71671, or call (501) 226-3964 at night, or 226-7225 in the daytime.

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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 XX

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NUMBER 2

THINK ON
THESE THINGS

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THE RESURRECTION OF CHRIST

The resurrection of Jesus Christ from the grave is one of the strongest proofs of the deity and power of Christ, the accuracy and certainty of the promises of God, and the assurance of our resurrection and eternal life. God has appointed a day "in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4).

The expression "by the resurrection from the dead" has been variously explained. Some say that "by" means "after," making it read "After the resurrection from the dead." This is not the natural meaning of the word "by" and certainly it is not in harmony with the context here. It was not the object of the apostle to give the TIME when Christ was the Son of God. The word in context is giving the AGENCY by which he was declared to be the Son of God with power.

Christ was confessed to be the Son of God BEFORE his resurrection; therefore, the resurrection from the dead did not MAKE him the Son of God. The devils said he was the Son of God (Matt. 8:29);

Peter confessed Christ to be the Son of God (Matt. 16:16); Christ himself said he was the Son of God (John 10:36); and God confessed Christ to be His Son (Matt. 3:16, 17).

The expression "from the dead" would signify that the proof is in Christ's own resurrection, rather than the general resurrection of the dead. To apply this to the general resurrection of the dead at the last day would not prove anything about Christ as the Son of God because the resurrection of the dead is yet future. But Paul says Christ is DECLARED to be the Son of God with power by the resurrection from the dead.

But how would the resurrection of Christ from the dead declare him to be the Son of God with power?

1. Christ's own claim to deity made his resurrection proof of his Son-ship. He came as the Messiah. He taught that he was the Son of God (John 10:36). He claimed to be equal with God (Phil. 2:6; John 5:18). He claimed power over the law of Moses (Mark 2:28). When God raised him from the dead it was eternal proof that his claims were true. God would never have raised an impostor, thus when God raised him from the dead (Acts 17:31), He declared him to be the Son of God with power.

2. The nature of his resurrection was different from all others who had been raised before him. The prophets had foretold it (Psa. 16:10, 11). Christ himself foretold it (Matt. 16:21). It was a complete victory over death (Rom. 6:9; Rev. 1:18). It is a guarantee of the general resurrection of all the dead (1 Cor. 15:22).

3. Christ used his resurrection as the final and only sign that he was from the Father and was the Son of God. The only sign was Jonah and the great fish prepared by God (Matt. 12:38-40). This referred to his own resurrection after being in the heart of the earth three days and three nights.

4. Christ was put to death as a blasphemer; he said he was the Son of God and the Jews accused him of blasphemy for it. God raised him from the dead (Acts 2:23, 24; 17:31). But God would not have raised him had his claim to be the Son of God been false. It must follow, therefore, that the resurrection of Christ from the dead declares him to be the Son of God with power.

What is there in the resurrection to prove the relationship of Christ to God? Nothing in and of the resurrection itself. The resurrection of Lazarus did not prove the nature of the person, nor does it prove the nature of anyone raised. At the last day both the good and the evil will be raised (John 5:28, 29). The resurrection of Christ simply proved that his claims to be the Son of God were true, and God gave us that assurance (Acts 17:31).

The resurrection of Christ is also associated with his ascension and exaltation at the right hand of God. Peter proved that Christ was raised from the dead (Acts 2:22, 23) by reference to prophecy, and then concluded that he was made both Lord and Christ at the right hand of God (Acts 2:36).

The resurrection of Christ is the very foundation of our hope. "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13,14). "For if the dead rise not, then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins . . . If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:16, 17, 19). We have the assurance of God that Christ is His Son and by the gospel we have hope in the resurrection and everlasting life.



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Editorial

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A GIANT STEP FORWARD INTO WHAT?

The Madison, Tennessee church, where Ira North preaches, announced in its November 15, 1978 bulletin the grand opening of a facility called a "Family Life and Education Center." Since other large liberal churches have plans for such facilities, it might be of interest to our readers to find out some of the activities which are to take place. As we have come to expect from Madison, the grand opening was spectacular. The president of Abilene Christian University, John Stevens, was there along with M. Norvel Young of Pepperdine, Claude Gardner of Freed-Hardeman and Tom Holland of David Lipscomb. Everyone present was given a prize to remember the occasion. The ladies were given an "Alpha-Omega necklace" and the men received an "Alpha and Omega lapel pin."

The Madison bulletin published the following list of rules for the use of the new facilities and from them we learn something of the activities expected. If you still believe that the church is a spiritual body with a spiritual work, you might want to sit down before reading this list. Here it is.

Family Life Center

"Many questions have been asked about securing reservations for your Sunday School class. Zone Dinner or Sunday School Departments. Please read the following policies carefully.

We are now taking reservations from January 1st on. Please call the proper department in the church office to secure reservations. Reservations for the month of November or December in 1978, will not be taken until the building is totally complete.

Reservation of Family Life Center

1. Reservations for areas of the Family Life Center such as gymnasium, exercise room, classrooms, or sunset room, must be made through the office of the Youth Minister.
2. All of the reservations for the reception room and any part of the fellowship room should be made with Shirley Ward in the Records Office.
3. Reservations can only be made by classes or groups of the Madison Church of Christ.
4. The Family Life Center will not be available on Sunday afternoon for activities: however, it may be reserved by groups for after church

fellowship.

5. Scheduling of events shall be made at least two months in advance to the date. A sheet will be sent along with a reservation confirmation on what needs to be secured.

6. A member of the church staff or an approved volunteer must be present at all activities conducted in the Family Life Center.

7. All groups must provide adequate supervision at all activities conducted in the Family Life Center.

8. Groups using the facility are responsible for keeping the reserved areas as clean as possible.

9. The gymnasium will be used for eating only by very large groups that have approval from the Elders. The fellowship room of the Family Life Center has been designed for class or organization suppers and banquets.

10. Team practice for approved church athletic teams will be scheduled with the Youth Minister."

Now, there you have it. This surely is a giant step. But in which direction? Jesus said "My kingdom is not of this world" (Jno. 18:36). Paul said "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). I wonder if Ira North, now editor of the GOSPEL ADVOCATE, would favor his readers with a scriptural defence of recreational facilities built with church funds. Maybe he could get his associate editor, Guy N. Woods, to help him. Where are you, brother Woods? Some of us find it hard to believe that deep down inside you truly endorse all of this.

In case you think this is an isolated thing, the front page of the FIRM FOUNDATION of December 19, 1978 carried a picture of a group of members of the Richland Hills church of Fort Worth, Texas. In front of the group are two men holding a banner which reads "PRAISE THE LORD, WE DID IT!" What they did was to contribute \$755,000 on one Sunday in order to go into a new 35,000 square foot building free of debt. And what is this 35,000 square foot building to be used for? "The new building will provide needed space for a growing Bible school now averaging over 1,000 per Sunday and will also provide facilities for Christian fellowship and indoor recreational activities."

The Broadway church of Lubbock, Texas is now in a 3.8 million dollar expansion program. Among other things, their bulletin says they will have four times as much space for "fellowship" in the new quarters as they now have. They will have room for a sit-down dinner with 2,000 at once, among other things. And, oh yes, a gymnasium.

These churches are on the march all right, straight into the mainstream of denominationalism. These activities are going on under the direction and with the blessing of powerful and influential forces among the liberal brethren. Two college presidents, one chancellor and one teacher, representing four different schools were present to speak at Madison at their grand opening. Ira North, editor of the GOSPEL

ADVOCATE, preaches there where that took place. Reuel Lemmons and the FIRM FOUNDATION are powerful forces. When such men give their blessings to such activities, purportedly in the name of Christ, then it is high time for all those caught up among these activities to demand a "thus saith the Lord" to support such practices, or else "come out from among them" and take their stand with people who still want to "speak as the oracles of God" (1 Pet. 4:11). We are hearing of more and more who are doing just that.

MY SERVANTS THE PROPHETS

Rodney Miller
15 W. Par St.
Orlando, FL 32804



ZEPHANIAH: PERFECTION THROUGH SUFFERINGS

These Old Testament prophets are placed in the revelation for good reason; they deal with the human predicament of sin, suffering, and judgment. Often in this life the darkness of night becomes so black that we give up and abandon Christ as the answer. Such is a terrible tragedy not only in what we lose eternally, but also because there are answers provided that will help one to live in the turmoil of the here and now. At least two of "the twelve," the Hebrew term for the minor prophets, deal with pain of the human experience and the Divine solution to it. These are Zephaniah and Habakkuk, and in this article we will explore Zephaniah's response to our need.

The message of the Book of Zephaniah is perfection through suffering. The questions regarding human suffering have poured from many hearts and we have often times failed to respond in the Divine manner. One answer given to the question is simply that if you are righteous, you will not suffer. It is interesting that in support of this fact Job 5:20 is given in a written out line on Providence in support of this view. Yet, upon investigation, the words in Job 5:20 are spoken by Eliphaz, of whom God says in Job 42:7, that Eliphaz did not speak the truth in regard to his servant, Job. A natural outgrowth of this view of Providence then applied, was that if a woman were righteous she would never be raped because God would protect her from evil. Needless to say, such does not represent Bible teaching and neither does the extreme that God's Providence has ceased to work today and we are completely on our own. Both of these two extremes are unfounded. What then does Zephaniah teach?

Observing the short Book of Zephaniah, the key is found in the second verse of the book, as contrasted to the last verse of the book: 1:2 - "I will completely

remove all things" compared with 3:20 — "I will give you renown and praise . . . I will restore your fortune." First, the book opens with the fire of judgment that is going to purge Judah clean of her idolatrous ways. . . "I will completely consume." This first division of the three divisions of the book Baxter calls *LOOK WITHIN!* A day of wrath is coming on Judah. The period of time is that which is preceding Babylonian Captivity. Zephaniah lists six deadly sins for which Judah was to be purged: (1) 1:4 "Cut off a remnant of BAAL." THE SIN OF IDOLATRY. Josiah had enacted many reforms and the temples of idols were removed, but the remnant remained in the heart. (2) 1:4 "the idolatrous Priest" NASV, or "the Chemarim" KJV. THE SIN OF A PERVERTED WORSHIP. This was the worship of the true God, Jehovah, as opposed to the first sin which was worship of Baal, but it was the use of Jeroboam's Golden Calf Worship. (3) 1:5 "Bow down and swear to the Lord and yet swear by Milcom." THE SIN OF MIXED RELIGION. This is religious syncretism, a mixing of true religion, "swear to the Lord", with Milcom, a Babylonian idol. (4) 1:6 "turned back from following the Lord." THE SIN OF BACKSLIDING. (5) v.6 "not sought the Lord." THE SIN OF INDIFFERENCE. (6) 1:8 "clothe themselves with foreign garments." THE SIN OF LOSS OF DISTINCTION. Here, by their clothing they identified with the world of idolatry. Now because of these six sins, Judah was going to be punished, and if there were a problem today, we could expect only the same. Thus, Zephaniah says "LOOK WITHIN" Judgment Is Coming.

Secondly, Zephaniah says (2:4-3:8) LOOK AROUND. Not only Judah will be destroyed but so will all the nations: North-Assyria, East-Moab & Ammon, West-Philistia, and South-Ethiopia. These are discussed in Chapter 2, which brings him to Chapter 3. Now he returns to the sins of Judah, and by doing so in this context, places the Jews in the same classification as the evil pagan nations which they hated so badly. There are three basic failures here charged against Judah. (1) 3:1-Failure of ATTITUDE, "rebellious, defiled, and tyrannical." These three factors violate exactly what God said He would require from man in Micah 6:8, do justice in man's relationship to Himself, which is voided by their "defilement"; love, mercy or kindness is man's relationship with God, which is violated by "rebellion." Thus, Judah had the wrong attitude in every relationship. (2) 3:2—Failure of ACTION. OBEYED Not, RECEIVED Not Instruction, TRUSTED Not, and DREW Not Near. (3) 3:3-4 FAILURE OF LEADERS. Princes, judges and priests.

Now we come to the third section of Zephaniah, LOOK BEYOND—"IN THAT DAY", a Messianic term for the day to come. Now, out of the fire of purging in which the remnant would be caught would emerge a new day, a day of Glory, Joy and Hope. They would have to suffer, but through that suffering they would be perfected; through that trial would come blessings too great to name.

(1) 3:9 — ONE LANGUAGE "give a purified Up." In that new day people will not have a defiled language because it will be pure. No longer will the heart, which is the reservoir from which the lip speaks, talk of idols, fornication and evil, but the people of the New Day will have a pure heart.

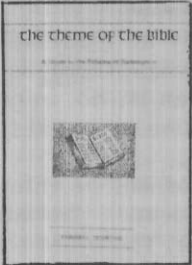
(2) 3:9 — ONE SERVICE "shoulder to shoulder." Now they will be of one heart and one action, working together in God's cause and in His Kingdom. No longer would some of God's people be working for Baal, some for Milcom, others for the Golden Calf, but now all who are God's people will serve shoulder to shoulder.

(3) 3:12 — ONE ATTITUDE, — HUMILITY. "A humble and lowly people will take refuge in His Name." The Lord called them the "Poor in Spirit" (Matt. 5:3). There will be no egos, no arrogance, no snobbery, no self-centeredness in this New Day. Of course, if we are to be the people of the New Day this will not characterize us, and if it does then we are not the people of the New Day.

(4) 3:13- ONE ACTIVITY, - RIGHTEOUSNESS. "No lies, no deceit, do no wrong." What a Day! What a Place! What a Kingdom! Yet, remember it could not come about without the pain of judgment.

So it is with our lives today. While we live in this glorious Messianic Day, we still see the need for the chastisements, trials, tribulations and heartbreaks to bring us through to the blessing that God has in store for us. Let us praise Him from whom all blessings flow. Let us praise Him for His matchless revelation which is geared to meet the needs of the human predicament.

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**KILPATRICK'S DEPRAVITY OF
CALVINISM (No. 1)**

In his work, the *Institutes of the Christian Religion*, John Calvin set forth his system which is known today as Calvinism. One of the five points of Calvinian theology is hereditary total depravity. Note his theology from volume one, pages 209-220 (second book, chapter one).

"Through the fall and revolt of Adam, the whole human race made accursed and degenerate. . . . This depravation communicated to the whole posterity of Adam . . . hereditary depravity extends to all the faculties of the soul . . . the whole human race being corrupted by an inherent viciousness. . . . We fell from our original in the person of our first parent . . . the sin which produced Adam's fall, and provoked God to inflict such fearful vengeance on the whole human race . . . it was clearly proved from Scripture that the sin of the first man passed to all his posterity . . . impurity from his birth . . . All of us, therefore, descending from an impure seed, come into the world tainted with the contagion of sin. Nay, before we behold the light of the sun we are in God's sight defiled and polluted . . . We thus see that the impurity of parents is transmitted to their children, so that all, without exception, are originally depraved . . . by his corruption, the whole human race was deservedly vitiated. . . . Paul never could have said that all are "by nature the child of wrath" (Eph. 2:3), if they had not been cursed from the womb. . . . Adam, therefore, when he corrupted himself transmitted the contagion to all his posterity . . . he lost not only for himself but for us all . . . he having been defiled by sin, the pollution extends to all his seed. Thus, from a corrupt root corrupt branches proceeding, transmit their corruption to the saplings which spring from them. The children being vitiated in their parent, conveyed the taint to the grandchildren; in other words, corruption commencing in Adam, is by perpetual descent, conveyed from those preceding to those coming after them. Original sin, then, may be defined as hereditary corruption and depravity of our nature, extending to all parts of the soul, which first makes us obnoxious to the wrath of God, and then produces in us works which in Scripture are termed works of the flesh. "All have sinned" (Rom. 5:12); that is, are involved in original sin, and polluted by its stain. Hence, even infants bring their condemnation with them from their mother's womb,

suffer not for another's, but for their own defect, for although they have not yet produced the fruits of their own unrighteousness, they have the seed implanted in them. Nay, their whole nature is, as it were, a seed-bed of sin; and therefore cannot but be odious and abominable to God . . . For our nature is not only utterly devoid of goodness, but so prolific is all kinds of evil, that it can never be idle . . . everything which is in man, from the intellect to the will, from the soul even to the flesh, is defiled . . . all parts of the soul were possessed by sin . . . corruption does not dwell in one part only, but that no part is free from its deadly taint . . . the third chapter of the Epistle to the Romans is nothing but a description of original sin . . . the whole man, from the crown of the head to the sole of the foot, is so deluged, as it were, that no part remains exempt from sin, and, therefore, everything which proceeds from him is imputed as sin . . . Man is corrupted by a natural viciousness . . . we are "by nature the children of wrath" (Eph. 2:3)." Those are Calvin's own words.

Further, in this chapter on depravity, Calvin used Psalms 51:5; Job 14:4, Eph. 2:3; Rom. 5:12 and Romans 3 to prove his doctrine. However, upon an examination of these passages one learns that they do not teach inherent total depravity.

Gospel preachers through the years have debated Baptist preachers on the subject of depravity. Out of the false doctrine of depravity comes Calvin's false doctrine of the direct operation of the Holy Spirit. According to Calvinism, one depraved could not even desire salvation, thus the Holy Spirit is said to be necessary to operate upon the heart of the sinner in addition to the word of God in order to convert the sinner.

Error is error regardless of who teaches it. When I was preparing to debate a Baptist preacher a few years ago on the subject of total depravity and the direct operation of the Holy Spirit, little did I realize that soon some within the church would be teaching the same false doctrine. However, such is the case.

In a paper published at Huntsville, Alabama, called *The Ensign Fair* edited by R. L. Kilpatrick, is found two articles in the December, 1977 and January, 1978, issues entitled "The Propagation of Adam's 'Kind' or How We Got Our Nature." These articles teach plain Calvinism. Notice some statements from these two articles.

R. L. Kilpatrick said, "The same defiled nature of Adam is passed to his offspring, and will continue till the end of time. We may 'prefer' not to sin, but we neither have the power nor the option of choosing it. Every being born into this world is born with the fallen nature of Adam . . . Adam contaminated the stream of humanity and his offspring are likewise polluted. Adam's sinful nature is transmitted to all posterity. We stand condemned as a 'race' because of the sin of our inherited nature. God has stamped S-I-N across the face of creation . . . man does indeed inherit the sinful nature in that he descended from Adam in both body and spirit through natural generation. The Scriptures represent every human

being as having inherited sinful nature (Rom. 5:12; Ps. 51:5; Eph. 2:3; Job 14:4; 15:14). Man sinned in Adam and therefore was guilty before committing personal acts of sin. God's imposition of the death penalty upon mankind — even upon those who have not committed positive acts of sin. Is it different to say that we inherit the 'sinful nature' of Adam than to say we inherit the 'sin' of Adam?"

John Calvin taught error when he taught depravity; R. L. Kilpatrick teaches error when he teaches such. Calvin used Psm. 51:5; Job 14:4, Eph. 2:3 and Romans 5 to try to prove the Bible teaches this false doctrine and Kilpatrick used "Rom. 5:12, Ps. 51:5; Eph. 2:3; Job 14:4" to try to prove the Bible teaches this. Both use the same proof texts and both pervert the word of God.

Having identified the error and its authors in this article, in our next article we will look at the passages used as proof texts for this false doctrine.

Using Great Plainness
of Speech

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GODS PATTERN IN CONVERSION ORGANIZATION, WORSHIP AND WORK 2

Paul affirms that all men are sinners. "For all have sinned, and come short of the glory of God" (Romans 3:23). He also affirms that Christ died for all men. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Hebrews 2:9). That God devised a plan (pattern) whereby all mankind can be saved, few will deny. However, there is much disagreement as to what this plan is. So, in order for us to know God's plan for salvation, we need to make a few observations.

1. God's plan for salvation could not be enforced on mankind until after the death, burial, and resurrection of Jesus Christ. For, these are the facts of the gospel that must be believed before one can be saved. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

2. One could not become a New Testament Christian before the New Testament was probated. Paul says a testament is of force after men are dead. It is of no benefit at all while the testator liveth. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Hebrews 9:16-17). Since Christ is the mediator of the New Covenant, neither the facts, commands, nor promises could be realized while He lived. There are instructions given by the Lord that are to be obeyed in order that we might receive the remission of sins, (be saved), "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). After giving these instructions, Christ ascended to heaven to be with the Father. Christ now has all authority in heaven and on earth.

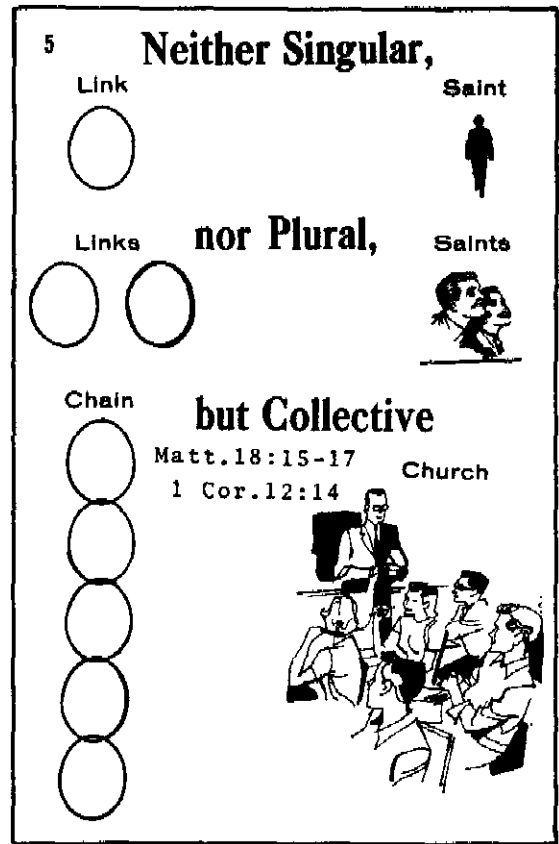
He told His apostles that the Holy Spirit would come and guide them into all truth as we have already observed on our first chart, John 16:13. This took place in Acts 2, and they went every where preaching the gospel. Every person obeyed the same instructions as those given to the apostles by Christ in Matthew, Mark, and Luke, as can be observed from the following chart. This is God's pattern in conversion.

4 What Must I Do To Be Saved ?				
CHRIST'S ANSWER				
Matt.28:19-20 Mark 16:15-16 Luke 24:47	BELIEVE	REPENT	BAPTIZED	SAVED
EVERY TIME THE QUESTION WAS ASKED, CHRIST'S ANSWER WAS OBEYED !				
Acts 2:36-38	BELIEVED	REPENTED	BAPTIZED	SAVED
Acts 16:30-33	BELIEVED	REPENTED	BAPTIZED	SAVED
Acts 9:6 Acts 22:16	BELIEVED	REPENTED	BAPTIZED	SAVED

THE CHURCH

Before I discuss the organization, worship, am work of the church, I believe we should try to understand just what the Lord's church is. As I pointer out in the section on conversion, all those who are obedient to the instructions of Christ will be saved from past sins. And, the Lord adds every saved

person to the number of the saved ones. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Thus all those who are saved constitute the Lord's church. The building in which saints meet is not the church. The church is made up of those who are purchased with the blood of Christ. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Christ did not purchase buildings with His blood. He purchased people. These people who are saved constitute the Lord's church. They are instructed to worship and work according to the Scriptures, and are commanded not to go beyond that which is written. And no one person is the church.



Matthew 18:15-17 — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he will neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

1 Corinthians 12:14 — "For the body is not one member, but many."

Just as one link does not constitute a chain, neither does one Christian constitute the church (cf. above passages). The word "church" is a collective noun just as "flock" and "herd" are collective nouns.

Paul makes a distinction between the church and the individual "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28), Individuals are commanded to work that they might provide for their needs. But the church cannot go into the plumbing business, have yard sales, or engage in any kind of enterprise in order to make money. The church is instructed, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). The work is to be supported only by the freewill offerings of the saints, and that upon the first day of the week.

ORGANIZATION

The Lord's church is not an organization in the same sense that the Roman Catholic Church is an organization (with an earthly headquarters, etc). However, it has organization.

God's pattern for organization is set forth in just a very few passages of Scripture. In Philippians 1:1 we read, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are in Philippi, with the bishops and deacons." Hence, the congregation at Philippi consisted of bishops (elders, pastors, presbyters, which words all refer to the same work and office) deacons, and saints. According to Acts 14:23, they ordained a plurality of elders in every church, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In Titus 1:5-11 and 1 Timothy 3:1-7 God's pattern is found for qualifications that men are to meet in order to serve as overseers of a local church. (Please read the above passages). Also, in 1 Timothy 3:8-13 we learn God's pattern for qualifications of deacons, and the wives of elders and deacons. (Please read these passages also).

I want you to observe from the Scriptures that the words Elder, Pastor, Bishop, Presbyter are all used to refer to the same person. In Acts 20:17 we read where Paul called for the elders of the church at Ephesus. When they came to him in Miletus, he referred to them as bishops or overseers in verse 28. In Ephesians 4:11 they are called pastors; and in 1 Timothy 4:14 they are called presbyters.

Elders are to oversee the flock of God which is among them, taking the oversight thereof. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5:1-2). There is no authority in God's pattern for elders overseeing any congregation or work other than the one which is among them. For, how can they oversee what they cannot see? We cannot have a binding together of congregations in any way without going beyond God's pattern for organization. If there could be a binding together of congregations, where is the passage in God's pattern that authorizes it? More Next Month

Insight

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THE GREAT EXPENDITURE

The second epistle of Paul to the Corinthians is a very personal one. It contains some very interesting insights into the character of this great apostle. He begins with his thankfulness for the great comfort received from association with Christ (1:4-ff). He speaks of a forgiving spirit (2:9); his concern over the possibility of the formation of various illicit relationships (6:14-18); his joy over their repentance (7:8-11). He bares his heart to them as he discusses such intimate things as his manifold afflictions (11:23-27), his thorn in the flesh (12:17), and his devotion to the cause of the Lord, which he describes as "that which cometh upon me daily, the care of all the churches" (11:28). He even brags somewhat of the things he has been allowed to do and see in his service to God (12:1-ff).

One of the outstanding characteristics of Paul was his immense zeal for the work to which he was called. The energy with which he served is noteworthy, if not cause for envy. The statement which, in my estimation, best illustrates this attitude is found in 2 Cor. 12:15. "And I will gladly spend and be spent for you," he says. Here, in a sentence, is the fuel for his success; here is the force which produced his enthusiastic support of the gospel; here is the underlying factor which sustained him in the face of extreme adversity. He was willing to spend, to offer his talent, time, energy, as well as any other thing over which he was steward, in order to advance the cause of Christ. He was willing to be spent, to exhaust himself to whatever extent necessary for the furtherance of the kingdom of God.

To spend and be spent as did Paul is necessary if one is to please God. It is tantamount to the presenting of ones self as a living sacrifice to God, acting and reacting at his bidding and in accordance with his laws, including the adoption of the attitudes and dispositions he assigns as proper motives for conduct (Cf. Rom. 12:1-2). To spend time, influence, zeal, or money on a cause which cannot be irrefutably shown as deriving from God is foolish beyond expression, And to allow oneself to be spent in servitude to a system of religion which falls short of Scriptural approval makes no good sense at all. Approved spending is necessary; lawful expenditure is demanded.

To spend and be spent as did Paul is to insure for oneself a quality life, one distinguishably better than what this world has to offer. While it is certainly true

that most persons would not call Paul's life one of ease and quietude, anyone familiar with Scripture knows that he considered his life to be of the very highest quality. Such a feeling was not based on ease and convenience as the measurement for success, for he certainly had little of that. But Paul could say his life was successful because of what it secured for him. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:10). It was he who described his own life as one in which he had "fought a good fight" and "kept the faith" and he boldly claimed that as a result, "there is laid up for me a crown of righteousness" (2 Tim. 4:7-8). Because he was willing to spend and be spent his was a high and good life.

To spend and be spent demonstrates an abiding hope of heaven. I am convinced that most people place entirely too much confidence in this life and as a result, they have no real concept of the joys and bliss of heaven. They just frankly are not interested. That person who entertains such a prospect uses this life as a means by which to promote the satisfaction of his own selfish lusts and his own personal whims and fancies. But he who is willing to spend and be spent in service to God has a much higher purpose for living life. He uses this life to secure for himself an eternal abode in heaven. This life becomes a means toward a very high end, not an end in itself. And anyone acquainted with that person or who observes his life is aware that such is the case. To these same Corinthians Paul charged, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). And to the Galatians, said he, "And let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9). Our hopes and aspirations are not attached to the frivolous, the mundane, the material; we look for a city "which hath foundations, whose builder and maker is God" (Heb. 11:10). Let us therefore press on to that joy which is set before us by the assurances of the great gospel of Christ.

It should be the fervent desire of every Christian to spend and be spent in service to God. The life spent in service to God is actually the only one worth living. That person who is disposed to live such a life heaps to himself a bounty of present blessings which render that life not just desirable, but one to be earnestly sought after. And he assures for himself future blessings so numerous as to cause a comparison between them and some momentary carnal existence an exercise of fools. That person benefits all with whom he has contact. His life is pure, his motives high, his actions benign. He becomes a light by which the goodness of God is manifested to a dark world of sin. His participation in holy things is enthusiastic, confident, and lovingly offered. And he never entertains any thought of failure because of his connection to the Lord, "who worketh all things after the counsel of his will" (Eph. 1:11).

Brethren, let us be willing to spend for the cause of

Christ. Let us be willing to be spent in service to him. Only as we are so willing does life really take on any significance and hold any real meaning. Let us press on, knowing that while we may tire and become weary, "there remaineth a rest for the people of God" (Heb. 4:9). But there will be no rest for those who spend no time on earth serving God (Rev. 14:10-11).

Using the SWORD OF THE SPIRIT

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KILPATRICK — BRINSMEAD — WHITE

A few months back, a series of three articles was published in *STS* by this writer in review of "Present Truth" magazine. (The publication has changed its name to "Verdict." The format remains the same.) In those articles we called attention to the Adventist background of the editor, Robert D. Brinsmead. We were in error when we reported that he is currently a member of the Seventh-Day Adventist denomination. The mistake was pointed out by R. L. Kilpatrick in "Ensign Fair" with his customary contemptuous sarcasm. We acknowledged the correction and observed that it is of but little consequence whether Brinsmead is an Adventist or merely an ex-Adventist so far as this question is concerned. The point is, as we demonstrated, Adventist influence is evident in the journal he edits.

There is apparently a battle being waged in the present ranks of Seventh-Day Adventism over the matter of imputed righteousness. So far as the traditional teaching of Adventists, the following quotation should shed some light. Donald P. Ames is to be credited with the research:

"If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in the place of your character, and you are accepted before God just as if you had not sinned" (Steps To Christ, p. 42, by Ellen G. White).

Brother Kilpatrick, and several other brethren, have in their corner Martin Luther, John Calvin, and the founder of the Adventist movement. Now, when they find a scripture that teaches the imputation of Christ's righteousness to the believer's account, we will accept the doctrine.

"And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14b).

RAPTURE, DECEMBER 3, 1978

Maybe it's the crowd I hang around with, but I haven't noticed anyone missing. Oh, there have been a few absent from the assemblies of the church, but

some of them are sick with colds, and others, I would hardly expect to be counted among the faithful.

But, there it is in bold letters: *December 3, 1978, Christ's Coming*. I received the mimeographed flyer in the mail on December 1. It was sent out by the Fundamental Bible Church, Evansville, Indiana.

The article goes on to equate Christ's coming with the premillennial notion of a "Rapture of the church," and the beginning of a "Great Tribulation."

But didn't Jesus say, *"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"* (Mark 13:32). They have an answer for that!:

"However, we must believe all that Jesus said. He also said that the Father would reveal all truth when the Holy Spirit came (John 14:12-15; 16:13). The Holy Spirit did come on the day of Pentecost (see Acts 2). Now since that time, we who are born of the Spirit can now know the day when Jesus will come! Thus saith the Lord!"

Now, according to this statement, all who have been born of the Spirit have known the day of Christ's coming since the day of Pentecost. Yet, the folks who sent this information out obviously didn't know the day of Christ's coming. Therefore, by their own admission, they are not born of the Spirit.

Another matter that I find very puzzling is the notation: *"You have received this message from us but you are not on our mailing list. If you would like to be put on our mailing list, send your name and address to:"* (Remember, this was received two days prior to "the day of Christ's coming.")

And I thought T. S. Eliot was hard to understand!

"Watch therefore: for ye know not what hour you Lord doth come" (Matt. 24:42).

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Overseas Preaching Report

Wallace H. Little

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THE WORK IN AUSTRALIA

This is a brief summary of material by Bob Harkrider of Nacogdoches, Texas. It appeared in full in *VANGUARD*. Believing *SEARCHING THE SCRIPTURES* readers include many who have not had opportunity to read it, with Bob's permission I am offering this abridged version, that they might also learn of the work in Australia.

Australia and the US are often compared. This includes a rough similarity in land area, economic opportunity, a mixture of early-American frontiers and present US cities and technologies, as well as the fact both are misnamed "Christian" nations. There as here, materialism has made both alike spiritually, creating a feeling of self-reliance preventing a sense of dependence on God. New converts are few and usually result from personal studies.

Yet there are sharp differences. For example, picture only 20 churches between New York and Miami, with an average attendance of 25, with only one preacher among them fully supported. Also, the institutional division has been less distinct in Australia. Earlier, most of the churches were neither large nor wealthy enough to become involved. However, liberal Americans wouldn't leave that situation alone. They sponsored the "Macuarie School of Preaching" in Sydney. It taught the usual line that whatever is not forbidden is permitted (but never in these words). The head of that school published a book deliberately slanting the history of the church there, and particularly those events concerning institutionalism to show the conservative brethren as having a wrong attitude. These have defined and widened the division. As a result, while the "issues" were being sorted out by brethren there, growth was slowed, especially during the 60's. In the 70's, with these "issues" more clearly identified, growth has picked up.

Several things indicate the real hope and foundation for the work there. For example, on the 1977 trip there by Bob Harkrider and Robert Turner, they had a 40 minute layover between planes at one place. Even though there were only a few minutes available, several brethren in this area drove 2 hours (round trip) in heavy city traffic just to be with Harkrider and Turner, for these few minutes. One brother and his wife consistently knock on doors in their city, offering correspondence Bible courses and home Bible studies to any who are interested. The many refusals do not keep them from a regular schedule of such

activity including at least one day each week. Another brother in a different city systematically works sections of that place, distributing tracts and also offering home Bible studies. There are a number of other individual examples of faithfulness and zeal in God's service there. These indicate the Australian brethren are strong on personal work, even when this requires personal effort on their part. . . it is more than just a "program of the church".

There is only one Australian preacher fully supported. Two or three others have been supported on earlier occasions, or are ready to be supported now, or both. Additionally, half a dozen young men are studying to prepare themselves to preach full-time. Congregations there are willing to support them to the extent of their ability, but their ability is very limited. Outside help will be necessary.

The hunger of Australian brethren for the Word of God and their willingness to try to interest others is indicated in one incident. Bob Harkrider reached one city where no meeting had been planned. A local member, learning he was available, arranged for him to speak that night before the brethren, getting them to come together for this on a "no-notice" basis. That evening, another member suggested he remain for several more days of preaching, which he did. These brethren not only had all their members in attendance, but invited and brought a number of visitors, aliens, to hear the gospel. This "spur-of-the-moment" effort indicated the attitude of God's faithful there.

Harkrider and his family lived and labored there from 1967 through 1969. Returning in 1977 with Robert Turner, who himself had been there on other occasions, was a labor of love. On their trip, Turner and Harkrider seldom listened to each other. For a majority of the time, they were in different places, both preaching, encouraging the brethren and teaching aliens as they had opportunity. The Australian Christians, being few in number, perhaps would be more tempted than we to be weary in well-doing (Gal. 6:9). One of the purposes of their trip was to encourage them to be strong and faithful. Another was to provide spiritual food, to strengthen their faith. They did considerable teaching on various cults. On this three month trip, they preached for 15 churches and had contact with 22. While there, each man preached almost daily. Attendance ran from a low of 8 to a high of 65.

Australian brethren want more faithful, capable, and experienced US preachers to come there, at least for the next few years, to share the load with those presently doing the preaching. This would help ease the situation until the young men presently studying are in the field and working with congregations. Most of the churches there do not own a building, but meet in rented halls. Whatever hindrance this offers, it is more than offset by the zeal and commitment of the Australian brethren themselves. My own conclusion: the church in Australia has a bright, if somewhat slow period of growth before it, and we in the US ought to encourage it in every way possible, especially in support of the preachers there.

SUPPORTING A PREACHER OVERSEAS

Both from reading and conversation with others interested in overseas work, I am getting the distinct feeling that we in the US might be getting weary in well-doing in so far as supporting overseas work is concerned. From more than one, I have heard the argument: "If a church has ten wage-earning members, and each one gives 10%, that congregation could support its own preacher, and we wouldn't have to send money from the US for this." That may not be a precise quote, but it is close enough. Sometimes the comment is enhanced with: "We have supported brother so-and-so there for a number of years now; we think it is about time those brethren picked up their own responsibilities and became self-supporting". There are other remarks, all indicating some US brethren would prefer to be relieved of the financial load of assisting in overseas work.

Brethren, there is some basic faulty reasoning involved here. First, these statements usually, but not always, are made on the basis of a mental equating of the situation overseas with what it is here. This is so grossly wrong, I am amazed each time it comes up. We in the US have such a superabundance of material blessings that no place on earth I KNOW OF (I have been in quite a few different nations in my years of military service and since) ever approximates what we have. Indeed, at no time in history within my knowledge has any such abundance ever existed, any place. In my own time, I can remember when some of the basics that we today consider necessities were available only to the rich, and a great deal of what we have now didn't even exist. Yet for the most part, we hold these as "necessities" and those who do not have them are considered deprived. What nonsense! When we use the present in the US as the basis of such statement as above, we are guilty of considerable ignorance of reality.

Second, (1 Cor. 16:1,2) requires us to lay by in store ". . . as we have been prospered. . . ." Several years ago, *TRUTH MAGAZINE* ran a brief article on giving, citing IRS figures on various religious groups. As I recall, the church of Christ, overall, was some 36th of 37th down the list, with the average member giving less than 4%. Now then, if with all the material blessings we have, we can only manage to give at that level, what do we become when we judge brethren overseas, with far, far fewer material blessings, whose experience as Christians is much less than ours and whose preachers in many cases have scarcely a few months more time as saints than the ones in the pew, do not give 10%?

I am shook up when I consider our expressed attitudes (see Mt. 7:20). Is it that we would rather build fancy buildings, purchase expensive equipment, do things to impress the world than we would use our financial ability to preach the gospel? Or could it possibly be, as one has already written, a mark of covetousness, when we want to spend all this on ourselves rather than using it to spread God's Word? (1 Thess. 1:8) reads: "For from you sounded out the Word of the Lord, not only in Macedonia and Achaia,

But also in every place your faith to God-ward is spread abroad;" Would Paul say that of us now? Has our understanding of our purpose and stewardship so changed that we complain rather than rejoice over opportunities to assist others in preaching God's gospel? And if so, how shall we escape the damnation of hell? Brethren, I beg you, think on these things!

FOLLOWING MEN

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The senseless slaughter of over 900 men, women, and children at Jonestown is a graphic illustration of the folly and destructiveness of following men in religious matters. However, I fear, the masses will continue to gullibly accept the teachings of men and blindly submit to their leadership.

Mr. Jim Jones was said to have possessed charisma — the special quality that gives an individual influence or authority over large numbers of people. The case of Jonestown, Guyana, is a drastic instance of people exalting a mere man as their leader and rendering homage to him.

The mass suicides of the members of the People's Temple is shocking but there is something which is just as alarming: basically, denominationalism is made up of different people following different men. The following of different men in religion is what divides people religiously. For example, the followers of Jim Jones (People's Temple) are different from the followers of the Pope (Catholics); the followers of Joseph Smith (Mormons) are different from the followers of Charles Russell (Jehovah's Witnesses); the followers of William Miller (Adventist) are different from the followers of Henry VIII (Episcopalian); ad infinitum. The followers of Joseph Smith cannot be united with the followers of Charles Russell because Smith (book of Mormon) and Russell (The Watchtower) teach different doctrines. One would not be a faithful Mormon if he believed the teachings of Russell; conversely, one could not be a faithful Jehovah's Witness if he believed the doctrines of Smith. This, concerned reader, is what denominationalism is all about.

The apostle Paul condemned the principle of denominationalism when he wrote: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:11-13).

Correctly, Martin Luther pleaded, "I ask that men make no reference to my name, and call themselves not Lutherans, but Christians. What is Luther? MY doctrine, I am sure, is not mine, nor have I been crucified for any one. St. Paul, in 1 Corinthians one, would not allow Christians to call themselves Pauline or Petrine, but Christian. How then should I, poor, foul carcass that I am, come to have men give to the children of Christ a name derived from my worthless name? No, no, my dear friends; let us abolish all party names, and call ourselves Christians after Him whose doctrine we have." Notwithstanding, we have Lutherans today! Mr. Charles Spurgeon wrote, "I look forward with pleasure to the day when there will not be a Baptist living! I hope that the Baptist name will soon perish, but let Christ's name last forever," *Spurgeon Memorial Library*, vol. 1, p. 168. "Would to God that all party names, and unscriptural phrases and forms which have divided the Christian world, were forgot," wrote John Wesley, ". . . that the very name (Methodist, dm.) might never be mentioned more, but be buried in eternal oblivion," (*Universal Knowledge*, vol. 9, p. 540).

Men can understand the Bible and understand it alike. "Wherefore be ye not unwise, but understanding what the will of the Lord is," commanded Paul (Eph. 5:17, cf. Eph. 3:4). The Bible teaches that we must perform the will of God to be saved, receive not those who do not bring the teaching of the New Testament, and be of one mind (Matt. 7:21-23; 2 John 9-11; 1 Cor. 1:10). We can understand the plan of salvation for the alien: (1) belief (John 8:24); (2) repentance (Acts 17:30, 31); (3) confession of Christ's deity (Rom. 10:9, 10); (4) and water baptism for the remission of sins (Acts 2:38, 22:16). Moreover, the New Testament does not teach nor sanction diversity or many different ways to heaven but rather oneness and singularity (Matt. 7:13-24; John 10:9; 14:6; Eph. 4:3-6; 1 Cor. 4:17). Hence, denominationalism-following men-is unjustifiable.

Perhaps you are thinking it is wrong to compare denominationalism with such cults as the People's Temple. Admittedly, the average denomination is not as radical and drastic as the People's Temple. However, in one way this makes denominationalism worse — more people can be misled (cf. 2 Thess. 2:10 12).

May we learn from Guyana to not rally around men and their doctrines. Let us not be followers of John Smythe, John Calvin, Jim Jones, Mary Baker Eddy, Sun Moon, nor Alexander Campbell but rather of Jesus Christ and his uplifting teaching, the New Testament (cf. John 6:63; 1 Cor. 14:37; John 12:48).

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FOURSCORE PLUS FIVE

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The Psalmist wrote "The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away" (90:10).

Jesse A. Matlock was born during the year 1893 in the Duck River country of Tennessee. There he grew to manhood, married his dear Lu-Vene and brought their children into the world. In the afternoon of his life Jesse took Lu-Vene and Clyde to Evansville, Indiana located in the beautiful Ohio River valley. From there, while asleep, on December 7, 1978 Jesse took his flight and has gone away.

It would not be right to call Jesse Matlock "A River Man." He was a farmer. When he moved to Evansville, he obtained employment on a farm. After that, he never changed his place of employment, but during the years had three different employers. Jesse was a loyal and considerate employee. He put in long hours and worked hard. His employer gladly would have paid him higher wages, but Jesse did not want that. He lived a simple life having few needs and desired only enough to maintain his family, himself and a contribution to the cause of our Lord. Even then, through thrift, Jesse was able to save a considerable amount.

Jesse was devoted to Lu-Vene. He loved their children. Their youngest son, Clyde, now in his mid 50s, due to a childhood illness remains a child. Until his death, Jesse kept and cared for Clyde at home. Jesse Matlock was not given to displaying his emotions, but there was a time, when Lu-Vene was seriously ill, when he expressed to me sentiments that arise only from the deepest emotions. There were also numerous occasions, when he expressed great concern for his children.

Jesse, Lu-Vene and Clyde lived in a little old house on the farm where Jesse was employed. Few, if any, of us would be satisfied to live in that house, but Jesse, Lu-Vene and Clyde were. Jesse sought no real estate, he was seeking the title to a mansion in a far better land. He held no place among the powerful and prestigious of this world, but he carefully guarded his place in the family of God. There are children of God who have acquired more education and knowledge than Jesse was able to acquire, but to my knowledge, I have never met a more conscientious child of God.

Jesse loved our Lord and His cause, not in word only, but also in deeds. When faithful brethren at Evansville banded together to form a local church that would stand for truth, Jesse was one of the few, who left the older established churches, to take a stand for truth. To help make possible a gospel meeting Jesse paid the cost of a motel room in which to keep the preacher. When the church was seeking

money to build a meeting house, Jesse offered to loan his savings; he was then about 80 years of age.

Jesse A. Matlock was not a pulpit preacher. He was a distributor of gospel tracts. He was the author of two tracts that he published at his own expense. Those two tracts, along with several tracts by other authors, he bought and distributed by the thousands. He often walked the streets of Evansville passing out tracts.

Certain gospel preachers have been assisted by Jesse to go preach the gospel. On at least one occasion he paid for a number of subscriptions to a paper published by a brother in Christ for brethren who could not afford the cost.

Brother Matlock read all the bulletins he received. In a letter to me he wrote, "If in doubt, I do check to see who is right." He understood the need to be right and the seeming unconcern of so many grieved his heart. His desire to be right was often expressed to me in the following manner: As we would be sitting in his front room, he would say, "I have been studying and now I want you to tell me if I am right. If I am wrong, I want to know it. You tell me." Nevertheless, he was not just about to accept anything I might say, just because I said it. Sometimes we would not agree about something. When each had said what he had to say in an effort to convince the other, we would still be on the best of terms.

There were some things that Jesse could never understand. This was true mostly of the actions of certain brethren. Yet, he held no resentment nor ill will toward any brother.

Jesse A. Matlock was an encourager of gospel preachers. Especially was he an encourager of me, when I preached at Evansville, and I am persuaded that he encouraged brother Gene Taylor, who followed me in the work there. Often he was extremely complimentary of a sermon I had just finished preaching. Several times his praise was literally an embarrassment to me. I really did not feel that it was justified, but I also knew that he had no use for flattery. If I had not known that, there would have been times when I would have relegated his remarks to that classification.

Jesse A. Matlock was my brother in Christ and a good friend. Until I shall "fly away," I will miss him. Then, it is my hope that we will meet again in that land where "We'll Never Say, Good-bye."

IN THE NEWS THIS MONTH

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Restoration Footnotes

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A CROWN FOR MARY

It was a common practice among the pioneer gospel preachers of America to be away from home for weeks, and sometimes months at a time, preaching the gospel to people in remote and scattered settlements. Much has been told about the sufferings and privations these men of God endured to carry the message of salvation to a lost and dying world. However, not much has been said about the wives of these men, but they often endured as much affliction as their evangelist husbands, if not more in many cases.

John T. Johnson, one of the most successful preachers of the past century, was one of those who were frequently and for long periods of time away from home. In fact, he was gone nearly all the time, away from his wife and family whom he loved dearly. His favorite theme was the gospel. He loved to preach it. He loved to tell what it did for men and what it had done for him. He gave up an influential seat in Congress, a large fortune and the friendship of the world for Christ. He also gave up, for long periods, the companionship of his wife and family to preach Christ to others, but he was not unmindful of them and that they too were sacrificing for him to carry the truth to others.

V. M. Metcalfe, a preacher of a younger generation who heard Johnson in his prime, described the old pioneer's preaching as he told about what he had given up for the gospel, telling of his giving up politics, money and friends to serve the Lord. He spoke of his beautiful home he had left behind. "He would stop suddenly with emotion," Metcalfe recalled, "great tears streaming down his face, and exclaim: 'Mary, Mary, my precious wife, is at home preaching the gospel by taking care of our children. Oh, when I get to heaven, if I should find only one crown left, I would ask the Savior to give that one to my beloved Mary.'" (*Uncle Minor's Stories*, page 232.)

Gospel preachers today rarely have to endure the degree of hardship that attended many of the pioneers, but their lot in life still is not an easy one, if they are doing the kind of work they should be doing. They need words of encouragement and good people are mindful to give them. But the preacher's wife needs encouragement, too. She often has to bear a greater burden than her husband does so he can preach the gospel. If Johnson's view is correct, the

preacher's wife may be more deserving of a "crown" than the preacher is. So if you can find it in your heart to do so, when you speak a kind word to one who preaches the gospel, remember Mary Johnson and speak a kind word to the preacher's wife, too. He might not be much without her.

HOW CAN THEY HEAR WITHOUT A PREACHER?

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"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:13-17)

The song writer surely captured the sentiments of this thought in the song "Into Our Hands" (No. 90 in the song book *Sacred Selection For The Church*). Listen to the words:

Swiftly we're turning life's daily pages, Swiftly the hours are changing to years; How are we using God's golden moments? Shall we reap glory? Shall we reap tears?

Millions are groping without the gospel, Quickly they'll reach eternity's night; Shall we sit idly as they rush onward? Haste, let us hold up Christ the true light.

Souls that are precious, souls that are dying, While we rejoice our sins are forgiven; Did He not also die for these lost ones? Then let us point the way unto heaven.

Chorus: Into our hands the gospel is given, Into our hands is given the light, Haste let us carry God's precious message, Guiding the erring back to the right.

The message is clear. The gospel needs to be preached! Surely this is what God meant when he said, "How can they hear without a preacher". If that doesn't mean that the gospel needs preaching, Then what does it mean? In the great commission he said, "Go into all the world and preach the gospel" (Mk. 16:15). And in Mt. 28:19, "go and teach all nations". If he didn't mean "GO TEACH", then what does it mean?

I have no false illusions of what to expect from the work of preaching the gospel in Norway. I am aware of the past efforts and the kind of success that the workers experienced and the problems they faced. I know of the indifference that exists there as it does in many parts of the world today. But I CANNOT LET

THE YEARS CONTINUE TO PASS BY WITHOUT SOMEONE TEACHING THE GOSPEL OF CHRIST TO THE PEOPLE OF NORWAY. As the song writer declared, "Swiftly the hours are changing to years . . . shall we sit idly as they rush onward . . . did he not also die for these lost ones?"

We have worked there before (1967-69). Shirley and I both know the language. The Lord willing we shall return to Norway in 1980 to again preach the gospel of Christ. All we ask is for your financial support and your fervent prayers. Why make this appeal now? Because the 20 months will pass rapidly and these few months will give those churches that are interested in this work time to plan it into their budget for 1980.

MARRIAGE

Irven Lee

P.O. Box 866
Hartselle, Ala. 35640



It has been a long time since the Lord said that it is not good that man should be alone. This remark was made when God promised to give Adam a helper that was worthy of him. He took the rib from Adam's side and made Eve to be his wife. The wise plan of God is laid down in the law that man should leave his father and mother and cleave to his wife and the two should be one flesh. His rule then is the same that is in force in this New Testament age. The plan as stated is that one man should take one woman and the two should make one happy and permanent home. Any changing of this plan does great harm to society, brings great sorrow to those who violate God's law, and shows disrespect for the wisdom of God. God knows best, and His counsel is for the good of mankind.

Heaven's approval of marriage is often repeated in the great revelation of His will to man. He guided one writer to state that whoso findeth a wife findeth a good thing and obtains favor of the Lord. Man is reminded that the price of the virtuous woman is far above rubies. God wills that only the best men serve as elders in His church, and each elder is to have a good wife and faithful children. They can help him much and be an honor to him. It was men in great error who insisted that leaders in the church should be celibates. Marriage is honorable in all. God wills that younger women marry and bear children. There is no more blessed work for the ideal woman than for her to be a good wife and mother. Many have well said that the hand that rocks the cradle rules the world.

If both the husband and the wife have a deep abiding faith in God they have a good foundation for an excellent home. Faith in God and reverence for His holy name will cause them to pay close attention

to His wise counsel, and He has ample teaching to guide them in making a happy and successful home. The immoral and vulgar forfeit the right to a happy home. The sins that destroy the home destroy the happiness of every member of the family. A nation is very sick when there are many of its citizens who discredit marriage. It is far better if all are taught to think of HOLY matrimony. The well taught and obedient children of God are the best home makers. Love, trust, and virtue have much more to do with successful marriages than material wealth or physical beauty. Proper regard for the eternal verities will cause home makers to be more aware of their responsibilities.

Since marriage is a binding and a lasting contract it is not for strangers, nor is it for those who are too young to be capable of meeting the responsibilities. Those entering into this holy contract should not rush into it in haste for they should know that mutual love and respect have come to stay. So many of the failures are failures in preparation and judgment that are evident to the experienced observer before the day of the sacred vows.

A whole community of worthy friends can be very happy in the plans and events of a happy wedding day when God's laws are observed and wisdom is obvious in every detail. True happiness cannot abide when wisdom does not prevail and God's laws are not respected. The doctrine of God concerning marriage is adorned when it is put into practice. Parents and others who love the young marriage partners feel honored as they see the righteous plan of God held in high esteem by the two Christians who have agreed to love, honor, and cherish each other until death. Two such people have been those who have upheld these principles in the presence of the young partners rejoice in the fruition of their noble efforts. What more precious wedding gift could be given by human beings than wise and scriptural instruction and examples that prepare two Christians to be successful marriage companions?

Let nothing mar the beauty of the day of marriage for it is one of the great and beautiful days in the lives of the worthy. If the wisdom and counsel of God are respected in the years that follow this day the anniversaries will bring happy and refreshing renewal with growing significance as the years pass. Time only ripens and enriches the meaning and beauty of a happy marriage of two faithful Christians. Let the flowers bloom, the birds sing, and all the beauties of nature combine to make a wonderful world for such people. The nation is protected and blessed by the stable homes that Christians build. Such home makers are the salt and the light of the world of which our Savior spoke. Respect for law and order is produced in the nourishing influence of such units of society.

God is one of the witnesses to every marriage vow, and He knows when there is a breaking of the marriage tie. It can be truly said that God has joined together. Any one who would help wreck a home would stand accursed before God. One should flee fornication and any other sin that would destroy a home. It is not the part of a coward to flee, but it is an act of wisdom. It is the act of a fool to take fire into the bosom that can destroy the marriage con-

tract. One should not tolerate conduct that would endanger the home. All should shun the very appearance of such evil.

Ruth made a speech a long time ago to her mother-in-law that has often been quoted as if it were a bride speaking to her groom. It was a loving heart that used the words in speaking to Naomi. Many worthy brides have found that these words express their sentiments to their marriage companions. Ruth said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (Ruth 1:16, 17.) Such love is never lacking in beauty, nor is it ever out of date. Styles and customs change, but love and fidelity need never change because nothing could be better and nothing could be good substitutes. Ruth was expressing whole hearted love and affection. There was no hesitation or restriction in her love. May such love be found more often in the hearts of the brides of America. Such feelings could only be felt toward and expressed to people who are worthy of full confidence and respect. Let more people be capable of expressing and receiving such sentiment.

The bride, the groom, and the home typify the church, the Christ, and heaven, Evidently these words are thus used because they carry a holy significance that can effectively suggest the heavenly. Each should endeavor to leave these words as significant and as beautiful as they are in the sacred writings. A man is rich who has great love in his heart for his lively wife, and a home which is as God would have it. This home can be his pride and joy, his wife's great delight, and a shining light to the whole community. The brethren in Christ will find great joy in observing the happy home makers as they exemplify the worthy traits that are so important in marriage companions.

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MARIJUANA AND PRAGMATISM[™]

by Jim Gabbard

It becomes more apparent almost every day that the U.S. Congress will shortly legalise yet another mind-bender, the herbal substance known as marijuana, a plant which grows very well in most of the United States, and grows prolific in most of Latin America. The Senate has completed a new code which defines all acts that are regarded as federal crimes, and in the new law, possession of an ounce of marijuana is treated as a misdemeanor no more serious than a minor traffic offense.

A committee in congress has recently decided to investigate the ever increasing menace of small craft and yacht hijackings off the east and Gulf coasts, which are then used to transport marijuana, probably from ships out on the high seas, to shore along the coasts. The crews of the hijacked vessels are usually murdered and cast into the seas. Some of these people are wealthy and influential, and congress, being very pragmatic, and knowing how they got where they are and wishing more than anything else to stay there, can't escape the conclusion that if marijuana were made legal and controlled by the government, as many other "products" are, such as tobacco and alcohol, the hijackings in these cases would immediately stop.

Pragmatism And Its Consequences

Many philosophic theories have threaded their way down through the corridors of history, each in turn to end up on the dump-heap. *Roget's International Thesaurus* (pp 223-224) names some 140 different philosophies, but most of them generally fall under idealism, humanism, existentialism, communism, materialism, transcendentalism, or pragmatism. The dominant philosophy in North American political and economic circles is pragmatism.

What is pragmatism? Many people in this society reduce the definition to a very simple slogan, "You can't argue with success," meaning that whatever succeeds is right. But to frame a more complete definition of pragmatism, we'll go to John Dewey (1859-1952), the chief exponent of pragmatism in this country, and who wrote most of the rules for most of our schools, as well as for business and government, and let him do so: "Logical thinking must be subordinate to pragmatism, and in arriving at practical ends that life demands, pragmatism is above truth. Pragmatists believe that truth and value systems are relative, and they are devoid of metaphysical (spiritual) concerns. (Quoted from *A Handbook to Literature*, W. F. Thrall and A. Hibbard, The Odessey Press, New York, 1962, pp 374-375.)

In other words, what ever succeeds here and now, in a material way, constitutes the action to follow, modified only by a vague system of situation ethics. That brings us right back to the idea of not arguing with success, which cries for examination. Is this sound reasoning? Is it valid? It is most surely used on a very wide scale in our culture today. The denominations have practiced a form of pragmatism for years, and recently the liberal churches of Christ have taken it as their own and have beat the other

denominations at their own game. That's how they get crowds! But is it right?

Such a philosophy is not always right. An individual, a church, a governmental body, or any other entity may carry pragmatism to extremes where it would definitely be wrong, not only from a spiritual, but also from a humanistic, point of view. For example, from a purely pragmatic point of view, the nation would be better off if we took all the nonfunctional (cripples, aged, mental incompetents) out and shot them, or better yet, drown them and save the price of a bullet. Then we wouldn't have to feed and clothe and shelter them, thus bringing about a certain kind of success, a tremendous savings on a national level. But may we argue with such success? On what grounds? We most certainly may! From a number of points of view. It is wrong from a spiritual point of view; it is wrong from a humanistic point of view; and the make up of the person would not, indeed could not accept it, from an emotional point of view.

From a purely pragmatic point of view, the doctor should eliminate the terminally ill, thus saving himself much time, the patient's family a lot of money and worry, and the patient himself a lot of pain and suffering. But would that be right thing to do? Most certainly not! Why not? For the same reason stated above.

We could up-grade our society by sterilizing a great number of non-contributing people. But would it be right? Most certainly it would not! The pragmatic thing to do in most areas would eliminate compassion and feelings of all sorts, including love; it would also eliminate morality and all other spiritual values. It would reduce human beings to mere machines if carried to its extreme states in almost every field of human activity.

A certain pragmatic approach to most problems, up to a point, is usually quite useful. But the degree to which we become pragmatic is not only a matter of acute judgment in terms of human values, but also in matters of what is scripturally right. We should never become pragmatic to the exclusion of either human values of scriptural truths, a statement, I fear, that is very late, inasmuch as, it seems, we have already let pragmatism ride rough-shot over many human values as well as many scriptural truths, so that these are almost lost on our nation. And each time we thus lose a worthy value, we are a poorer nation in terms of the quality of our life as well as our chances of going to heaven when this life is over. The quality of our national life has been declining for some years now, and unless it is

reversed on a national political, moral, and spiritual level, we are probably already starting down the tube. God will not allow such disregard for his word. There are many questions which may not be settled in a purely pragmatic way, and the legalization of marijuana is one of them. Maybe the possession of a small amount should not be a crime (I do not know enough about it to argue that point) but certainly the government has no business legalizing this substance and thus impose upon us another mind-altering material to tempt our people to try to escape their responsibilities in life, a violation of God's word. God made us free, but demands that we be responsible as a price for that freedom (Gal. 5:19-23).

HE'S ONLY A MAN: POSTSCRIPT

Ralph Joiner

In a recent issue of *Searching the Scriptures*, brother Adams was kind enough to publish my article, "He's Only a Man" which addressed itself to a problem that is all too common among non-preaching brethren. In an editor's note following the article brother Adams correctly pointed out that Gal. 2:13 identifies Peter's sin as hypocrisy where I had stated that Peter was not guilty of hypocrisy but only demonstrated human weakness.

I was not ignorant that "dissimulation" (AV) in Gal. 2:13 is hypocrisy. However, the intent of the paragraph was to show that the one-time act of Peter did not make him a perpetual hypocrite. Paul uses the incident for demonstration, not to hold it over Peter's head as a sword of Damocles. Neither is there evidence that brethren lost confidence in Peter as a result of that incident.

In contrast I know a man who will not listen to a certain preacher, has even walked out of the assembly when this preacher was called on to pray, because "that man lied to me once and I'll never believe him again." In my experience, there are altogether too many brethren like this who, in quickly branding others hypocrites, become hypocrites themselves.

4661 Cooper Rd.
Cincinnati, OH 45242

THE NEWS LETTER REPORTS

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

CONGREGATION TAKES STAND IN UTAH STEVE GOFF, 1744 1375 N., Layton, Utah 84041 — We are happy to report that we recently learned of a second sound church in this state. Within the last six months, the Bill Bohannon family moved to Moab, Utah, where they began meeting and studying with the small congregation there. Because of his teaching and influence, the church at Moab ceased their support of the Herald of Truth, and brother Bohannon is now doing the

preaching for them. Elton Haley, of Cooper, Texas recently preached a meeting at Moab, with the subject matter centering on institutionalism. I understand that Moab has invited him to return in 1979, and has scheduled Ernest Finley, of Greggton, Texas, for a future meeting. We rejoice in this development, and encourage our readers to pray for their continued stand for truth. Kaysville has meetings scheduled for the next few years with J. D. Tant, Harry Pickup, Jr., and Connie W. Adams. We look forward to having them preach for us.

RAY DIVELY, 425 Dippold Ave., Baden, PA 15005 — The year 1978 was another busy year for me. Besides the local work, I was privileged to preach for fourteen congregations in eight states. Also, I preached in Canada and made my fifth preaching trip to India. The Baden church supports a native preacher in India and has helped support four other native preachers, one each in Nigeria, Mexico, Argentina and the Philippines. We helped a needy saint in Japan. We continue to send Bibles, tracts and other gospel literature to different countries. The church here is doing the Lord's work, teaching the gospel at home and in other countries. We continue to press on.

DEBATE IN HUNTSVILLE, TEXAS

CECIL WILLIS, 914 S. 1 - 45, Apt. 202, Conroe, Texas 77301 - As a result of some question-and-answer type of articles which we have been carrying weekly in the local newspaper, *THE HUNTSVILLE ITEM*, the church here has been challenged to defend our practice in reference to worshipping on the Lord's Day rather than on the Sabbath. Mr. G. M. Bowers who issued that challenge is one of three editors of *The Herald of Truth*, a periodical published by the Seventh Day Church of God, which has its headquarters in Caldwell, Idaho. Mr. Bowers also is the author of a 1978 book on the Sabbath question, entitled *Faith and Doctrines of the Early Church*.

Mr. Bowers would not negate any affirmative proposition which we could write. So we had to accept his wordage, cumbersome though it is. Resolved, "The Scriptures teach that the Ten Commandments are not part of the Old Covenant, that all Ten Commandments are repeated in the New Testament, including the Sabbath command, and that Sunday worship is of pagan origin, and comes to us through the Catholic Church."

This debate will be held in the meeting house of the Southside church of Christ, 62 Graham Road, Huntsville, Texas 77340. Two hour sessions will be heard nightly on Monday, Tuesday, Thursday and Friday, beginning March 5, 1979. Sessions will begin promptly at 7:30 P.M.

It is not often that a sectarian challenges a gospel preacher to debate these days. But when such a challenge is issued, no faithful church could ignore such a public challenge as was issued to us. My brother Donald, and my two sons who also are full-time gospel preachers will assist me in this discussion. (For further information you may call brother Willis at (713) 756-1989 — Editor).

PUBLIC DISCUSSION IN CINCINNATI, OHIO

On March 26, 27, 29 and 30 in Cincinnati, Ohio, Arthur M. Ogden will meet J.W. Holcomb on the subject of women teachers. The debate will take place in the UAW Local 863 Union Hall (in Evendale), 10708 Reading Rd. (U.S. Route 42). This is about one mile from I-75 near the GE plant in Evendale. On March 26 and 27, Arthur M. Ogden will affirm: "The Scriptures teach that when the church comes together for the purpose of studying the Bible, and uses the class arrangement, it may appoint women to be teachers of classes of other women and classes of children, "J.W. Holcomb will deny this.

On March 29 and 30, J. W. Holcomb will affirm: "When the church comes together for the purpose of studying the Bible, and uses the class arrangement, it is a violation of the Scriptures for women to be appointed teachers of any of those classes." Arthur M. Ogden will deny this. The two speakers have signed the following statement of intent:

"We, the disputants in the discussion to be conducted in the Cincinnati area the last week in March of 1979, with knowledge of that fact that some debaters in times past have not conducted themselves as Christians and gentlemen should, do solemnly pledge to you, our brethren in Christ, that in the presentation and defence of that which we sincerely believe to be the truth, that we shall conduct ourselves as Christians should. While we shall press our points to the fullest degree, we shall not seek to demean one another or stir up strife or ill-will among our brethren. We shall direct our attention to the scriptural study of the issue before us in as friendly and brotherly atmosphere as it is spiritually and humanly possible to do.

"This is our second meeting, having met in a similar discussion just over three years ago in Somerset, Kentucky. That discussion was well attended with over 300 present for each session. In our judgment, the discussion conducted at Somerset was the best all-

around discussion ever witnessed by us, and that is in comparison to scores of other debates. Perfect order prevailed throughout, and the issues involved were specifically dealt with. We believe that the debate in Cincinnati will conform to the same pattern, and we pledge ourselves to do all that we can, to make this one even better, if possible. We believe it will be to your spiritual benefit to hear both sides of this issue presented, and then tested by its opposition. We solicit your presence." (signed by Ogden and Holcomb).

RICHARD B. BREWER, 800 Madison Ave., Toronto, Ohio 43964 — In October we moved back to the Ohio Valley, where we had previously labored many years. The past 8 years have been spent in southern Pennsylvania and northern West Virginia. We are now working with the church meeting on Dennis Way in Toronto, Ohio. Please make a note of our new address.

NEW CONGREGATION IN DOVER, OHIO

LARRY E. CHAFFIN, P.O. Box 686, Dover, Ohio 44622 — A new congregation has formed at Dover, Ohio. Dover is located approximately 40 miles north of Cambridge, Ohio, and 40 miles south of Canton. I-77 runs near the corporation limits. The congregation met for the first time on November 19, 1978. Three families were in attendance with a total of eight people. So far there have been five visitors from the community and contact has been made with each of them about a home study. These have been received very favorably. With a population of about 27,000 (Dover-New Philadelphia combined) there are good prospects throughout. We also have names of about 40 people who have left the two liberal congregations in the area because of the innovations they have introduced without any semblance of scriptural authority. Contact is being made with these to try and bring them back to the fold of God.

The congregation is meeting for a time in the basement of the Clyde Heavilin home at 115 Canal Road, Dover, Ohio 44622. Our mailing address is P.O. Box 686, Dover, Ohio 44622. The writer has moved here to work with this new group and is still in need of about \$600 a month in support. Those interested in helping with support may contact me at the address already given. I am willing to meet and talk with brethren who are interested in having fellowship with me in this work. If you know of any in this area who need to be contacted, please let us know. We solicit your prayers for the growth of this work.

SUPPORT NEEDED

WAYNE PARTAIN, 5628 MacGregor Dr., Ft. Worth, Texas 76148 — **JOSE CASTANEDA**, who preaches in Vicente Guerrero, Durango, Mexico, recently broke ties with liberal brethren, giving up his \$225 monthly support. He is about 38, has a good wife and three children. Actually, I doubt if he has ever been liberal; he has given proof (in writing) for years that he contends for the truth and condemns liberalism. But as he became more aware of what is going on among liberal U.S. churches, he renounced his salary. But he needs to replace this so he can give full time to the work in Vte. Guerrero and in nearby Zacatecas towns where he has worked in the past. He works closely with Jose Luis Arroyo whom we have known for many years. Glenn Rogers and I were with these brethren for meetings in September and plan to return for a more extended period in 1979. Address him: Jose Castaneda A., Apdo. #34, Vicnete Guerrero, Durango, Mexico. I would be happy to supply additional information.

PREACHERS NEEDED

ENGLEWOOD, OHIO — The church in Englewood seeks to locate a man to begin full time work with us. Englewood is a northern suburb of Dayton, Ohio. We need someone to begin in late spring or summer. The church here is four years old and self-supporting. This area holds exciting possibilities for someone interested in personal work. All interested men should contact John Smith, 4969 Bloomfield Dr., Dayton, OH 45426 (513) 837-0275 or: Lundy Neely, 601 Ridgedale Rd., Dayton, Ohio 45406 (513) 274-3862.

FRANKLIN, NORTH CAROLINA — Here in the beautiful mountains of North Carolina a faithful few are in need of a full time gospel preacher. We have recently purchased a dwelling in which we will worship until other facilities are made available. This dwelling can also serve as a preacher's home. Support can be arranged. If interested contact Charles Nicks, Route 3, Box 228, Hayesville, N.C. 28904 (704) 389-8735 or; Edward C. White, Route 2 Payne Hill Rd., Clayton, GA 30525 (404) 782-2104.

DULUTH, MINNESOTA — The church in Duluth will be attempting to locate a man to work full time with them in proclaiming the gospel as of the spring or summer of 1979. This church is composed of a small number of brethren and can provide a portion of the needed support. Anyone who may be available and interested in the work may contact the church c/o Melvin Krumrei, 612 West Tischer Rd, Duluth, Minnesota 55803, or phone (218) 728-3233.

JAMESPORT, MISSOURI — The Jamesport church is an older congregation in need of a full time preacher to locate and work with us in this rural area. Jamesport is a small town 95 miles northeast of Kansas City. Attendance is about 40-50. We have a house that will accommodate a small to average size family. We want a man who is sound in the faith and willing to do personal work. Please write or call Ralph Harrington, Jamesport, Missouri 64648. Phone (816) 684-6296.

BOX ELDER, SOUTH DAKOTA — A gospel preacher is needed by May, 1979 for this congregation near Rapid City, S.D. We are able to provide partial support. If interested, please contact Albert Bouvette, Star Route A, 41 Trail West, Piedmont, South Dakota 57769, phone 787-5616 or; Jeff Wallace, Box 534, Custer, S.D. 57730, phone 673-2466. (Editor's note: This congregation

meets in an attractive building not far from the SAC base east of Rapid City. There is good potential here. We were privileged to meet with these brethren last year and impressed with the progress they have made).

GEORGETOWN, KENTUCKY — The Caesarea church is seeking a full time experienced gospel preacher. The building is located in rural Scott County, approximately 20 minutes from Georgetown and about 40 minutes from Lexington. We are able to provide fairly good support, but other support will probably be needed. If interested contact Ronald Coyle, 5527 Riviera Court, Lexington, KY 40511, phone (606) 299-2529.

PREACHER MOVING

William C. Sexton, 2219 South Glenn, Wichita, Kansas 67213 — I have worked in Wichita since June, 1973: two years with the brethren at Southside and 3 and 1/2 years with the church meeting at 3500 S. Meridian, known as Westside. I have told them that I wish to move in June, 1979. In the meanwhile I would be interested in talking with any congregation which would consider my working with them. You may call me at (316) 943-3332. Also, the congregation here will be looking for a man to work with them beginning in June, 1979. Contact them at the address above.

SEARCHING *the* SCRIPTURES

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



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

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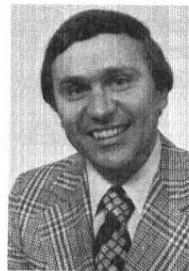
MARCH, 1979

NUMBER 3

THE BIBLE, THE CHRISTIAN AND HEALTH

T. Mark Lloyd, Sr., M.D.

3301 SW 13th St. R-257
Gainesville, FL 32608



THE BIBLE AND MEDICAL PRINCIPLES

Medicine as practiced in this country and, as practiced in all modernized countries of the world today is, quite frankly, a reasonably new and scientific approach, unknown for the most part to doctors even fifty to 100 years ago. That is not to say that approaches to medical and surgical problems were not proper per se as practiced seventy-five years ago, but with newer and better procedures, newer medicine and more modern approaches being made daily, truly medicine as we practice it now will be quite outmoded even in 25 years. I have said all that to emphasize this point, a number of medical principles which were practiced during biblical times are really for historical interest only and have little or no practical application today.

Notice I said some, but certainly not all. There are certain principles which have been given to us through the written word by God which will obviously never be outmoded. Let me digress a bit. The Bible is not designed as a scientific or medical text book. It was never intended for such and should not be construed as such, but when a medical principle is alluded to in the scriptures, it was proper and right for its period of time and was good medical advice. Some of the more general principles we can even use today, but then there are some which have been laid aside for more modern medical principles. Let me give you examples of both:

Concerning some excellent general medical advice, one only has to turn to Proverbs and Ecclesiastes. The Proverbs are general maxims which have both spiritual and physical applications. Often the physical

connotations made by Solomon are overlooked and emphasis is placed only on the spiritual. If one reads closely the above mentioned books he will begin to see an underlying current of instruction which, if followed, will bring, under normal circumstances longer life to an individual. Medical practice has at best a two-fold purpose: 1. To aid in healing and relieve suffering and 2. To attempt in some small way to prolong life by diagnosing and treating life-threatening situations and diseases. It is to the latter which Proverbs and Ecclesiastes relate. Note Proverbs 3:8 and 16 where wisdom and prudence are described as being "healing to your body, refreshment to your bones, and long life is in her right hand." Also Proverbs 4:22 where instructions kept are "life to those who find them and health to all their whole body." The entire tenor of these books is moderate, prudent and temperate living, with your reward being a more productive, less anxious, and theoretically longer-lasting life. If I could get that point across to most of my patients, I feel I would have accomplished a great deal in my practice. Along these lines consider for a moment gluttony, winebibbing, lack of exercise, slothfulness and you will begin to see that the words of Solomon have both physical and practical applications as well. More on each of these points in later articles. For your own edification with the above points in mind, read Proverbs 12:25, Proverbs 13:12, Proverbs 20:1 and a favorite of mine with respect to the effects of alcohol read Proverbs 23:29-35.

An example of medical principles not closely adhered to in our present age would be the treatment of leprosy. Today we have antibiotics which for the most part control this dreaded disease. But in both the Old and New Testaments this disease was treated with banishment and colonization since there was no known treatment. Today's therapy is not as drastic. There continues to be banishment in some countries, but in those modernized medical communities where leprosy can be diagnosed early, we do offer more hope for the patient.

Another example is Paul's admonition to Timothy in 1 Tim. 5:23 to take wine for his stomach's sake and other infirmities. I will not belabor the point here, for hopefully there will be further articles on

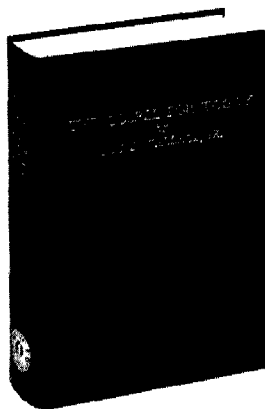
alcohol, but suffice it to say this passage has been more misused and misapplied than any other "medical" verse in the Bible. We do have less caustic drugs and, yes, better drugs for the stomach than wine. More on that point will be discussed in future articles.

There is a great deal of folklore and tradition behind the art of medicine as practiced in Bible times. Superstitions and diseases attributed to sin or more importantly, sickness resulting from punishment for sin, lie at the supposed origin of a number of biblical diseases. (Read the account of the blind man being healed by Christ, John 9:1-12) These approaches to disease have to be taken into consideration when one is dealing with Old and New Testament medical practices. Again however, those truths which God expects us to keep and the decrees for healthy, and long lasting life will be explored and dealt with in future articles.

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Editorial

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PAUL'S ENTRANCE AMONG THE THESSALONIANS

It cannot be denied that many of the problems which arise in congregations grow out of an improper relationship between the preacher and the rest of the church. Sometimes the fault may be laid at the feet of the preacher, sometimes it lies with the congregation, and often it is a case of "six of one and half a dozen of the other." For that reason, a study of 1 Thessalonians 2:1-13 might be helpful to all concerned. Paul had labored successfully at Thessalonica. Though the chronology in Acts will not permit Paul to have tarried more than a few months in that great city, yet the warmth of feeling generated between Paul and the brethren there is beautiful to contemplate.

Their Reception

Acts 17:1-9 reports the success of the gospel in that city along with the antagonism of those who believed not. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few" (Acts 17:4). Paul's entrance was successful. A large congregation was established. They received Paul's preaching "not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). Their love and respect for Paul was genuine and they sent word by Timothy while Paul was at Corinth that they had "good remembrance" of him, "desiring greatly" to see him again (1 Thess. 3:6). It is clear from these statements that while they loved Paul personally and appreciated his work, they were, at the same time, able to distinguish between human opinion and divine truth. The truth preached is far greater than the one who preaches it. A recognition of this fact would go far in correcting the troublesome problem of "preacheritis."

Paul's Conduct Toward Them

The reason Paul's entrance unto them was not a failure may be seen in the following facts about his work.

(1) He said "We were bold in our God to speak unto you the gospel of God. . ." (verse 2). Paul was not easily intimidated. Though shamefully treated at Philippi for faithfully preaching the gospel, Paul persisted in this same work at Thessalonica. He did not mourn and whine about his ill-treatment nor sit down to feel sorry for himself. He went on to the next place and did what he was supposed to do. Resistance to the truth, even in the form of per-

secution, should never make us hesitate to speak out courageously in proclaiming the will of God.

(2) Paul spoke "with much contention" (verse 2). This phrase does not mean that Paul was given to generating strife or that he was possessed of a cantankerous disposition. Rather, it describes the earnestness of his presentation. There was an agony of spirit as he strove to make known the gospel for the salvation of his hearers. His soul reached out for the souls of men. Is it not possible that the efforts of some fail because we have become too matter-of-fact, too mechanical in our delivery? Have our appeals to the lost degenerated into cold routine?

(3) Paul's exhortation was "not of deceit, nor of uncleanness, nor in guile" (verse 3). "Not of deceit" means that his preaching was not in error. Great care must be given to speak the truth in love (Eph. 4:15). Further, Paul was not a put-on. He was genuine. His motive in speaking truth was not impure and he did not try to catch them with guile. He was not a schemer or a political strategist. He left no room for guessing as to his motives or meaning.

(4) Paul had the right view of himself in relation to the gospel. "But as we were allowed to be put in trust with the gospel, even so we speak. . ." (verse 4). Paul always viewed preaching as a sacred stewardship. He marveled that the grace of God would permit such an one to preach "the unsearchable riches of Christ." Preaching was not just a means of making a living with Paul. It was a sacred trust. When men today view their work of preaching with the same seriousness then all concerned will be better off.

(5) Paul was not a man-pleaser. "Not as pleasing men, but God, which trieth our hearts" (verse 4). To the Galatians Paul said "For if I sought to please men, I should not be the servant of Christ" (Gal. 1:10). Every preacher needs to settle in his heart at the beginning of his work that his first concern is to so preach and live as to please God. It is utterly impossible to please men all the time in preaching the truth. Sometimes the brethren don't want the truth and express their displeasure. A conscious effort to scratch itching ears is a discredit to the scratcher and a disservice to the scratchees. Notice that Paul was aware of the fact that he would not be judged by the world or even his brethren. He knew that "God. . . trieth our hearts."

(6) Paul was not a flatterer. "For neither at any time used we flattering words. . ." (verse 5). There is a great temptation for preachers to "butter up" the brethren when they really deserve something else. It is not wrong to encourage brethren and commend them for worthy activities. The Lord showed that in his appraisal of the seven churches of Asia. In the letters of Paul he always commended brethren where such was due. But he never swept troubles under the rug nor failed to correct what was out of order. It is sickening to hear congregations which are known to be filled with ungodliness praised to the sky when in reality they need to be brought low in genuine repentance. Many a young preacher has had his head turned by the flattering praise of some who perhaps

meant well, but got carried away. When an aged brother or sister comes to you after a sermon and says "Young Man, I heard all the great preachers of our generation, and I am here to tell you that you gave the best treatment to that subject I ever heard", you would be well advised to take such praise with a grain of salt. Those who begin to believe such flattery become haughty and vain and of little use to the cause of Christ. Neither flatter an audience nor take seriously those who would flatter you.

(7) Paul did not come among them with a "cloak of covetousness" (verse 5). He did not view the brethren as prospects for some business venture. He was not there to see how much of their money he could extract. In the first century there were teachers who traveled about supposing that godliness was gain. They would stay until they had fleeced the flock and then move on to greener pastures. Paul was not of that caliber. Neither should we be.

(8) Paul was humble in spirit. He was not "burdensome (awesome, formidable - CWA) as the apostles of Christ" (verse 6). While Paul was a genuine apostle and entitled to all the respect due one charged with such responsibilities, he had not allowed that to make him haughty in disposition. He did not say "See here, do you know who I am"? Or "How dare you question me to see if what I am saying is the truth of God"! That is the attitude of some who are far removed from being an apostle.

(9) In contrast, Paul said "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (verses 7-8). It is easy for preachers to become so hardened that they lose all touch of gentleness. Have you ever watched a nurse in a maternity ward in a hospital as she very gently handles the infants there? Preachers who delight in baiting an audience, berating the brethren under the guise of boldness, and with callous disregard for the sensitivities of God's children, would do well to read these verses again and again. Sin and error must be exposed and corrected. But that is not done by simply bruising and maiming God's lambs. Paul loved them so much he would have laid down his life for them. When preachers of the gospel reach the place they can say, in all honesty, what Paul said about the brethren in Thessalonica, then much more successful work will be done. Preacher friend, do you regard the brethren among whom you labor as "dear" unto you, or as a pain in the neck to be endured until some better offer comes along?

(10) Paul was a sacrificial preacher. "For laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (verse 9). When occasion required, he was willing to make tents in order to preach without charge to the brethren. At times he was sustained by support from other churches. At Thessalonica he received support "once and again" from the church at Philippi (Phil. 4:15-16). It is right for those who preach the gospel to "live of the gospel" (1 Cor.

9:14). But a dedicated preacher will preach **WHETHER THE BRETHREN PROVIDE HIS SUPPORT OR NOT.**

(11) Paul behaved himself. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (verse 10). There are some preachers about whom this cannot be said. Some are fractious, quick-tempered and vain. Some are careless with their debts. Just ask those who operate book stores how much trouble they have collecting from some preachers. Some become carriers of gossip. Some are anything but "just" in their treatment of brethren. Some are far from being "holy" in manner of life. How many times has the cause of Christ been injured by preachers who did not know how to "treat the younger women as sisters with all purity"? Romantic triangles (and rectangles) have ruined too many preachers over the years. God help us all to keep our hands and our minds where they belong! Paul not only "behaved" himself among the brethren but also instructed Timothy to be an "example of the believers" (1 Tim. 4:12).

(12) Paul was balanced in his preaching. He said "We exhorted and comforted and charged every one of you, as a father doth his children" (verse 11). There are times when preaching must take on the nature of these three words: "Exhort", "comfort" and "charge." Every father must do all three in training his children. It is easy to "charge" while failing to "exhort." Let us not forget to "comfort" those in need of it.

The Goal of Paul's Preaching

Why did Paul preach? Why did he hazard his life and become the object of ridicule and scorn from an unbelieving world? Was it for financial gain or fame? If so, then he was a failure. No, verse 12 summarizes the purpose of all his preaching: "That ye would walk worthy of God. ." He was working to prepare souls to be accepted of the Lord. He taught them so that they "turned to God from idols to serve the living and true God" (1:9-10). Those who preach for any other reason than to fit souls for eternal happiness with God would do the world and the cause of Christ a favor by quitting until they can be properly motivated.

If congregations everywhere would receive the word in the manner the Thessalonians did and preachers would go about their work as Paul did, it is our persuasion that many of the tensions which develop into major congregational troubles would be relieved and the cause of truth would be served far better than is too often the case.

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I have a backlog of questions most of which accumulated during the time I was writing the series on the GRACE — FELLOWSHIP ISSUE. With more brevity than usual, I shall try to answer some of these till we catch up somewhat. Also, I have some personal letters involving an extended study of some matters on which I have written. I wish I had the time to answer each, but I don't. Right now I do not foresee any possible time for such in the near future. What I have written must suffice for the present. What is of general interest, I shall try to answer through this column. To give proper attention to all the correspondence related to writing a column like this would demand making it a full time job of writing and a full time job for a secretary. I am not a full time writer — primarily, I have other work to do — and I have no secretary. I am not complaining, I am just explaining and hoping for understanding on the part of all. Your response is appreciated and of value to me. It helps to determine what questions to answer and the course to pursue in the realm of subject matter in many instances.

QUESTION: Does the command of Hebrews 10:25 refer to more than the Lord's day assembly? — A.A.

ANSWER: Yes. This becomes obvious from a careful study of the text, context, and the practice of the early saints.

Concerning the text four things need special notice:

1) The word "assembling" (K.J.V.) is a verbal noun, which means that reference is to the act or practice of coming together rather than to any assembly (noun) or one in particular.

2) "The day approaching" refers to a catastrophic event that was to shake and try their faith. Jesus had foreseen and foretold signs by which they could see its approach — when he spoke of God's judgment upon Israel, the destruction of Jerusalem, and the ruin of the temple (Matt. 24). Concerning that time Jesus said "And because iniquity shall abound the love of many shall wax cold" (Matt. 24:12). No wonder we read "And let us consider one another to provoke unto love and to good works" (Heb. 10:24). In the context the Hebrew writer exhorts them to remember a former experience in which they were triumphant in faith and to use it as a means of encouragement now (Heb. 10:32-35).

3) The word "forsaking" means to "abandon, leave in straits, or helpless" (W. E. Vine). This "forsaking" is identified as the "manner" (habit or custom) of some. Some have the same habit today.

They "abandon" or "leave behind" every meeting of the saints save perhaps one, namely Sunday morning. Still others have gone so far that even their presence on Sunday morning would be contrary to their "manner" (habit or custom).

4) The "exhorting" is the provoking of v. 24. This spiritual encouragement and strength is missed by those who absent themselves from such assemblies.

This verse reveals God's plan by which saints fortify themselves against any time of trial. We may not always see such approaching, but come it will. If in view of present circumstances it be foreseen that the future security of saints is threatened by a wave of digression or any test of faith, here is authority to increase the number of assemblies and to intensify the exhortation therein as a preparatory measure to future security.

The early church assembled often. Obviously, the authority for one was specific as to day (Acts 20:7). Others, however, are authorized generically (Acts 2:42, 46; 14:27; 19:9, 10). The responsibilities of the elders, the urgent need for indoctrination, and prevailing circumstances determine when and how often such assemblies should be scheduled (Acts 20:28; Heb. 13:17; Titus 2; Heb. 5:12-14; 1 Cor. 3:1-3; Phil. 1:9, 10; 2 Tim. 2:15; Heb. 10:25).

It should be axiomatic that moral obligations sometimes take precedence over positive commands. Furthermore, excepting the Lord's day assembly, legitimate obligations elsewhere may conflict with other assemblies set by generic authority (judgment of man). God knows whether or not one's absence from such is because of a legitimate obligation elsewhere or indifference. Upon this basis one must give an account in judgment.

QUESTION: Does the pronoun "you" in Matt. 3:11 mean that all of John's disciples as well as all disciples of Christ were to be baptized with the Holy Ghost? — E.L.

ANSWER: No! If so, notice that the same "you" were also to be baptized "with fire." Yet, the next verse (part of the same sentence) shows this baptism by fire to be the punishment of the wicked: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Thus, the rest of the sentence identifies the baptism of fire, and at the same time shows that it is an error to apply it to the "tongues like as of fire" (Emphasis MEP) of Acts 2:3.

John is emphasizing the superiority of Christ and offers as proof the power of Christ to administer baptisms which neither he nor any man could administer. The recipients of the baptism of the Holy Ghost and the baptism of fire must be identified from the context and from what is revealed elsewhere. Such study shows the apostles to be the recipients of the former (Lk. 24:49-53; Acts 1:1-9; 2:1-4); the wicked to be the recipients of the latter (Matt. 3:12; Rev. 20:12-15).

QUESTION: Does "no not to eat" (1 Cor. 5:11) refer to the Lord's supper or to a common meal? — M.B.

ANSWER: The phrase "no not to eat" is in apposition to "not to keep company" found in the same verse (also v. 9). This means that the expression explains further what is involved in "not to keep company." Since Paul says "not to keep company" does not apply to the world (v. 10), it follows that the eating forbidden is eating engaged in with the world, hence, a common meal. The idea is to preclude any social communion with a brother that would imply encouragement and endorsement of evil.

Let me anticipate and answer another question just here. This does not preclude the fulfilling of duties that grow out of the husband and wife relationship or those involved toward other relatives. Such fulfillment of duties involve more than social communion that would imply endorsement of evil.

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



PURSUE HOSPITALITY

Do you receive and entertain strangers and guests in a friendly and generous way? If you do, then you are a hospitable person because this is what hospitality involves.

The Bible has a great deal to say on the subject of hospitality, and I encourage all of us to measure ourselves by the teaching set forth therein to see if we come up to God's expectations. "The 'hospitality' of today, by which is meant the entertainment of friends or relatives, hardly comes within the Bib. use of the term as denoting a special virtue" (*I.S.B.E.*, Vol3, p. 1433).

Hospitality, A Responsibility

Vividly set forth in the Scriptures is the responsibility of every Christian to show hospitality. The Bible teaches the following:

(1) **Given to hospitality.** Paul wrote, "Distributing to the necessity of the saints; given to hospitality" (Rom. 12:13). Some other translations have, "Practice hospitality."

"Given" means "to pursue." "The idea is that Christ's disciple is not to passively wait till hospitality is unavoidable, but he is to be aggressively hospitable, seeking opportunity to entertain strangers" *Standard Bible Commentary*, McGarvey & Pendleton, p. 499). Lenski states, "Hospitality is literally to be chased after as one hunts an animal and delights to carry the booty home" (*Com. on Romans*, p. 773).

(2) **Using hospitality.** "Using hospitality one to another without grudging" (1 Pet. 4:9). Another way to put it is, "Extend or offer hospitality without complaining or secretly wishing you did not have to." Generosity is costly and time-consuming. Consequently, many neglect it. Others feel duty-bound to have guests, but murmur about the annoyance for hours before they come and after they leave. This should not be.

(3) **Forget not to entertain.** "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). "Be not forgetful" simply means, "Do not neglect." It is easy to let "George" do it, but by shunning my responsibility, I rob myself of great blessings because some have entertained angels unawares. More on this point, later.

(4) **Qualification for an elder.** Among the qualifications of elders is "hospitality." Paul told

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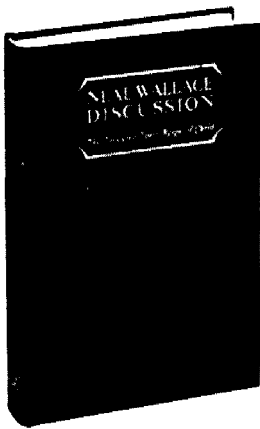
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Timothy that an elder is to be "given to hospitality" (1 Tim. 3:2). The apostle told Titus that an elder is to be "a lover of hospitality" (Titus 1:8).

An elder is to be an example to the flock (1 Pet. 5:3). One of the things he must exemplify is "hospitality." If he is inhospitable, then he is not qualified to be an elder in the church of God.

(5) **Qualification for enrollment of widows.** There was a special class of widows in the early church who were enrolled for special functions and duties (1 Tim. 5:9-10). Among the qualifications, as revealed in verse 10, was "if she have lodged strangers." The lives of these women had been filled with good works. How we need this kind of sisters in the church of our Lord.

Jesus and Hospitality

While Jesus was here in the flesh, he touched upon hospitality on different occasions. Too, Jesus recognized the importance of hospitality because his ministry depended a great deal upon the goodness of others.

(1) **Limited Commission.** In sending out the twelve to the Jews, he told them that "they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse . . . In what place soever ye enter into an house, there abide till ye depart from that place" (Mark 6:8, 10). The sustenance of life for the disciples was to be provided by other people. In Matthew 10:14 we read: "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."

(2) **Cup of cold water.** Jesus does not overlook our generosity and kindness, even the very small things. Listen to him: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Any of us is able to do this much. We do not have to be lavish to be hospitable.

(3) **Judgment scene.** Among the things that justify or condemn those at the judgment will be hospitality or a lack of it. To the redeemed Jesus will say, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25:35).

To the cursed, we hear Jesus saying, "I was a stranger, and ye took me not in. . ." (v. 43). The explanation of how hospitality was not shown to Jesus is given in verse 45. It states, ". . . Inasmuch as ye did it not to one of the least of these, ye did it not to me." Hospitality is serious business. We might ask ourselves: "Would Jesus be welcome in our house?" He probably would not be if his disciples are not welcome.

(4) **Jesus accepted hospitality.** After he taught in the synagogue at Capernaum, he entered the home of Simon and Andrew, with James and John. He healed Simon's mother-in-law, who was sick of a fever. After she was healed, she ministered unto them (Mark 1:29-31). We find Jesus eating in the house of Levi (Mark 2:14-15) and lodging in the home of Simon the leper at Bethany (Mark 14:3). Jesus also

at times in the home of Lazarus, Mary and Martha at Bethany.

Examples of Hospitality

There is an abundance of examples in the Bible of people who opened up their homes to strangers.

(1) **Abraham** (Gen. 18:1-8). At the plains of Mamre, Abraham entertained three angels, thinking they were men. He ran out to meet them, asking that water be brought to wash their feet and bread for them to eat. A calf was slaughtered and a feast was prepared to satisfy their hunger.

(2) **Lot** (Gen. 19:1-3). Two angels were received into the home of Lot at Sodom. He, too, thought they were men. A feast was made for them.

(3) **Aquila and Priscilla** (Acts 18:2-3; Rom. 16:5). When Paul went to Corinth, he abode with Aquila and Priscilla. They kept the preacher while he preached at Corinth. Too, we read in Rom. 16:5 that the church met in their house. What goodness! Philemon had also opened up his house for the church to meet (Philemon 2).

(4) **Lydia** (Acts 16:15). "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

(5) **House of Stephanus** (1 Cor. 16:15). Paul said that this family had "addicted themselves to the ministry of the saints." This good family had devoted themselves to aiding and assisting the wants and needs of God's people.

(6) **Gaius** (3 John 5-6). Through the unselfish efforts of this saint, different ones were sent forth on their journey. Brethren had borne witness of his charity.

(7) **Philip** (Acts 21:8). Returning from the third missionary journey, Paul and company came to Caesarea and "entered into the house of Philip the evangelist, which was one of the seven; and abode with him." The homes of many preachers have become the abode of other gospel preachers.

(8) **Philippian jailor** (Acts 16:34). After the jailor's conversion, along with his household, Paul and Silas were taken into the jailor's house and meat was set before them. It did not take the jailor very long to start showing hospitality.

(9) **Brethren at Jerusalem** (Acts 2:46). We are told that they, those at Jerusalem, broke bread from house to house, and did eat their meat (food) with gladness and singleness of heart. Members of the church opened their homes for meals and social interchange. How we need more of this today among Christians.

No wonder, in view of the foregoing examples, that the heathen spoke of the love and affection that the early Christians had for one another.

Motives for Hospitality

There are several different motives or incentives for practicing hospitality. We will notice four.

(1) **Love.** For a person to be the kind of Christian God expects, he must have love — love that is kind, beneficent, unselfish and of good-will. Hospitality is a

part of the qualities of love, the *agapao* love. Hence, to be a loving person, one must be hospitable. Compare 1 John 4:7; Heb. 6:10.

(2) Serves the gospel. By sheltering and feeding preachers of the gospel, one contributes to the furtherance of truth and the cause of Christ. We might not be able to be preachers, but we can provide sustenance of life to enable others to preach. Listen to John: "We therefore ought to receive such that we might be fellowhelpers to the truth" (3 John 8).

(3) Divine gift. After Peter said, "Using hospitality one to another" (1 Pet. 4:9), he stated in verse 10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Our being able to help others is a gift of God. We who have been richly blessed, as good stewards, should minister to others. Of course, the principle here would apply to any talents we have.

(4) Blessings received. We should entertain strangers because some have entertained angels unawares (Heb. 13:2). This does not mean that we, too, may entertain angels, unknowingly. It does mean that as Abraham and Lot were blessed by showing hospitality to angels, thinking they were men, we in like-manner will be blessed as a result of showing hospitality.

It is rewarding to be able to do something for somebody else. It is profitable because a closer tie has been established. It is beneficial to hear about the guest's experiences and glean from him Bible knowledge, particularly preachers.

Brethren, in conclusion, let's not permit hospitality to become a lost virtue. Let's seek it, pursue it, and affectionately practice it whenever the opportunity avails itself.

Examining Catholicism

Grover Stevens
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WAS PETER POPE?

The recent funerals and subsequent elections and coronations of two Popes within two months with their colorful ceremonies and prime news media coverage has brought this subject to the attention of practically everybody in the world. It is appropriate, therefore, for us to make an objective study of this all important question, since it affects our relationship with Christ Himself, and therefore our eternal destiny.

I hasten to say that our study will be a sincere investigation of what the BIBLE teaches on this momentous question, and is not intended in any way to reflect personally on any Pope or person. I certainly find no pleasure in the death of any one; and this holds true with respect to the deaths of these two Popes, but quite to the contrary, my personal feelings are always sober and sympathetic

for any and all whose hearts are touched by the cold, harsh hand of death.

When we stand in the solemn presence of death, we are gripped by its grim reality and awesome cruelty. Death is a monster of such magnitude that it immediately brings to mind our inability to cope with it and our dire need for God. Death is super-human and we need a super-human Being to cope with it. Death is not only the enemy of man, but also of DEITY (1 Cor. 15:26). As we reflect on death and God, we think of the hereafter, and the Judgment of God. We hear God's Word as it solemnly declares "*It is appointed unto men once to die, but after this the judgment*" (Heb. 9:27). And again, "*For we must ALL appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad*" (2 Cor. 5:10). And again, God's inspired servant, John, says, "*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works*".

These solemn thoughts should open our hearts and minds to the teaching of God's Holy Book, the Bible. And, the death of these two popes and the election of new ones, likewise, suggests that we reflect on the certainty and soundness and validity of such a position as he occupies in relation to our souls. There are far more people who do not believe that Christ ordained the office of Pope, than there are who do. It behooves us therefore to fairly and honestly "*examine ourselves, whether we be in the faith*", as the Apostle Paul admonishes in 2 Cor. 13:5.

Is The Pope The Vicar Of Christ?

It is with all humility, and with fear and trembling before God, that I undertake the study of this great question: "DID THE LORD JESUS CHRIST APPOINT THE OFFICE OF POPE, OR VICAR?" On the right answer to this question hangs our eternal destiny — just as much so, as the right answer to the question as to whether or not Jesus of Nazareth is the Christ, the Son of the living God.

Catholics claim that Christ made Peter, and his successors, His Vicar or representative, and the visible head of His church — the Supreme Ruler of all the earth. If this is true, then surely we all must admit that such an office would indeed be the highest, the greatest, the most colossal office on all the earth — that one should be the Vicar, or Viceroy of Him who created the World and all things therein, and under whom is subjected "*all principality and power and might and dominion*" (Eph. 1:21). Is the Pope, indeed, the VICAR of the Lord & Saviour Jesus Christ? This is the question. Our Roman Catholic friends answer "yes", but more than twice that many people — people who believe in Jesus Christ and the Bible — answer "no". Which answer is right?

If the right answer to this question is "yes", then all men must acknowledge him as such, as surely as we must acknowledge the Lord Jesus Christ; and to reject him would be all the same as rejecting the Lord

Jesus Christ. And, on the other hand, IF the answer is "no, he is NOT the VICAR of Christ", then surely the office of Pope is the greatest FRAUD ever perpetrated on men of the earth.

Now, friends, there is no two ways about it; either the Pope IS the Vicar of Christ, or else he is NOT. Both answers cannot possibly be true. One or the other of them must be wrong. Which is it? Which one is right? And which one is wrong? And what a whale of a difference it makes! If the Pope IS the Vicar of Christ, then all who reject him are really rejecting Christ and stand condemned before God; and, if he is NOT the Vicar of Christ, then all who follow him are following an impostor and are therefore rejecting Christ and they stand condemned before God. There is no middle ground. We invite your prayerful consideration to the study of this important question.

4 Things To Consider

In order to properly study this question, we must first determine whether or not the Lord Jesus Christ ever established such an office, or position, as that of "Vicar of Christ", or "Pope". Then, secondly, we must inquire into whether or not Christ made Peter the first officer — that is, the first person to occupy such an office. Then, the next step would be to learn whether or not Christ ordained that there be a succession, and then, and only then, would we be ready to consider whether or not such a succession has been complete and uncorrupt to this present time. So, in order to answer our question: Is the Pope the Vicar of Christ, we need to study the following points in this order — because any other order would be to beg the question: (1) Did Jesus Christ establish the office or position of Vicar of Christ? (2) Who was the first officer, or person to fill that office? (3) Did the Lord Jesus Christ ordain a succession, and (4) Has that succession been complete and uncorrupt to this present day?

Did Christ Establish The Office of Pope? I invite your attention to the first of these questions: Did Jesus Christ, the Son of God, establish the OFFICE of Pope, or Vicar? Friends, you would think that an office of such magnitude would surely be very carefully and clearly pointed out in God's revelation to man — the Bible, but such is not the case. There is not ONE — no, not even ONE, Bible reference that can be given that clearly announces this colossal office. If Christ had established such an office, He certainly would have named it, and defined it, by stating its powers and duties, and giving the qualifications for its officers, but there is no reference to any of these in all the Bible — not ONE verse!

Friends, I realize that this is a very serious charge, but one that is well worthy of your serious consideration — One that challenges the very best that is in us. If the Bible names and defines this office, then where is the passage? Do you know of one? If you do, then tell me where it is and I will gladly admit that I am wrong, and make corrections accordingly. But, if not, then the office of Pope is spurious, and millions of good people are deceived and deluded and walking in darkness. Do you think enough of your soul, and

of the truth of God to investigate the matter?

When God appointed the LEVITICAL PRIESTHOOD, He named the office and gave detailed instructions about its functions and powers. Leviticus 8-10, and many other passages, give clear instructions regarding this office.

The office of elders, (and deacons), in the church of Christ is clearly named and their qualifications and duties plainly stated. But nowhere in all the Bible do we find an office to be filled by a Pope; nor, any qualifications to be possessed in order to fill such an office; nor, do we find any of its powers and duties defined. We are constrained to conclude, therefore, that from the standpoint of God's inspired Word, the Bible, no provision was made for a Pope.

Not only are we left without a single hint or allusion in the Bible to there being an office of Pope, or Vicar of Christ, but the Bible is specific in stating, "*Brethren, consider THE Apostle and High Priest of our profession, Jesus Christ*" (Heb. 3:1). Christ is not "A" high Priest, but "THE" HIGH PRIEST, leaving no room for another.

Pope A Sub-Head

To prove that the church must have a head does not prove the office of Pope. Christ is the head of the church according to Col. 1:18; Eph. 1:22-23. etc. It must be established that the church has a sub-head — a Vicar or Viceroy — a representative or proxy — that is what the Pope is supposed to be. The Scriptures teach that Christ is the one and ONLY head of the Church (Ephesians 1:22-23). In Ephesians 5:22-23 the Apostle Paul declares, "*Christ is head of the Church, being Himself savior of the body — (and) the church is subject to Christ*". This Scripture plainly states that the church is "subject to Christ", and not to Peter as Christ's Vicar. Certainly, if Christ had appointed a Vicar to be the head of the Church, the Apostle Paul would have known it, and the Holy Spirit would surely have inspired him to have mentioned it at least once in some of His writings, especially in His discourse on the head of the church and to whom the church is subject. Beloved, God's inspired Word says that the church is "subject to Christ" and says nothing at all about a Vicar or Pope. How then can some people say that the church is subject to the Pope as Christ's representative? Friends, I cannot find any authority for such an office other than human.

In Ephesians 4:11 Paul lists the officers of the church over which Christ is the head, he says, "*and He gave some men as apostles, and some as prophets, others again evangelists, and others as pastors and teachers*". In this list the inspired writer names apostles, prophets, evangelists, pastors, and teachers, but NO POPE. Here would have been a most logical place to mention the office of Pope, but alas, it isn't there. Since it is not listed here, nor elsewhere in God's Sacred Oracles, we confidently affirm that such an office did not exist. No, my friends, there is absolutely no positive or express institution of the office of Pope, nor of one's call and consecration to such an office, nor any law of succession whatsoever in all the New Testament!

Using Great Plainness
of Speech

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GOD'S PATTERN FOR CONVERSION
ORGANIZATION, WORSHIP & WORK #3

WORSHIP

God's pattern for worship is really very simple. Four of the five items of worship are set forth in one verse of Scripture. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This passage shows the early Christians were teaching, (apostles' doctrine), they were giving of their means (fellowship), partaking of the Lord's Supper (breaking of the bread), and in prayer. In addition to this, we are commanded to sing. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Instructions are given as to the kind of songs we are to sing. They are, as shown in the above passages, psalms, hymns, and spiritual songs. Also, the kind of music God wants in worship to him is also set forth in his pattern. Vocal music (singing) is the only kind of music authorized in the New Testament Scriptures. There is no more authority for a mechanical instrument of music in the worship than there is for hillbilly songs. For God in his pattern for music has authorized the kind of music he wants (vocal), and the kind of songs he wants us to sing. To do anything else would be to go beyond God's pattern for music.

Instructions are also given as to the day the Lord's Supper and giving are to be done. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight" (Acts 20:7). "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (I Corinthians 16:2). No other day (other than the first day of the week) is authorized on which these items of worship were performed. Thus, we have God's pattern on this subject.

WORK

In this particular part of our study, we want to discuss the work of the church. We will not be discussing (except perhaps by contrast) the work of

the individual Christian. We are concerned with God's pattern for collective action of the church.

**According To The Pattern
The Church Is Authorized To:**

- 6 * Preach The Truth I Tim.3:15
- * Edify Itself Heb. 10:24-25
- * Relieve The Needy Saints I Cor. 16:1-2

**This is ALL God Authorizes
The CHURCH To Do!**

I Timothy 3:15 — "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Hebrews 10:24-25 — "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." I Corinthians 16:1-2 — "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

**7 Authorization Involves
Methods & Aids**

"A METHOD IS A MODE OR ORDER OF PROCEDURE IN ACCOMPLISHING AN END AND ACHIEVING A DESIRED RESULT"

Action	Method	Aid
TRAVELING Matt. 28:18	WALKING, RIDING SWIMMING	CRUTCHES, BOAT AUTO, PLANE
COMMUNICATION II Tim. 2:2	SPEAKING, WRITING	RADIO, PENCIL PAPER
BAPTIZE Mark 16:16	HEAD FIRST, FORWARD, BACKWARD	BARREL, RIVER BAPTISTRY

GOD AUTHORIZES THE USE OF ANYTHING THAT IS NECESSARY IN ORDER TO CARRY OUT HIS COMMANDS, OR THAT AIDS IN SO DOING SO LONG AS SOME SCRIPTURAL PRINCIPLE IS NOT VIOLATED.

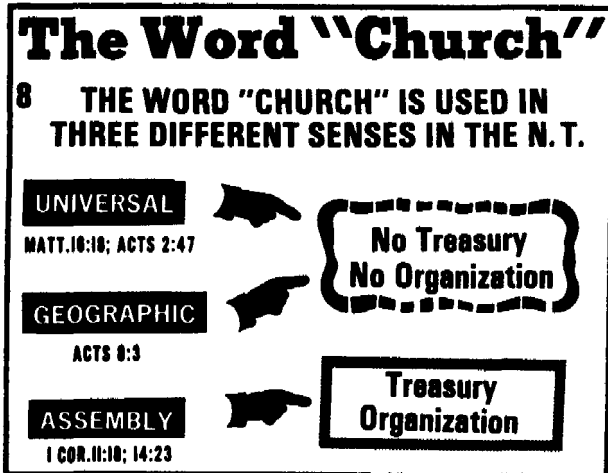
Matthew 28:19 — "Go ye therefore, and teach all nations..."

II Timothy 2:2 — "And the thing that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Mark 16:16 — "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Once we determine from God's pattern that a thing

is authorized (such as traveling, teaching, and baptizing), unless God tells us how the thing is to be done, then whatever method (way) and aids are necessary in carrying out that which is authorized, may be used. A word of caution. We must be sure God authorized a work before we can use any method in carrying it out. For there is no right way to do a thing that God has not authorized.

We might note just here that the word "church" is used in three different senses in the New Testament. However, God has only given one of them (the local assembly) the authority to have organization or a treasury.



Matthew 16:18 — "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Acts 2:47 — Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Acts 8:3 — "As for Saul, he made havoc of the church, entering into every house, and hailing men and women committing them to prison," I Corinthians 11:18 — "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." I Corinthians 14:23 — "If therefore the whole church be come together in one place..."

9 What Has God Assigned To The Church In Evangelism?

- * Local Church Selected Preacher
- * Local Church Defined Territory of Labor
- * Local Church Sent Out Preacher
Acts 11:22-24

- * Local Church Paid Preacher
Phil. 4:15-16

- * Local Church(es) Sent Directly To Preacher
II Cor. 11:8-9

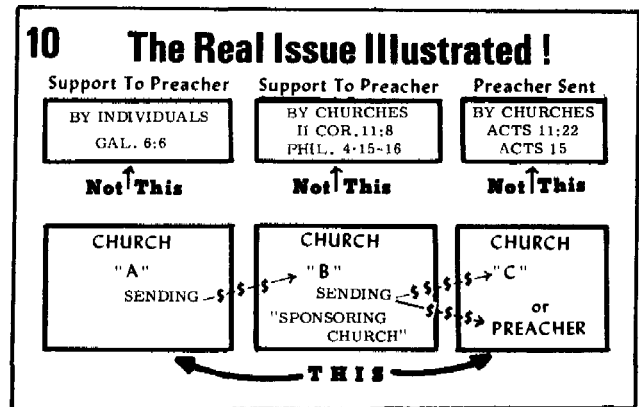
- * Local Church Received Report From Preacher
Acts 14:26-27

Acts 11:22-24 — "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Spirit and of faith: and much people was added to the Lord."

Philippians 4:15-16 — "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

II Corinthians' 11:8-9 — "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Acts 14:26-27 — "And thence sailed to Antioch, from whence they had been recommended by the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

In evangelism and edification we can see God's pattern for the church and what He has authorized it to do. Brethren have, however, devised other plans for evangelism in what is commonly referred to as "the sponsoring church arrangement."



Galatians 6:6 — "Let him that is taught in the word communicate unto him that teacheth in all good things."

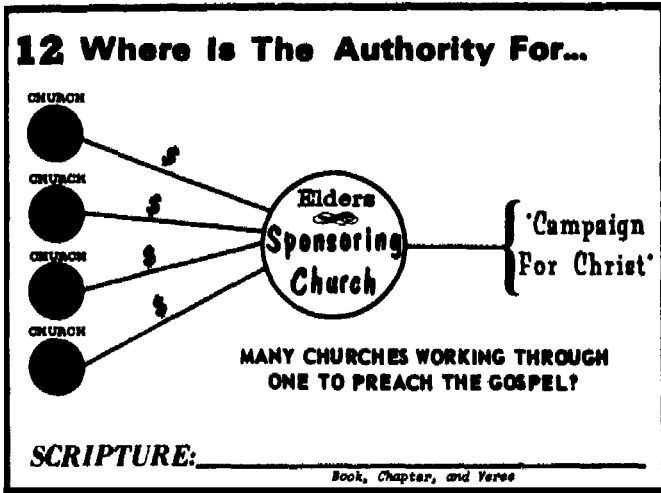
Acts 15:22 — "Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." (All other passages already quoted with chart # 9).

As you can see from chart # 9 and the top half of chart # 10, God's pattern is plainly revealed in evangelism. There is no problem with a preacher being supported by individuals, by churches, or for churches sending a preacher. The problem arises with

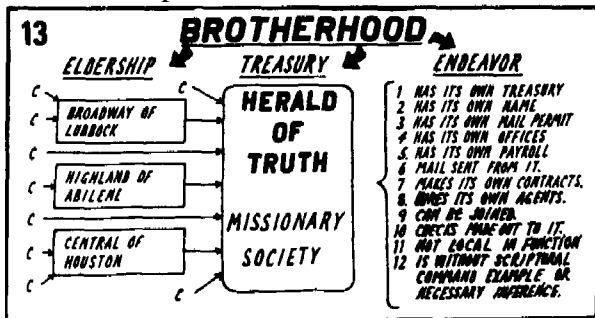
the lower part of the chart. Let me further illustrate it with the following chart.

Where Is The Scriptural Authority For:			
11 PRACTICE	COMMAND	APPROVED EXAMPLE	NECESSARY INFERENCE
Paying a Preacher ?	I Cor. 9:4-14	II Cor. 11:8-9	I Tim. 4:12-15
Direct Support to Preacher ?		Phil. 4:15 II Cor. 11:8	
Elders Overseeing Work of Only One Church ?	I Pet. 5:1-3 Ac. 20:28-29		I Tim. 3:5
Elders Planning a Work Beyond Their Financial Ability ?	?	?	?
Several Churches Working Through One Church ?	?	?	?
Have We Given Up The Demand For A "THUS-SAITH-THE-LORD"?			

If we are going to endorse such an arrangement as the one given on the lower half of chart # 10, we need to show something in God's pattern that would give us Scriptural authorization for it. Thus in the following chart we can see the problem.



Thus we can clearly see that such "Sponsoring Church Plans" as The Herald of Truth, World Radio, etc. are without Scriptural authority and actually activate the brotherhood or universal church. There is nothing in God's pattern for evangelism that resembles such plans.



SET FOR THE
DEFENSE OF
THE GOSPEL

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DEPRAVITY PROOF TEXTS EXAMINED

As pointed out in our previous article there are several passages from the word of God that both John Calvin and R.L. Kilpatrick pervert in order to teach total depravity. They are Job 14:4; Psm. 51:5, Rom. 5:12 and Eph. 2:3.

I want to notice these passages along with some others that are used by perverters of the word of God to teach error of total depravity or inherited sin.

(1) **Lev. 12.** Some have said the Levitical law for purification implies children are born in sin. True, that "a sin offering" was made, but "atonement" was made for "her," the mother, not for the child.

(2) **Job. 11:2** says "though man be born like a wild ass's colt" and this is supposed to teach depravity. The colt is born with a body and animal life, and man is born with a body and animal life, but, man is born with a spirit. Unless one is willing to say a colt is born with a spirit, he does not have a parallel.

(3) **Job. 14:4** asks "who can bring a clean thing out of an unclean?" The verse does not say women are unclean or that man is born depraved. This is just assumed.

(4) **Job. 25:4** asks "how can he be clean that is born of a woman?" and it is assumed this teaches depravity. This statement was made by Bildad (Job 25:1) whom Job described as a forger of lies (Job 13:4). Verse 4 also asks "how then can man be justified with God?" If one can be justified with God, then one can be clean who is born of woman. If one born of woman cannot be clean, then one cannot be justified with God.

(5) **Psm. 14:2-3** says "they are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." The passage says "they are gone aside" not that they were "born aside." They are "become filthy" not they were "born filthy."

(6) **Psalms 51:5** says "in sin did my mother conceive me." David said "I acknowledge my transgressions; and my sin is ever before me." Why was David guilty of sin? He said in verse 4 "against thee, thee only have I sinned, and done this evil." David said he sinned, not that he was born in sin. David said "My mother" "in sin" "did" "conceive me". This was action upon the part, not of David, but of his mother. David was a sinner because of his own sin, not the sin of his mother.

(7) **Psalms 58:3-4.** It is said that "estranged from the womb" means from birth, thus babies are born in sin. Note in verse 2 it is said "in heart ye work

wickedness," in verse 3 it says "they go astray" not born astray. They also are said to be "speaking lies" but who ever saw one born speaking? Verse 6 says they have "great teeth." This does not describe infants but people who after birth "go astray."

(8) **Proverbs 23:7** says "as he thinketh in his heart, so is he" and this is joined with Gen. 6:5 which says "the thoughts of his heart was only evil continually" and this is supposed to teach depravity. Genesis 6:5 refers to man before the flood, but Noah found grace with God (Gen. 6:8). Noah preached righteousness (2 Peter 2:5) and his generation could have turned to God but it didn't. Proverbs 23:7 says one is what he thinks in his heart, but depravity says one is evil in heart from birth without thinking.

(9) **Eccl. 7:20** says "there is not a just man upon earth, that doeth good, and sinneth not." This is not talking about new born babies; it says "man". Not only is it speaking of man, it is speaking of a "just man." This is a general statement of truth. Verse 29 of this chapter says "God hath made man upright" and after being made upright "they have sought out many inventions."

(10) **Eccl. 8:11** "the heart of the sons of men is fully set in them to do evil." Observe that these set their own heart, they were not born with their hearts set. The reason why this is true is "because sentence against an evil work is not executed speedily." Ezra prepared or set his heart to seek the law of the Lord (Ezra 7:10). Was Ezra born this way or did he do this after his birth?

(11) **Isa. 1:5-6** says "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it" and it is assumed this teaches depravity. Verse 4 shows the prophet is talking about the "sinful nation" of Israel, which has "forsaken the Lord." They were not born away from God. Also, verse 4 says "they are gone away backward." They were backward because of their going, not because of their birth. From verses 18-20 it is seen that their sins which are described as being "scarlet" and "crimson" could be "white" as snow and wool "if ye be willing and obedient." Depravity says one could not be "willing" without a direct operation of the Holy Spirit.

(12) **Jer. 6:10** says "they cannot hearken: behold the word of the Lord is unto them a reproach; they have no delight in it." The reason why "they cannot hearken" was because they had no delight in the word of the Lord, it was a reproach unto them. They said "we will not walk therein." From verse 15 they were among those that will fall and in verse 21 they "shall perish." Of such an attitude, Jesus quoted Isaiah in Mt. 13:14-15 and said "their eyes they have closed." When people turn away from hearing the word of God, they cannot hear the word of God.

(13) **Jer. 13:23** raises the question "Can the Ethiopian change his skin, or the leopard his spots?" Since the skin of the Ethiopian could not be changed and a leopard cannot change his spots, it is argued that man cannot change his nature. It is not the nature of man that needs changing; it is his conduct. Since the Ethiopian is not responsible for changing his skin or the leopard his spots, then,

according to the doctrine of depravity, man is not responsible for changing his conduct. This places the responsibility upon God for man being depraved. If man is lost, God is responsible. Why was this said of God's people? Verse 22 says they were guilty of "iniquity." Verse 23 informs us they were "accustomed to do evil" and verse 25 says they had "forgotten" God and had "trusted in falsehood." People who forget God, do evil, walk in iniquity and trust in falsehood cannot be doing good.

(14) **Rom. 3:11-18**. This passage is quoted and is made to say that children are born in sin. Verses 10-12 quote Psalms 14 where "the children, of men" are said to have "gone aside" and "become filthy"; they were not born that way. They could not have "gone out of the way" unless they were first in the way. Observe verse 13 says "their throat is an open sepulcher;" is this said of infants? "With their tongues they have used deceit;" is this said of infants? Is "the poison of asps is under their lips" said of infants or adults? Verse 14 says their "mouth is full of cursing and bitterness;" is this said of infants at the time of birth? Verse 15 says "their feet are swift to shed blood;" is this said of infants? Verse 16 says "destruction and misery are in their way;" was this said of infants?

(15) **Rom. 5:12** says "by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." This is supposed to teach a baby is born depraved. However observe that "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:21-22). Physical death is a consequence of Adam's sin; separation from God or spiritual death comes to all who follow Adam by sinning. If all men are born in sin as a result of Adam's sin, then all men will be made alive unconditionally in Christ. If this teaches unconditional, universal condemnation in Adam, why would we not have unconditional, universal salvation in Christ? Romans 5:12 teaches the reason "death passed upon all men" is because "all have sinned;" not because they were born in sin.

(16) **Rom. 5:15** says, in part, "through the offense of one many be dead" and "dead" is supposed to teach "born in sin." If by Adam all men unconditionally are born in sin, then by Jesus Christ all men unconditionally shall be saved. Yet, Calvinists teach only the "elect" will be saved.

(17) **Rom. 5:16** says "the judgment was by one to condemnation" and this we are told by Calvinists means all men are born in sin. Observe that the verse says "one that sinned." The sinner is the one that sinned; not those who inherited sin. If this verse teaches universal damnation, it also teaches universal salvation.

(18) **Rom. 5:17** says "death reigned by one" and again this is supposed to teach we are born in sin. But if all are dead spiritually because of Adam's sin, then all are spiritually alive because of the sacrifice of Christ.

(19) **Rom. 5:18** says "by the offense of one judgment came upon all men to condemnation" and this is supposed to teach depravity. But notice that

this verse teaches "by the righteousness of one the free gift came upon all men unto justification of life." If this verse teaches universal damnation, it also teaches unconditional, universal salvation.

(20) **Rom. 5:19** says "by one man's disobedience many were made sinners" and again this is supposed to teach depravity. Observe the rest of the verse says "so by the obedience of one shall many be made righteous." If depravity is taught in this verse, then unconditional, universal salvation is also taught. Are men made sinners unconditionally or do they have to sin in order to be sinners? A school makes teachers, but it does not make teachers unconditionally.

(21) **Rom. 8:6-7**. From this passage it is argued that the "carnal mind" is the "unconverted mind" and the unconverted mind is not subject to the law of God because of depravity. The marginal reading says of "carnally minded" "the minding of the flesh." This is in keeping with the context for in verses 1, 4 and 5 Paul speaks of the "flesh" in contrast to the "Spirit". One minding the flesh is not following the teaching of the Spirit. One can choose to live after the flesh or the Spirit (verse 13).

(22) **Eph. 2:1** says some were "dead in trespasses and sins". The word "dead" is used sometimes in the sense of physical death in the Bible. It is also used in the sense of spiritual death. The word "dead" means "separation" (Jas. 2:26). Sins or iniquities had separated Israel from God (Isa. 59:1-2). These Ephesians had been separated from God when they were in sin. If to be dead means that one cannot do any good deed or have any good thought, and this is what Calvinists mean by "dead in sin," then Christians can do no good deeds because they are "dead;" the Romans were "dead to sin" (Rom. 6:2) and the Colossians, Paul, said "are dead" (Col. 3:2). The sinner is separated from God because of his sin; the Christian is separated from sin, having died to sin (Rom. 6:2).

(23) **Eph. 2:3** says in part that the Ephesians "were by nature the children of wrath." Calvinists make "by nature" mean "by birth." The word "nature" Thayer defines on page 660 to mean "a mode of feeling and acting which by long habit has become nature". The Gentiles had so long practiced sin, that it became natural for them, or, as we would say "it is second nature" for them to sin. They were the children of wrath because of their long time practice of sin; not because they were born in sin.

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Using the SWORD OF THE SPIRIT

Ken Green

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YOU'RE A GOOD MAN. CHRIS GETTELFINGER

Actually, I don't know if Gettlefinger is a good man or not, but there are some good things about him that we could all emulate. It may be that some of our foreign readers do not know who Chris Gettlefinger is. We'll ask the vast majority of our readers to patiently bear with us as we explain that he plays basketball (though not often) for the University of Kentucky.

Confession is good for the soul, therefore I shall now acknowledge that I, not being an ardent basketball fan, didn't know who he was either. But Owensboro sports writer, Mike Smith, called the 6 foot, 2 inch sophomore to my attention in a January 10, 1979, editorial. I found some of his comments thought provoking and applicable to our Christian vocation.

Smith compared our hero to an old high school buddy by the name of Sam Carcova. Sam, like Gettlefinger, was on the basketball team, but he seldom got to play. One year, he went the entire season without scoring a single point. But in warm-ups, he was terrific. He always made his lay-ups, right handed and left, just like the rest. His friends in the stands took notice, and decided that Sam needed some appreciation.

"On the final night of the season, when Sam banked in his first shot in our warm-up drill, the gym exploded with a roar usually reserved for last-second heroics. Soon the cheers became a chant, 'Sam, Sam, Sam.' And there was a sign, 'Congratulations, Sam — 1,000 career warm-up points.'

"Those kids were saying thanks to Sam for hanging in there, going to practice everyday, and working just as hard and caring just as much about what happened to the team as the starters."

Chris Gettlefinger fits the same mold. He didn't get a berth on the U. K. squad by being scouted, wooed, charmed, and promised everything. He just showed up for practice last year and made the team. In games, you know where to find him. He's seated on the U. K. bench. But he's not sour about that. He says:

"I realize they're four players ahead of me at my position. If I can't beat them out, I have to find another way to help the team. So I work on preparing our guards to face certain opponents by acting out those opponent's moves in practice. If it's done any good, I'm glad."

In other words, he's happy to be number 5, so long

as he's making a contribution, and doing his best. Considering how often the apostle, Paul, referred to the athletic contests of his day, I don't believe he would frown on using the Sam Carcova's and Chris Gettlefinger's to illustrate something else he said:

"Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness" (1 Cor. 12:22, 23).

Let us thank God for those in the church who have but one or two talents, but use them rather than bury them. A word of appreciation to them wouldn't hurt either. Something like: "Thanks for hanging in there!"

BABY BEER NO LONGER HERE

In the January issue of STS we wrote under the heading: **"Baby Beer is Here."** The article concerned the publicized effort of the Anheuser-Busch Brewing Company to market a "soft drink" with a very low percentage of alcohol content, that children could legally purchase in most states.

We are happy to report that because of substantial opposition, the following changes have been announced by the St. Louis-based company.

1. **The fermented malt base, similar to that used in the brewing of beer, was removed, resulting in the lowering of the alcohol content from 0.4 percent to the trace levels common to all soft drinks.**
2. **Removal of the malt base, together with other alterations in the product, also reduced the foam or head to the level of other soft drinks.**
3. **The bottle color was changed from clear to emerald green.**
4. **All references to alcohol and the front-panel name "Anheuser-Busch" were deleted.**
5. **A new advertising theme was introduced, emphasizing the natural ingredients in Chelsea, rather than the old Chelsea's alcohol content.**

So fortunately, the plans to market this product failed to materialize. But we shall throw no roses in the direction of the booze makers. Only an outcry of public opposition made them modify their plans. Such demonstrates that it pays to speak out and stand up for convictions. Solomon declared: **"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth"** (Eccl. 11:1, 2). To some shortsighted citizens, it may have seemed ridiculous for the King to send forth his goods in ships upon the Mediterranean. But he expected a return of rich cargo after many days.

Such is usually applied to using our material resources with a sense of benevolent responsibility. But it may also find application in the wise and active use of our time, energy, and efforts to "let our lights shine."

THE LEGS OF THE LAME ARE UNEQUAL

Though this item will include mention of one who is literally lame, the above caption applies to the hypocrisy and lack of integrity of a renowned

religious leader.

... a news item that appeared in *The Dallas Times Herald* last year. A young Veteran, whose legs were paralyzed, applied to his (Oral Roberts) university for admission, and was refused. The reason: "It would cost too much to install ramps, and would be unsettling for the other students." (The quote is taken from the bulletin of the Palm Springs Drive Church of Christ in Orlando, Florida, and is from a reader's letter to the editor, James P. Needham.)

Can you imagine that from one who claims to be an Ambassador of Him who shunned not to lay his hands on the lame, the lepers, the blind, the lunatic . . . ? Can you conceive of such a statement from a man who still claims the power from God to heal all such maladies, as his miracle magazine amply demonstrates?

As Bro. Needham concluded: "Well did Paul describe such racketeers when he said they are 'men of corrupt minds, and destitute of the truth, supposing godliness is a way of gain . . .'" (1 Tim. 6:5).

Things Most
Certainly
Believed

Julian R. Snell
4724 E. Manslick Road
Louisville, Kentucky 40219



MARRIAGE

The subject of this article is representative of those subjects and relationships which receive repeated attention in the Bible. Marriage and the dissolution of marriage, to which we will address ourselves in a later article, are issues demanding constant attention and incessant study. The issue of marriage and divorce includes some of the most serious problems ever to challenge the hearts and lives of men, women, boys and girls. To deny the increasing scope and magnitude of this issue is to ignore the facts.

There is a constant rise in the number and percentage of marriages ending in divorce. Comparison between marriage licenses and dissolutions of marriage in court records of most newspapers emphasize the facts. Hardly a family is not in some way affected by the problem. Members of the church, you and I, for the most part, are not excepted. In the morally decadent societies of history, ignoring the sanctity of the home and diminishing respect for a pure marital relationship, has figured prominently in their fall. Our own day and time is seeing a decline in morals which is evidenced by disregard for marriage, home and family. Living together without marriage has come to be viewed by our society as "being free." Void of legal fetters, such a relationship argues "real love" as the cohesive force. Unfaithfulness has become the rule in many marriages and divorce is the

norm in our society.

Constant exposure to these concepts in the world in which we live dulls sensibilities to truth and right. Soap operas and TV, the movie screen and novels have combined to glamorize this expression of ungodliness and a gullible generation is being brainwashed. We need to awaken to the threat, cultivate an awareness and become thoroughly conversant with truth. Then, stand for truth without apology, recognizing that moral conditions do not alter the law of God.

It is in full recognition of the improbability of solving every problem of those who have put away a companion for every cause to marry another that I, in faith and hope, address myself to the positive side of the issue, marriage. It just may be that such a study will help those who are bound to each other to cherish the richness of marriage and make a sincere contribution to its beauty as far as they are personally concerned. In so doing God will be glorified.

Marriage is a divine institution in which God's will and principles are to be followed rather than man's selfish inclination. In any degree or respect where there is a setting aside of divine will the result is sin, sin being a perversion of that which is right. Marriage is set out in the Bible as an honorable and pure relationship when Hebrews 13:4 says, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Deviation from this premise reflects upon the honor attendant in the design and purpose as well as upon Him who instituted it. The result will be punishment, the judgment of God.

The relation of woman to the marriage relationship is that of "help-meet" in the language of Genesis 2:18-24. She is thus presented as the only work of God's hand suitable to this relationship to man. With correctness it may be said, woman was taken out of man in creation and returned to him in marriage that he might attain to a completeness which would be otherwise impossible. In purpose marriage is designed for companionship. God seeing that it was not good for the man that he should be alone determined to make him that "help meet." Perpetuation of the race is embraced in the instructions given to father Adam and mother Eve, "Be fruitful, and multiply and replenish the earth" (Gen. 1:28). Apart from the marriage institution there is no lawful way, no honorable way to perpetuate the race. Children cannot be brought into the world crowned with the honor of eternal design and purpose outside the bonds of marriage.

Purity of life completes the overview of the purpose of marriage in the plan of God. Paul sets out this purpose clearly in the statement "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband (1 Cor. 7:2). Sexual desire and need on the part of man and woman is not wrong, God has made provisions for the gratification of it, the satisfying of the need. However, we need to emphasize that God has confined that activity, the satisfying of that need, sex, to the marriage relationship. Outside marriage such is

sin, adultery, fornication and one who engages in such without repentance will incur the judgment and eternal wrath of God. Sex is beautiful, the ultimate expression of love, need and gratification. Herein selfishness, in whatever degree it may exist, blends with unselfishness in the ultimate physical expression. This is God's wedding gift and must be revered and respected within the framework of God's choosing.

Marriage is consummated when there is: (1) Purpose. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Mt. 19:5). The key here is the firm resolve to leave and cleave. (2) Ceremony. A conforming to the social, cultural and legal requirements of the time and place must be reckoned with (Rom. 13). (3) The becoming of one flesh (Mt. 19:5) includes the sexual union but is not limited nor confined to this. Herein is a union of heart, mind and body which is recognized by God and man resulting in a blending of will, emotions and understanding under the canopy of love. "Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder."

The duration of marriage is for life. Herein is a basic consideration which continues to haunt and plague marriages. "Try it to see if you like it" pretty well represents existing attitudes which include the proviso, "if not we can always annul it or get a divorce." The general rule is that there shall not be a putting asunder (Mt. 19:6). The union is to last for the life of the partners, death alone freeing the living to marry another (Rom. 7:1-3). A single exception to this general rule is set out by the Lord "except for fornication" (Mt. 19:9). Now that's not nearly it, that's it!

Profundity ought to beget prayerful respect in the selection of a lifetime mate for marriage. The value of marrying a Christian ought to be recognized by the wise. Such a choice eliminates a host of problems though none would say it eliminates all. However, such a selection at least provides a basis for resolving problems. It is a rare thing indeed where faith and spirituality increases when Christians do not marry Christians. Marriage must be seen in divine perspective, a relationship so profound, fulfilling and time spanning that God selected it to illustrate Christ and the church (Eph. 5:22-33). Only here is its value, beauty and fullness cherished and realized, and the sanctity embracing it brought within grasp of appreciation.

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ENCOURAGING YOUNG PREACHERS

J. M. McCaleb preached the gospel in Japan for forty-two years beginning in 1892 when he finished his studies in the College of the Bible at Lexington, Ky. In 1910 he made an extensive tour of the United States in the interest of "missions." New Orleans was on his itinerary and, while in that city, he went out to the famous Tulane University. One of the high points of the campus visit was his admittance to the dissecting chamber of the medical college. There he saw future doctors learning their profession by working on cadavers.

Relating this experience, he said: "We walked along from one end of the room to the other and watched students at work, and the teachers standing by explaining the organs of the body. If some of them do not learn to display more skill when they come to operate on the living, I would prefer not to be a victim." (*Gospel Advocate*, April 14, 1910.)

Brother McCaleb apparently thought the making of doctors is somewhat like the old saying about making sausage. The product is better appreciated if one doesn't observe the manufacture.

Brethren sometimes feel that way about the making of preachers. They prefer them already

canned and labeled. They want no part in the production, not even as spectators. However, unlike the preparation of doctors or sausage, this work cannot be successfully done behind closed doors. The whole process unfolds before our eyes. Certainly many find it unpleasant to hear a young preacher's halting and often stumbling efforts to deliver a sermon as he "practices on the brethren." And it isn't always easy to patiently suffer the over-supply of self-confidence some young Timothy's seem to have. (Rest assured that this trait will get a proper adjustment in the school of hard knocks most preachers begin to experience very early in their career.)

Everyone no doubt has heard the story of how the noble Tolbert Fanning was advised to go back to plowing after he made his first attempts to preach. Some of those who made this recommendation lived to hear Fanning hold an audience spellbound for three hours. It helps to remember this when you are enduring some earnest young brother's painful "operation on the living" (or spiritually dead, as the case may be). The skill will come in time and, as a mother who gives birth to a child, the temporary discomfort in helping to bring forth a "man of God" will be swallowed up in overflowing joy for the good he accomplishes in the service of Christ.

Moses E. Lard's counsel to his preaching brethren in regard to encouraging young preachers is worthy of wider application. He concluded his remarks by saying: "Then lay your hand gently on that young brother whose devoted, anxious heart prompts him to preach. Again, I say, criticize him gently. If God stooped to make him, he may not be worthless. An encouraging word will cost you nothing. Risk a few, then, on that young man. You may one day be glad you did it." (*Lard's Quarterly*, Sept. 1836.)

The very least we can do, surely, is to give the young preacher a patient hearing.

THE NEWS LETTER REPORTS

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

STEVE POLKS, Orlando, Florida — In February, 1979, the Lake Cecile congregation of Kissimmee, Florida marked its third year of existence. Presently, the church meets at a rented facility and is anxious to move forward with the Lord's work in this extremely fertile community! 10 minutes from Walt Disney World). There is a desire to locate a full-time evangelist who could obtain 70-75% external support. The Holden Heights congregation in Orlando is currently assisting in the work here and others have expressed an interest to do so. The brethren are optimistic that the congregation could become self-supporting within a relatively short period providing a full-time program of work could be established. If interested, please contact Paul Willis (305) 846-4125 or myself (305)293-6649.

JAMES L. YOPP, 1433 N.E. 16 th Ave., Gainesville, FL 32601 — I am collecting materials on the life of brother Byron Conley and would appreciate any help you might give. Any readers of this paper who know of events connected with brother Conley's life that would be useful for inclusion in a biography are asked to help. I am hoping the collection of materials will also be useful in a record of a part of the history of the church in Florida and south Georgia.

(Editor's note: Brother Yopp is performing a grand service with this project. No man has worked longer or harder to spread the gospel in Florida and south Georgia than Byron Conley. He preached in groves, tents, rented buildings, often without sufficient support to care for a large family. Every gospel preacher who has labored in that area is indebted to brother Conley for his sacrificial labors.)

GILES M. PAINTER, Albany, Georgia — The Dougherty church of Christ had its beginning only 17 months ago. It is made up basically of newcomers to Albany, few in number, strong in spirit. We are laboring zealously to have a New Testament church in this hard area and liberal stronghold. Do you have relatives or friends in this city we could contact for you? We have, and continue to do a lot of door to door work, and as a result of this, we have a few weekly home Bible studies going. We are looking forward to March 25 at which time Fred Liggin will be with us for a two week's meeting and another extensive door to door effort. Pray for us. When traveling in our area stop and worship with us. If traveling on U.S. 19 expressway, exit on Clark, turn right on Maple St.. We are one mile on the left.

NEW CONGREGATION — NEW MARTINSVILLE, WEST VIRGINIA

PAUL ROCKWELL, 200 N. First Ave., Paden City, WV 26169 — We would like to make known to our brethren that a new congregation has been established in the city of New Martinsville, West Virginia. This church is meeting in the Virginia Center on Virginia Street, the old building in which the Catholic Church once held services. We began meeting on January 7, 1979. There were 26 at this service, 19 at the evening service and 25 at the Wednesday evening service. Our contribution was \$220.75.

Presently there are fourteen members. Twelve of this number were members of the Paden City church who live in New Martinsville. They were in full fellowship with the church at Paden City. We have felt for sometime that this effort should be made and have just been waiting for the opportune time. The church at Paden City extended to us their blessing in this work. The writer is laboring with the new congregation as a preacher of the gospel. We have a desire to be simply a New Testament church, doing those things authorized by Christ and allowing His word to direct us in name, worship, work, organization, discipline and the lives we lead. Our services are on Sunday morning with Bible study at 9:45, worship at 10:30 and again in the evening at 6:30. We meet Wednesday nights at 7:30. If anyone knows of those in this area who are interested in allowing Christ to direct the affairs of his church in every area, we invite you to tell them of us. Those who may be traveling and looking for a place to worship are invited to worship with us. Contact may also be made with Terry Tallman, 202 Paducah Dr., New Martinsville, WV 26155.

NEW CONGREGATION — FOLSOM, CALIFORNIA
BILL MOSELEY, 177 Briarcliff D., Folsom, CA 95630 — Two years ago, a congregation was begun in Folsom, California. Northern California is lacking in faithful churches as compared to the southern part of the state, so as a result of the determined efforts of a few brethren, this relatively new work is thriving. Folsom is located in eastern Sacramento County, about 20 miles east of the capitol of Sacramento. It lies in the corridor between the Sacramento Valley and the Sierra resort areas, and so is experiencing good growth. The area is beautiful, being surrounded by rolling hills. The American River runs through the town after forming Folsom Lake.

The church here already has about 55 members and is presently involved in a building program which we hope to complete sometime this Spring. Presently we meet in the R.G. Smith (Lion's Club) building on Sunday and in the Community Center on Thursday evenings. Classes presently are conducted for members 3 nights a week, with the other 2 nights being taken for study with non-members. Prospects for future growth are excellent. The brethren here invited my wife and me to move here and work with them. So, after 7 and 1/2 years in Tucson, Arizona (interrupted by 2 1/2 years with the good Mt. View church in San Bernardino) we accepted the invitation (and the challenge) and arrived last summer. We invite any who are thinking of moving into the Sacramento area to contact us. Or, if you know of anybody you would like to be contacted, please let us know and we will take care of it. Our building is located at 800 Reading St., Folsom, CA 95639. I may be contacted at 985-7894.
FERRELL JENKINS, Florida College, Temple Terrace, FL 33617 — After over ten years of preaching for the 2510 Lakeland Hills Blvd. church, Lakeland, Florida, I have informed them that I will be leaving them sometime this year. We are pleased to announce that Jady Copeland of Fayetteville, Arkansas will begin work here June 1. We have enjoyed a fruitful work at Lakeland and thank the Lord for the progress that has been made. I will continue teaching Bible at Florida College, holding some meetings, and conducting my tours. For 1979 I have a BIBLE LANDS TOUR planned for May 7-28, and a EUROPEAN HIGHLIGHTS TOUR planned for July 30-August 17. These tours are planned with Christians in mind. We can send brochures to any who would like them.

NEW CONGREGATION — MISSOULA, MONTANA
DON PARTAIN, 1334 Phillips, Missoula, MT 59801 — A church of our Lord, determined to adhere to the authority of the Scriptures, has just begun meeting in Missoula, Montana. This church came into existence in mid-1976, but was meeting primarily in Evaro (about 20 miles NW of Missoula). My wife, Marilynn, our three small boys, and I moved from our native Texas to Missoula in January, 1977 in order to begin working

with this small church then consisting of five young adults. Since then, four more adults have obeyed the gospel and one man has been restored — thus "joining our ranks." However, we have had to withdraw from one member, another has moved, and a couple (who have been very strong in the faith) will be moving in a few months.

The work is very slow and often discouraging (especially since there are so few of us). However, in this city of 56,000, I am confident there are still many souls that can be reached. It is just going to take time. We welcome and encourage strong, well grounded Christians (especially families) to consider moving up here to help us out. You would be a great encouragement to us, plus increasing our effectiveness in reaching the lost (small churches are often looked upon with suspicion). As for the climate, it is much less severe than that in eastern Montana (east of the Divide). January is the coldest with temperatures ranging from -20° to 20° F. Also, you vacationers keep us in mind. We are right on Interstate 90 and on the route to the magnificent Glacier National Park.

FREE TEACHER RECRUITING POSTERS

BOB WEST, 6121 Hudson St., Orlando, FL 32808 — "Every Christian should be a Gospel Teacher" is the title of a new full color poster offered by Bob West Publications, Inc. The poster is a photo of a Bible on a sack of seed, a watering can, and a "Help Wanted" sign. The photo makes a strong appeal for workers to plant the seed (the Word of God), and to water it so that God can provide the increase. It is 15X21" large and may be used generously on church bulletin boards to encourage greater faithfulness and service among the membership.

The posters could easily sell for \$3 each, but in order to encourage greater distribution and more opportunities to do good we will send yours free (rolled and protected inside a sturdy mailing tube) if you will send \$1 to cover postage and handling. Add just 25¢ for each additional copy of the poster (mailed with the first one). Ask for as many as you can use. And use as many as you can. Let's get every Christian involved in the Great Commission. (Editor's Note: Bob West is one of the most talented men among us. He is editor and publisher of GOSPEL TEACHER, which appears six times each year. It is a first-rate publication which would fill a need with every Bible teacher. Every issue is full of useful articles and suggestions for more effective teaching. Bob West stays on top of the latest information about visual aids, supplies for more effective bulletin work and practical ideas for getting the message across. The annual subscription rate is \$7. We think teachers are missing some valuable help by not reading this fine publication).

HERB BRASWELL, 418 E. King St., Shippensburg, PA 17257 — After laboring with the Lord's people in southwestern Virginia (Richlands 5 years and Wise, Va. on appointments in 1978), I have now moved with my family to work in Shippensburg, PA. The church here is able to provide half of my support and also provides a nice house for us. A church in Beckley, West Virginia sends \$100 a month, but I am in need of an additional \$400 a month. Who can help us with this? The church here is sound in the faith and at peace. There seems to be a mind to work. We look forward to a good work with these brethren. If any readers know of people in this area we should contact, please drop us a line.

MEL ROSE, 8221 Somers Dr., Anaheim, CA 92804 — We spent our first year in the Spanish work with the church at West Anaheim, working with a small group of Spanish speaking brethren meeting there. By the time the year ended, we were endeavoring to form these brethren into an independent, local Spanish speaking church. As it turned out, some of them decided they wanted to remain in the West Anaheim congregation. The others, along with various other Spanish speaking members known to us from other churches, recognized the urgent need of a Spanish speaking congregation. Consequently, a new work was immediately formed and began meeting in my home, on March 24. It was not long until we had outgrown my living room, and so began looking for another place to meet. The church in Fullerton responded to our need and we began using their building in May. We now have 20 members and when they are all present, along with their children, our attendance reaches into the 40's and 50's.

PREACHERS NEEDED

UMATILLA, FLORIDA — The church here is looking for a full-time gospel preacher. Average attendance is about 75. We can

furnish a nice, two-bedroom block house just a few blocks from the meeting house. Some outside support will probably be needed. Call (904) 669-2247 or (904) 669-4100, or write to the church at P.O. Box 799, 32784. Supply references.

WISE, VIRGINIA — Anyone looking for a real challenge should consider the work at Wise, Virginia. Most of support would have to be raised elsewhere but the opportunities are good in this area for growth. Those interested should contact Larry Arnold, 310 Poplar St., Norton, VA Phone (703) 679-2092.

EXPERIENCED PREACHER AVAILABLE

J.M. KENNEDY, Box 332, Rt 5, Salem, Indiana, 47167 - After more than 3 and 1/2 years with the church in Smedley, near

Salem, Indiana, I plan to move when school is out, or could move anytime, if necessary. I am married, 50 years old, and have been preaching for 32 years. We have four children, one of which is still at home. I would be pleased to hear from any interested conservative congregation.

IN THE NEWS THIS MONTH

BAPTISMS

327

RESTORATIONS

146

(Taken from bulletins and papers received by the editor)

SEARCHING *the* SCRIPTURES

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



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

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THINK ON
THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



THE SCRIPTURAL ACTION OF BAPTISM

Baptism is a controversial subject that is not likely to be resolved for all before the Lord comes again. The controversy is not due to the lack of information in the word of God, nor to the lack of plain language to describe the action. The controversy stems from efforts to defend false doctrines that men have developed regarding the conditions of forgiveness of sins.

What must be done to obey the command of God to be baptized? How is it done? Some tell us that baptism is the sprinkling of water on the person for some religious purpose. Others say that pouring water on the person is an accepted "mode" of baptism. But while many will argue that these two actions constitute baptism, all will admit that immersion in water is scriptural baptism. Sprinkling and pouring water on a person and immersion in water are different actions and all three cannot be right in the single action required in the word "baptize." If the action is not given in the Bible, then we are at liberty to do as we please to obey that command. But if the action is specific, at least two of the above actions are wrong.

Jesus commanded his apostles to go "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19,20).

Baptism is as much a command as "teach" in this passage. It precedes baptism and also follows it. Baptism is a specific action, and consequently, can

never have but one meaning. The word that the Holy Spirit selected to describe this action is from a Greek term which has a definite meaning. Whether literal or figurative it has this definite meaning always. Whatever that word meant in the Greek at the time the Holy Spirit used it, it means now. A living language changes from generation to generation. Some words become obsolete and are dropped from use; some words are added to the language by reputable use in expressing new things and ideas. Some words evolve into new meanings. That is one reason why revision of English translations of the Bible serve a good purpose, provided the revision is literally true to the original language. But such changes of word meanings is not true of a dead language. When a dialect or language dies with a generation of people, any translation of that language into another must respect the meaning of words as they were used by the people at the time that language was living.

The "koine" or "common" Greek was the language used in the days of the apostles. This was the Greek language commonly spoken from about 300 B.C. to about 500 A.D. The Greek language used now is not the same as that used in the days of the apostles any more than the English language now is the same as that used 500 years ago in England.

Whatever Jesus wanted those who had been taught to do in obedience to him, he used the Greek word "baptizo" to describe the action. Every standard Greek lexicon defines this word as "dip, plunge, immerse, submerge" and similar terms. It is never necessary to understand just what the Greek word "baptizo" means in order to understand exactly what action is required by the Lord. We cannot take an English word that has changed to conform to current usage to define a word used in another language many generations ago. We must find the current English word that expresses exactly what the original word meant at the time it was used.

It is not necessary to be a Greek scholar to know what action is required in the command, because in other places the action is described in other terms that cannot allow other actions. The original word translated "baptize" is never translated by the English words "sprinkle" or "pour." When these

words are found in the English New Testament they are always from other Greek terms with other meanings.

Suppose we consider here the baptism of Jesus by John in the river Jordan in order to determine the action required in the word. In Mark 1:8,10 we read: "And it came to pass in those days, that Jesus came from Nazareth in Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descended upon him."

We learn here that Jesus was baptized by John IN the Jordan. We are sometimes told that Jesus was IN the Jordan by standing at the edge of the water; just about ankle deep. But others tell us that the Greek preposition "eis" sometimes means "at" instead of "in." Therefore, Jesus was AT the Jordan rather than IN the Jordan. If Jesus was baptized AT the Jordan instead of IN the Jordan, by the same language the Spirit led Jesus AT the wilderness to be tempted, and not IN the wilderness, for both words are the same in the original. It is also said that John baptized the people WITH water. The implication is that the water was used to pour or sprinkle on the people rather than to immerse them in the water. But it is not the water that is baptized; it is the people. The element is not handled, but the subject to be baptized. John baptized the people, not the water. The water was the element used by John to baptize the people. He said, "I indeed baptize YOU with water" (Matt. 3:11).

The divisions among religious people today over the ACTION of baptism leads to divisions over the proper subjects for baptism and the purpose for which one is baptized. It is important, therefore, to understand exactly what the Lord requires of one when he is commanded to be baptized. This subject will be further discussed in another article next month.

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Editorial

Connie W. Adams

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RESPONSIBLE MILITANCY

The price of peace with God and within ourselves is constant warfare with the Devil and all his forces. Over and over the New Testament presents the Christian as a soldier. We are charged to "put on the whole armor of God" in order to "stand against the wiles of the Devil." We need to be properly girded, have a breastplate, battle shoes, wearing a helmet, protected by a shield, as we wield the sword of the Spirit. Our struggle is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (See Eph. 6:10-17).

Paul admonished Timothy to "fight the good fight of faith" (1 Tim. 6:12). He further instructed him to "endure hardness, as a good soldier of Jesus Christ" and said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:3-4). In reviewing his life as a servant of Christ, among other things Paul said, "I have fought a good fight" (2 Tim. 4:7). There is no doubt about it. Every Christian is a soldier. There are real enemies to face. Either we must conquer them or they will cause us to lose our souls. The victory belongs to the strong, not the timid.

Enemies Without and Within

Ultimately, our enemy is the Devil himself. He is the arch enemy of God and man. He is the tempter, the adversary. His devices are numerous and he has many ministers. He is the Prince of this world. His desire is the damnation of every soul and the complete thwarting of God's eternal purpose to save man through Christ and the church. Evil governments have arrayed themselves against the truth down through the ages. False religions have arisen to oppose the pure gospel. Many of these have become deeply entrenched and some have joined hands with evil political powers to fight against the will of God. Secularism spits out Goliath-like challenges to the soldiers of the Lord. Deceitful philosophies appear in stark contrast to the simplicity that is in Christ. At times the blood of martyrs has stained the ground. The persecuted saints in Smyrna were called upon to be "faithful unto death" to receive their crown of life (Rev. 2:10). That expression means they were to hold out for the truth even to the point of martyrdom if necessary.

Outside enemies have never been able to stop the progress of the church. Someone wrote that the blood of the martyrs became the seed of the church. Per-

secution has both a purifying and a unifying effect. It brings to light the mere pretenders whose consciences are for sale. It also draws together those of like precious faith as they face common adversaries.

But there are enemies within. Departures from the truth have led to seditions which have crystallized into parties with their peculiar points of emphasis, "Strife, seditions and heresies" are works of the flesh which war against the Spirit (Gal. 5:17-21). These arise from within. The time comes when they ultimately go out from among us to join the ranks of our outside enemies. The circle of truth is too tight for them. But while they are trying to get outside of it the carnage they cause is often devastating.

There are struggles within the body over preeminence. All need to remember that Christ is the head of the church (Col. 1:18) and that all orders must come from him. Petty jealousies and envyings ravage local churches and disrupt brotherly relations while Satan rejoices. "The flesh lusteth against the Spirit" (Gal. 5:17). There are many signs that the flesh is prevailing with all too many who wear the name of Christ. Gambling, social drinking, mixed swimming with its indecent exposure, and general softness toward things of the world are seen on every hand. The frightening destruction of marriages, increasingly found among elders, preachers and others who have led in the fight against sin in days gone by, bears shameful evidence to the reality of the problem. Loose living is more and more the order of the day. Elders and preachers have often closed their eyes to existing conditions and some have become open apologists for sin.

Building While Fighting

When Nehemiah led the Jews in rebuilding the walls of Jerusalem, the Samaritans did their best to stop the work. It became necessary to fight. But it was also necessary to continue building. Sentries were posted. When the enemy launched an attack upon any one section of the wall, the trumpeters sounded and extra help rushed to defend that place. "For the builders, every one had his sword girded by his side, and so builded" (Neh. 4:18). That is what we have to do now. Error must be opposed from without and within. But we must keep on building.

Some have tried to build strong churches just by fighting error. Some have expended great energy in protecting the walls of spiritual Zion at one place while the ministers of Satan breached the walls at an unnoticed or unguarded place. Some have come to enjoy the excitement of battle to such an extent that they have lost their taste for building. And, if they cannot find an enemy to fight anywhere else, will turn on their, fellow soldiers and square off for the fray. That is militancy all right, but it is not responsible militancy. Yes, we are pictured as soldiers, but we are also vineyard laborers, temple builders, joints and bands to supply nourishment for the rest of the body. We must fight to survive. But let us fight to build. While all must take heed HOW we build (1 Cor. 3:10), let us be sure THAT we build. When fighting has to be done, let it not be done with carnal weapons to satisfy carnal objectives.

**POTPOURRI
OF
PROBLEMS
AND
PRINCIPLES**

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



IT SAYS MORE THAN IT SAYS

The following advertisement appeared in *Contending For The Faith*, a paper edited by Ira Y. Rice and published in Birmingham, Alabama:

"MEMPHIS MEETING (With the Representatives of Herald of Truth). Hundreds — possibly thousands — of elders, preachers and other concerned Christians have been in a quandary as to how to establish who is telling the truth regarding the brotherhood-wide controversy that developed in 1973 over alleged doctrinal offences at Highland Church of Christ, Abilene, Texas (sponsors of the Herald of Truth). Great numbers wonder whom to believe—Highland or her critics. Our answer: Neither. In fact, there is only one way this question ever is likely to be settled — by a careful study of the word-for-word transcript of the confrontation between two of Highland's elders (and several of their Herald of Truth representatives) and some 150 to 200 gospel preachers and elders from several states which took place over this matter September 10 and 11, 1973, at Memphis, Tennessee. The confrontation lasted approximately 13 hours, with time out only for meals. When it was over, we had established, among other things, that if you do not know WHAT questions to ask and exactly HOW to ask them, you cannot wring the truth out of either Highland's representatives or its elders! For the truth, the whole truth and nothing but the truth on this matter, enclose \$2 with your order and ask for the transcript of the Memphis Meeting."

This looks like an innocent and simple advertisement, but there is more in it than first meets the eye.

There was no reason on earth for such a meeting to have been held, and if brethren had respected the New Testament pattern of congregational cooperation, it would not have been. They violated a scriptural principle and created their own problem. The New Testament teaches clearly, by precept and example, that a church or churches sent to a church or churches only when the receiving church was in need — and always in the realm or work of benevolence. The reason this was not practiced in evangelism is simple. There are no circumstances under which a congregation becomes obligated in evangelism beyond its ability.

No apostolic church ever sent to another church in evangelism. There was no permanent arrangement of cooperation among churches. Each church was

autonomous, therefore the actions of one — good or bad — did not involve others. Look, for example, at the Lord's letters to the seven churches of Asia (Revelation 2 and 3). Some of the churches were righteous, some dead, and some had a mixture of truth and error, faithful and unfaithful members, but the Lord never said one word to any one of them about any of the others. They were not instructed to call a thirteen hour meeting of the elders and preachers to be held in Smyrna because the church in Pergamos was tolerating the doctrine of the Nicolaitans. The autonomous nature and government of the church was provided by God as a built-in protection against wholesale departure from truth like that suggested by the domino theory.

The Highland church and all contributing churches have ignored God's plan, tied churches together through the Herald of Truth, and the problems were inevitable. It was only a matter of time. Had they respected God's plan, and the Highland church had become unsound, it would not have affected churches, elders and preachers in Memphis or anywhere else. Other than the mutual interest of all true Christians in truth, what happened to Highland was nobody's business in Memphis! But with many churches working through Highland, when that church began to teach error they were all implicated and guilty of supporting false doctrine. No wonder they called the conference!

If elders and churches will learn to do their own work and attend to their own business, meetings like the one in Memphis will not be necessary. Do you suppose they have learned that yet?

The problem of involving many churches in error and compromise was caused by violating the principle of congregational autonomy.

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HOW "FAITH" IS USED

QUESTION: I know that it is an old problem, but can you give some verses that show that the word faith is sometimes used to mean faith only and sometimes to mean obedient faith? Isn't it true that only obedient faith saves? — M.O.

ANSWER: Modern English uses the word "faith" in the above mentioned twofold sense ("Belief" is a synonym and "believe" is the verb form of the noun "faith"): "Belief in God, revelation, or the like . . . Complete confidence, esp. in someone or something. 2. Fidelity to one's promises, allegiance to duty, or to a person; loyalty" (Webster). Obviously, in the latter sense, the idea of obedience is inherent.

The word "faith" is used in this twofold sense in the Scriptures. Thayer says of the verb "believe" (Greek "pisteuo"): "to think to be true; to be persuaded of; to credit, place confidence in; . . . used especially of the faith by which a man embraces Jesus, i.e., a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ" (Thayer's Greek-English Lexicon, p. 511). Notice that the last phrase emphasizes the idea of obedience being inherent in the verb "believe" whenever and wherever salvation is involved.

Consider the following examples, of this twofold use of the word "believe": 1) Faith only: "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free" (Jno. 8:30-32). Obviously, the faith of these Jews did not and could not save unless and until it was "conjoined with obedience." Their failure to "continue" or to render such obedience accounts for Jesus saying, "Ye are of your father the devil. . ." (v. 44). Theirs was faith only, and such will not save (Cf. Jno. 12:42, 43; Jas. 2:19, 20). 2) Obedient faith: The eleventh chapter of Hebrews well illustrates the fact that only obedient faith saves. Read it carefully. Notice that the expression "by faith" is followed by a verb of action in every instance which shows that obedience is inherent in the word "faith — it is "conjoined with obedience."

Furthermore, the interchangeable use of the words "believe" and "obey" in their variations show that obedience inheres in acceptable faith. Two examples will suffice: 1) "He that believeth on the Son hath

eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36 — A.S.V.). If the negative of "believeth" (36a) equals "obeyeth not" (36b), then it follows that the positive "believeth" involves obedience. 2) "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" (Rom. 10:16). Obviously, the words "obeyed" (16a) and "believed" (16b) are used interchangeably, since the former is the fulfillment of the latter.

"The Perfect Law of Liberty"

QUESTION: Is there any conclusive proof that 1 Cor. 13:10 refers to "the perfect law of liberty" (Jas. 1:25) and not to Christ as I have heard preached for years? — H.H.

ANSWER: While other matters concerning the context are involved by our querist, the above question goes to the heart of the issue. The verse in question reads: "But when that which is perfect is come, then that which is in part shall be done away." The erroneous view that the spiritual gifts under consideration in the context will continue until Jesus comes is based upon the idea that Jesus is referred to in the Scriptures in verses ten and twelve.

While the absence of any personal pronoun (identifying the object under consideration) in the expressions "that which is perfect," "but then face to face," and "but then shall I know even as also I am known," does not of itself afford conclusive proof that reference is to the Scriptures and not to Christ, it does make it very presumptuous to refer it to Christ — and especially so in the light of the context. I believe there is conclusive proof in verse thirteen: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Both "faith" and "hope" involve that which is unseen (Heb. 11:1; Rom. 8:24). When Jesus comes again the object of our faith and hope will be seen. Thus, faith and hope will end and shall become knowledge and reality. But verse thirteen affirms that after spiritual gifts have ceased "faith" and "hope" will abide. If spiritual gifts continue till Jesus comes, then there will be no time for "faith" and "hope" to abide, since they will end at the same time. Thus, we are forced to the conclusion that there must be time after the cessation of spiritual gifts during which "faith" and "hope" abide. Thus, spiritual gifts cannot continue till Jesus comes, and the expression "that which is perfect" must refer to "the perfect law of liberty" (Jas. 1:25) and not to Christ.

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**THE HERALD OF TRUTH—
THRIFTY OR THRIFTLESS?**

Wilson Adams

4440 L. Banbury Lane S.W.
Roanoke, VA 24018



In a time of rising prices and stretching budgets it is important for all of us to be as thrifty as possible. Such should be the policy for the Lord's church and the Lord's money as well. However, some are still advocating (possibly through economical ignorance) that it would be proper for the church to support the Herald of Truth. Such use of the Lord's money would not only be unscriptural (because of the sponsoring church arrangement where one church oversees the funds of over 2,000 other churches) but unwise economically as well.

I have before me a financial report dated February 1, 1978, and issued by a Certified Public Accounting firm (Condley & Co.) from Abilene, Texas where the Highland church of Christ is located, the sponsoring church for the Herald of Truth. This report gives a financial breakdown of the Herald of Truth for the years 1976 and 1977. Throughout this report we find some most interesting FACTS indeed!

Under the heading, Analysis of Program Operational Dollar (pg. 18), we find that for every dollar contributed to the Herald of Truth in 1977 almost 17c or .1681 went for "Fund Raising." In 1976 it was near 18c (.1793). To put this into everyday terms it simply means that in 1977, \$572,643 was spent for "Fund Raising" (\$548,672 in '76). And if you're still not sure what "Fund Raising" involves, it simply means — "begging for more money." Just the amount spent in begging for more money in 1977 would have supported 33 FULL-TIME gospel preachers a total of \$16,800 a year to work in needy places!

.Then we see that out of every dollar contributed, 24 c is used for the Heartbeat radio program. Next to television cost this is the largest expenditure. And if you aren't aware of what the Heartbeat program teaches (rather, WHAT IT DOES NOT TEACH) you should be. This program doesn't mention the Bible God, or the church! So you have 25% of the money contributed going for a program which doesn't mention the Bible, God, of the church! What it does teach is the Social Gospel — pure and simple. And such we are told is being done out of the concern for lost souls. Such blasphemy! Breaking it down even further we find that in 1977, \$872,154 was spent on Heartbeat (\$648,453 in '76). This amount alone could have supported 52 FULL-TIME gospel preachers to work in needy places. Men who would mention God, the Bible, and the church.

Next, we notice that only 6c (or 6%) out of every dollar goes for "Administration." However, if each

church would spend its own money 0.0% would be spent on "Administration." That 6% sounds better than to say that in 1977, \$212,300 was spent for "Administration" (\$145,251 in '76). This amount alone would support 17 FULL-TIME gospel preachers to work in needy places.

From what has been cited here you have a total of \$1,607,097 spent in 1977 on "Fund Raising" (begging for more money), "Heartbeat" (a program which doesn't mention the Bible, God, or the church), and for "Administration." This amount alone could support 102 gospel preachers FULL-TIME. The total amount of \$2,258,083 contributed to the Herald of Truth in 1977, could fully support 141 gospel preachers to work in needy areas. And yet we are told that the Herald of Truth is the most efficient way to do the work of evangelism. Who would believe it?

The question is: When churches give to the Herald of Truth, are they being thrifty or thriftless? *Truly* the answer is obvious. Let's get back to engaging ourselves in God's plan for evangelism, realizing that such man-made schemes as the Herald of Truth do not even make good economic nonsense.

**MY SERVANTS
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Rodney Miller
15 W. Par St.
Orlando, FL 32804



THE DOUBTING PROPHET-HABAKKUK

Part I

The human mind is an endless questioning apparatus. The ability of the mind of man to question and to doubt staggers the growth of the church. The whimsical nagging doubts cause many to put off what should be done today. So great is the danger and effect of doubting upon individuals, it has rendered helpless many who have the ability to be giants for the faith. These doubts creep into the hidden corners of man's reasoning and are often never known by others, yet they leave us insidiously cold, indifferent and useless to the Lord. How do we deal with doubts? The answer resides in God's word if we are interested enough to meet our own challenges.

Habakkuk is the book for the doubter. The major thought of the book of Habakkuk is that God loves the doubter! Not only does God love the doubter, this book demonstrates the value of honest doubt. Of course, God wants the doubt solved, and He places a great responsibility on the doubter, but at the same time we will learn that to doubt doesn't make one so unworthy as to be thrust forever from God's sight. Now, let's unfold the great gospel truths of this little book.

The first chapter is **THE BURDEN**: faith as it grapples with problems of doubt. We find here that Habakkuk has two great questions or doubts concerning God and His work. The first is in 1:1-4 where he cries to the Lord, "Why don't you do something about the evil in Judah?" This is the first problem of doubt that stirs his soul. He is much like David as he cries in Verses 4-6s "The law is ignored and justice is never upheld. . . The wicked surround the righteous." David saw the prosperity of the wicked in Ps. 73, and the fact that God did nothing almost cost David his faith. Certainly this cry has touched the hearts and has been expressed by the lips of many of God's children even unto today. So God then reveals to Habakkuk that, "Yes, I am going to destroy the wicked in Judah, but (1:5) you would not believe it if you were told."

The answer of his first doubt then comes as God promises to destroy the wicked by the use of the Chaldeans or Babylonians. Now, this is the second doubt! How could God punish His people by using an even more wicked people like the Babylonians (1:13)? This is the burden of the prophet as he cries to God "Why art thou silent when the wicked swallowed up those more righteous than they?"

The Second Chapter is **THE VISION**: faith grasping God's divine solution. Just as there were two problems in the first chapter, now in the second chapter there are two promises made to the prophet. The first promise made to Habakkuk, which is not only the key to the book but to the entire New Testament, is found in 2:4: "the righteous man will live by his faith." The second promise, in 2:14 "the knowledge of the Glory of the Lord will fill the earth and cover it as the waters." These two great promises made to Habakkuk of old represent the heart of New Testament Christianity. Of course, with two such far reaching statements we can scratch only the surface of God's Truth. First of Habakkuk, a man godly in heart, yet struggling with doubts and misunderstanding so characteristic of human frailty and finite wisdom, God says that a righteous man will live by a principle, a principle called FAITH. Even if you don't understand why the wicked prosper in Judah, even though you don't understand how I can use a far more wicked nation, Babylonia, to punish my people, even though you don't understand what will happen to the righteous in such an evil judgment, **YOU WILL OPERATE ON A PRINCIPLE OF FAITH**. The fuel to feed your fire is FAITH. The daily bread which nourishes your body is FAITH. The source of your LIFE support system in the outer space of doubt is FAITH! "THE FORCE" that would sustain Habakkuk is faith. The Hebrew writer in Heb. 10:38 made the same point concerning the coming judgment upon Jerusalem by Rome, and the conditions of the Christians caught in it, says **THE RIGHTEOUS WOULD LIVE BY FAITH**. Paul in Romans 1:17 makes the same point as to HOW the righteous man would live, and again in Gal. 3:11 that a righteous man lives not by law but by faith. To Habakkuk, He says take my word for my deed in using the Chaldeans, because look what is going to

happen to them (2:6-20). So first, He instructs Habakkuk to grasp the principle of faith, and now He is going to make that faith sight, as He reveals the end of the Babylonian nation.

The second great promise is not the character of the gospel as was the first, but it is the universality of the gospel, which is to fill the earth and cover it as the waters of the sea. This restates what was prophesied to Daniel when he saw the stone cut without hands fill the earth (Dan. 2:35), and what was spoken to Isaiah in 11:9 in the same words as used by Habakkuk. This filling of the earth with the gospel was fulfilled by 70 A.D. as the Lord commissioned it (Matt. 28:18-20). The apostle confirmed it in Col. 1:23. . . "The hope of the gospel. . . which was proclaimed in all creation under heaven. . ."

Now, concerning the vision of God's dealing with the Babylonian nation, God pronounced 5 woes that would seal their destiny — utter destruction:

1. 2:6 — **The Lust of Ambition**, "increase of that which is not His." It is this covetous greed of ambition that drives a nation's people onward to take even that which does not belong to them. It is the desire for material and financial gain that causes them to loot, plunder and cheat. The lust to be the world's greatest power is to satisfy this ugly urge. So it was with the Chaldeans, so it was with Hitler, and so it will be with any ungodly nation that seeks to take that which only satisfies its lustful urges.

2. 2:9 — **The Lust For Security**, "to put his nest on high, to be delivered from the hand of calamity." Edom was a nation that sought to build her nest on the cliff of the rock because of its lust for security. Our society is just as security conscious as any Babylonian culture could ever have been, yet we, like they, need to learn that apart from God there is no security. No military force is powerful enough to protect any nation from the judgment of God.

3. 2:12 — **The Lust For Human Glory**, "to him who builds a city with bloodshed." Of course violence is here cursed, but the reasoning that lies behind violence is that of building for human glory. Man has always sought to build as evidence of his glory and achievements. The pyramids are the most obvious example, and empires are another. All are built as monuments to human glory. The point here is that the building of cities was to cost violence and bloodshed, but even at that cost, it is still all futility before God. It will not last, and the glory of man lasts no longer than the flower of the grass. So it was for Babylon and will continue to be for any people who set their hearts toward human glory.

4. 2:15—**The Lust Of Enticement**, "to you who make your neighbors to drink." The drinking here is not centered on the alcoholic beverages of their day. No, it was the drinking of the cup of lust as discussed prior to this. Others were enticed to drink of Babylonian lust for ambition, security and violence. She sought to bring all down to her level of the gutter. Every nation will be called on to drink the drink which the Lord will serve if they follow this evil.

5. 2:19—**The Lust Of Idolatry**, "What profit is the

idol," The worshipper first must carve or fashion the idol and then he can fall down and worship it. Stupidity is the only word for such action. Babylon made her gods and then she prayed to them for help. Today too many have made their gods, — materialism, pleasure or intellectual achievement, but when they need help there will be none to come. God will judge!

These five woes are written to any nation as well as Babylon, and they spell doom to all who fit the application. Thus Habakkuk has been told to believe regardless of agreement or understanding, but now God has gone one more step and demonstrated the fall of Babylon, and he can SEE it. He now DOES UNDERSTAND IT! Notice then Verse 20, "The Lord is in His Holy temple. Let all the earth be silent before Him." Job said "though I knew God, but I didn't" (Job 42:5). Now Habakkuk sees God in Chapter 3. He concluded Chapter 2, and says out of total reverence "BE SILENT BEFORE GOD. . ."; I will stop my faithless whimpers and child-like chatter; HE RULES FROM HIS TEMPLE and MY PLACE IS AT HIS FEET.

In the next issue we will see faith singing and the process by which faith overcomes doubt.

Things Most
Certainly
Believed

Julian R. Snell
4724 E. Manslick Road
Louisville, Kentucky 40219



DIVORCE AND REMARRIAGE

This article is sequel to the previous where emphasis was given to marriage, as a relationship to be viewed within the divine perspective, so profound, fulfilling, and time spanning that God selected it to illustrate Christ and the church (Eph. 5:22-23). Only when thus viewed is its value, beauty and fullness cherished and realized, and the sanctity embracing it brought within grasp of appreciation. Conversely, divorce is the scourge of modern society, the plague of our day, a monument to sin.

The Pharisees of Jesus' day likely sought to put Him in contradiction to Moses when they posed the questions of Matthew 19. This they never succeeded in doing on this subject or any other, but that did not deter their continuing efforts. "Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a

bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. 19:3-9). Jesus showed that Moses "suffered" the putting away. Remember, we suffer the exception, never the rule. Because of hardness of heart, Moses suffered, that is the Law suffered, the putting away for every cause. Such was and is not the design of the rule.

Here, in complement to Matthew 5:32 which is a part of the Sermon on the Mount wherein Jesus gives a preview of the nature and character of the citizens in the Kingdom of God, Jesus stresses the New Covenant. With respect to marriage the original purpose of God would be restored. The law of the kingdom would impress the one man and one woman ideal of the "beginning", prior to the hardness of heart which had come to characterize the Jew under the law. This verse is the main defense against some of the major problems on the question of divorce and remarriage. The importance of study can hardly be over emphasized.

Within the last few years problems have become more and more acute in this area of study and practice. Various ideas are espoused and views take varied directions. One direction is toward the idea that men out of the church are not amenable to the law of Christ. Such being the case, one can marry, divorce, re-marry any number of times so long as civil law is obeyed. Then, when such one, caught up in the web of multiple marriages, is baptized, he has but to continue with the partner he is caught with and the relation at the point of baptism is sanctified and made acceptable to the Lord. Why the growth in this direction of thought? Why is such being accepted? While I cannot say with certainty, there are some possibilities, yes, then probabilities, which may help to explain. This is an area of tender feelings, emotions are inclined to run high and most tend to see what they want to see. Nearness of the problem to most, even to the majority of members of the church, produces a reluctance to accept self indictment or indictment of our own, even those closest to us. Thus, the manufacture of an alternative which offers but a false hope which is actually no hope at all. We need to take care to "examine ourselves" (2 Cor. 13:5), lest we be guided by our hearts and not by what the Lord has said.

The issue of divorce and re-marriage can be reduced to a simple affirmation. "Those who do not sin when they marry." or "Who can marry without sin in so doing?" To marry without sin necessitates marrying one belonging to one of three classes: (1) Those who have never been married previously. To the unmarried and widows who have "not continency" Paul says, "let them marry" (1 Cor. 7:9). In the same general context he says of the virgin, those having never been married, "if a virgin marry, she hath not sinned" (v. 28). (2) Those who have been previously married but whose former mate is dead,

(Rom. 7:1-4). (3) Those who have been previously married but whose former companion was guilty of fornication (Matt. 19:9). When these three basics are recognized much of the difficulty, real and imagined, in the divorce and remarriage issue is resolved.

The argument is sometimes made that the exception of Matthew 19:9 is not stated in the other references in the gospels. Such is presumed to weaken any argument in favor of the exception as justification today for divorce and remarriage. Mark 10:11-12; Luke 16:18 indeed fail to mention the exception. Why? In these references the basic thrust is the rule, whereas in Matthew 19 the exception is the prominent consideration. That this is the case cannot be denied when one considers the question there posed by the Pharisees. Still further argument entertains the same question on Romans 7. Why is the exception not included in this passage if it indeed is to be considered? This is like asking why Jesus did not include "faith" in Luke 13:3 when he said "except ye repent, ye shall all likewise perish." Truth being cumulative is inclusive of all taught on a given subject. The absence or failure to mention something in a given reference does not destroy the value of mention in previous or other references. Even if Paul were stating the marriage law, which he is not, failure to note the exception would not nullify it. The exception, "fornication", had no place in the illustration of Romans 7 because it was not germane to the issue then in discussion. The discussion respects the relation to Christ after the fulfillment of the law by Christ's death. It is the same as a wife to her husband after he is dead, she is not under the law of her husband any longer. None are under the law any longer by the death of Christ, we now are free to marry another, even Christ. What place would the exception of Matthew 19:9 have had in this discussion? Absolutely none!

Some continue to argue in the face of the Lord's plain statement that death only frees to marry another. Such, ignoring Matthew 19:9, binds where God has not. We have noted the context has to do with the exception primarily. To this Jesus addresses himself and impresses that there is but one exception, "fornication", which God will recognize. The "death only" position rejects this passage and the above reasoning on the basis of application. While arguing the application is to the Jew only, fornication is made the only cause for divorce under the law and since the law is fulfilled there is no exception under the gospel.

Others tell us that every man is entitled to his own wife (1 Cor. 7:2). In my judgment, the influence of those propagating this position is being felt rather widely. Geographically, the Northwest, has been the point of origin and continues to be the focal point of this position. Such an idea is built upon a false premise, "everyone has a right to a wife." Such is just not so, only certain ones may marry without sin and we have taken note of the three categories previously.

From time to time one hears of the "Pauline privilege". This is a frame of reference based on 1 Corinthians 7:15, 12-16, wherein it is alleged that one may divorce his mate where faith is in jeopardy and

remarry. This is a misnomer as well as a misstatement. It is neither of Paul nor is it a privilege granted by scripture. The text contemplates the action of a heathen and states the alternative of the Christian. If the heathen departs because of a mate's faith in Christ, the Christian has no alternative but to let him go. Divorce and remarriage is not in consideration here. Paul is rather dealing with matters general in nature affected by a specific circumstance (v. 26).

We have touched only the hem of the garment as to false notions and doctrines constantly appearing upon the scene of study and discussion of this Bible subject. Space forbids a more detailed consideration. We simply seek to provoke thought and generate an awareness by the mere mention. The Bible says there is but one exception to sinful divorce, that is fornication. The Bible says there is but one cause for divorce, but one grounds, whereby the innocent may remarry. The exception is God given, Christ stated and Spirit revealed, "saving (except) for fornication." This is the one ground for divorce, the one exception to the general law of marriage. Upon this ground a man (or woman) can put away his wife (or her husband) and marry another. This exception established as a part of God's will must stand, apply, and be properly considered in every other passage on the subject. Here I am willing to let the case stand. My faith and conviction will allow no less. Will yours?

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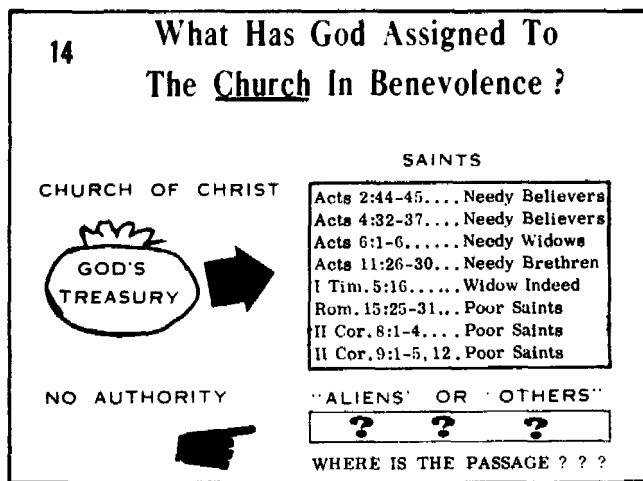
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**GOD'S PATTERN IN CONVERSION,
ORGANIZATION, WORK & WORSHIP # 4**

BENEVOLENCE

Just as God has a pattern for conversion, organization and worship, so He has a pattern for work. And, as we have already shown God's pattern in evangelism, we now want to search the Scriptures to see if God has a pattern in benevolence.



Acts 2:44-45 — "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

Acts 4:34-35 — "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Acts 6:1,3 — "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business."

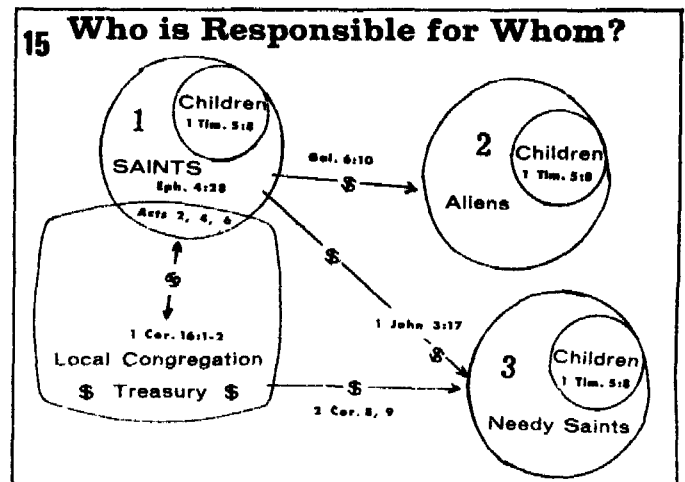
Acts 11:29-30 — "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." I Timothy 5:16 — "If any man or woman that

believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

Romans 15:25-26 — "But how I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." II Corinthians 8:4 — "Praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints." II Corinthians 9:1, 12 — "For as touching the ministering to the saints, it is superfluous for me to write to you: For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

In the above, we have all the passages that can be found on the subject of benevolence in the New Testament. None of them show the church (remember we are discussing what the church, not the individual) from its treasury helping anyone except saints.

God does show that individuals have a responsibility in helping others. And if both the individual and congregation do that which is required of them, there will be none that lack.



I Timothy 5:8 — "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Galatians 6:10 — "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

I John 4:17 — "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

(All other passages on the above chart have already been quoted).

In circle # 1 of the above chart we note that saints give into the treasury of the local church. They also have the responsibility of providing for their own. But, according to circle # 2, God also commands that every Christian provide for "all men" or aliens. This too is a part of God's pattern for benevolence. Then they, in turn, must provide for their own families. And if there are those among the saints who are in

need, both the church and the individual may assist them as we see in circle # 3.

We know, according to God's pattern that the church is responsible for some people as we have already shown. Does God in His pattern show how this work is to be done? The answer is NO! But as we have already observed, whatever benevolent need there is to be taken care of, each congregation is to take care of its own needs. If they are unable, God's pattern in benevolence shows that sister congregations may assist. Now since God's pattern authorizes the church to do benevolence for those for whom it is responsible (saints) what about methods?

16 Authorization Involves Methods & Aids

"A METHOD IS A MODF OR ORDER OF PROCEDURE IN ACCOMPLISHING AN END AND ACHIEVING A DESIRED RESULT"

Action	Method	Aid
TRAVELING Matt. 28:18	WALKING, RIDING SWIMMING	CRUTCHES, BOAT AUTO, PLANE
COMMUNICATION II Tim. 2:2	SPEAKING, WRITING	RADIO, PENCIL PAPER
BAPTIZE Mark 16:16	HEAD FIRST, FORWARD, BACKWARD	BARREL, RIVER BAPTISTRY
RELIEVING I Tim. 5:16	FEEDING, CLOTHING SHELTERING, NURSING	FORK AND KNIFE NEEDLE, HOUSE MEDICINE, ETC.

GOD AUTHORIZES THE USE OF ANYTHING THAT IS NECESSARY IN ORDER TO CARRY OUT HIS COMMANDS, OR THAT AIDS IN SO DOING SO LONG AS SOME SCRIPTURAL PRINCIPLE IS NOT VIOLATED.

17 Scriptural

Acts 2 44-45
Acts 4 34 35
Acts 6:1-6
Acts 11 27-30
I Tim. 5 16

Part To
Distribute To
Serve Tables
Minister To
Relieve

Christ
Eph. 1:22-23
Elders
Deacons
Members
Phil. 1:1

Build House

Buy House

Rent Home

Buy Clothes

Pay For Services

Buy Medicine

Pay Helpers

As we observe from chart # 17, God's people, under Christ as head, may use the organization He has prescribed, elders to oversee and deacons to serve; may purchase any service (method) or use any aid necessary in carrying out God's instructions.

"But," someone may say, "what about orphan's homes and senior citizens' homes? "Aren't they just methods:?" The answer is NO! As you can see from the following charts, they, with their board of directors as head, superintendent and helpers, actually stand between the church and its work. They constitute another organization, not authorized in God's pattern, and are doing the work God has instructed the church to do. And, actually, they use the same methods and aids that the church may use as you can see from chart # 19.

IN THE NEWS THIS MONTH

- | | |
|--------------|-----|
| BAPTISMS | 245 |
| RESTORATIONS | 112 |
- (Taken from bulletins and papers received by the editor)

18 No Scriptural Authority

Church
Christ
Eph. 1:22-23
Elders
Deacons
Members
Phil. 1:1

\$

Happy Haven
Board of Directors
Supt.
Helpers

Build House

Buy House

Rent Home

Buy Clothes

Pay For Services

Buy Medicine

Pay Helpers

19

CHURCH
May Use Whatever
Methods (Feeding,
Clothing, Nursing) and
Whatever Aids (Fork,
Knife, Needle, House,
Medicine, etc.) neces-
sary to help the

HUMAN INSTITUTION
Uses the Same Methods
(Feeding, Clothing,
Sheltering, Nursing)
and Aids (Fork, Knife,
Needle, House, Medi-
cine, etc.) to help the

One
in
NEED

One
in
NEED

Conclusion

If space permitted, a great many other things could be pointed out that brethren are doing for which there is no authority according to God's pattern. Brethren are set on involving the Lord's church in recreational schemes, fun and frolic, etc. However, you can see from the following chart that according to God's pattern the church never came together for that purpose.

20 Reasons Why The Church Came Together

1. Edify - HEB.10:24-25
2. Worship - ACTS 20:7
3. Teaching - ACTS 11:26
4. Discuss Church Problems ACTS 15
5. Discuss Foreign Evangelism - ACTS 14:26-27
6. Discuss Benevolence - ACTS 6:1-6
7. Prayer Meeting - ACTS 4:31

Also, churches are desirous of supporting almost every kind of human institution (such as colleges, hospitals, etc.) without any authority from God's Word. The same principles that have been shown to apply to orphan homes and senior citizens homes would also be applicable to hospitals and schools (see charts 17, 18, 19). And until we find authorization from God's Word for churches engaging in such things, no methods or aids may be used in carrying them out.

Let us never forget that God's Word completely furnishes us unto every good work (II Timothy 3:16-17). Food and fun are not the means God has authorized to convert people. "For I am not ashamed

of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). To go beyond what God has authorized will be fatal in the day of judgment. Whatever you do in word or deed, do all by the authority of the Lord Jesus Christ (Colossians 3:17). For if we go beyond the doctrine of Christ, we have not God (II John 9).

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



EIGHT CHURCHES PLAN HIGH-RISE

FOR DOWNTOWN

The above words headlined an article in the Nashville Banner, December 2, 1977. I have no idea how the plans have progressed, but would it surprise any of us to learn that one of those churches claims that it is "of Christ"?

Yes, the progressive eight are comprised of a Presbyterian Church, a United Methodist Church, an Episcopal Church, a Lutheran Church, two Baptist Churches, a Catholic Church, and the Central Church of Christ in Nashville, Tennessee.

These have formed a non-profit corporation to build an 800-unit apartment complex in downtown Nashville if such plans met the approval of the Metro Development and Housing Agency.

Shall we even ask for Bible authorization for such? The account of another "high-rise" venture keeps darting into my thoughts:

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth. . . And the Lord said, Behold, the people is one, and they have all one language. . ." (Gen. 11:3-6a).

STUMP THE PREACHER

Some of us have had a good measure of response and success the past few years in the use of call-in radio broadcasts. One of the local D. J.'s at station WVJS, here in Owensboro, handed me a brochure he had picked up in Lexington, Ky. It advertises a new slant on this medium that would likely catch on in our materialistic society.

A "pastor" by the name of Carl King is (or WAS?) conducting a program entitled "Stump the Preacher." In bold letters, folks are invited to "Win the Money!" The program is declared to be "Radio's most interesting game show."

The rules for "Stump the Preacher" are as follows: "A cash jackpot is offered to the person who calls with a question, answerable from the King James Version of the Bible, that the preacher cannot answer. When the jackpot exceeds \$100, one half of the jackpot is won if a caller stumps the Preacher. If a caller wins the first half of the jackpot, they then have the right to try for the rest of the jackpot under the same rules.

1. State if the question is from the Old or New Testament.

2. No genealogy or trick questions and use Bible language.

3. Single answer questions only, based on one verse.

4. Only questions with clear Bible facts for answers, opinions or interpretations do not count.

5. For a reference, a complete verse must be given.

6. A question must be clear to the judge before the clock begins, with difficult words spelled if requested.

7. The preacher has only 60 seconds to begin giving the right answer after the judges start the musical clock.

8. The proof of the right answer is the responsibility of caller and must be given to judges within 2 minutes.

9. The decision of the judges is final."

The advantage of such a format is obvious. The preacher's investment need only be a good concordance. On the back of the brochure is a quotation from 2 Chronicles 26:5: "As long as he sought the Lord, God made him to prosper." Somehow, I find it hard to believe that this is what the inspired penman had in mind!

REPORT QUESTIONS GRAHAM CONVERSIONS

Julian Snell, one of the staff writers for this journal, published an article in the local church bulletin of the Manslick Road Church in Louisville which deserves all the circulation we can give it. The article first appeared in the Memphis Press-Scimitar while Billy Graham was engaged there in a Crusade. It reports:

"The crowds of people who throng to Billy Graham's podium after a stirring sermon are more than just converts. Many are 'ringers' planted to bolster the impact, Human Behavior magazine said today.

"An article in the magazine's July issue (1978) reports the findings of a four-member team from Arizona State University that infiltrated the Graham organization during its 1974 visit to Phoenix.

"Advance men show up in the community four to six weeks before the crusade starts to counsel and advise the locals,' the magazine said.

"By the time Graham arrives in town and makes his altar call, an army of 6,000 await with instructions on when to come forth at varying intervals to create the impression of a spontaneous mass outpouring,' the article said.

"The report noted that 'the acceptance of Christ,' once regarded as a deeply personal experience, has

been bureaucratized and routinized like the rest of today's mass culture."

One brother remarked that he had wondered why Graham always seemed to receive the same outpouring of response, regardless of the subject of his message. It matters not whether he preaches on conversion, the end-times, morality, or anything else, the results are the same. The suspicions and rumors have now been documented.

How different was brother Paul's approach: "For our exhortation was not of deceit, nor of uncleanness, nor in guile . . . But (we) have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully. . ." (I Thess. 2:3; 2 Cor. 4:2).

Bro. Snell well observed: "Has it ever occurred to those who hang on his every word and move that some of what he teaches might be just as counterfeit as some of the responses? No. I suppose not. Many will go down the road to eternity without examining the religious doctrine he represents in the light of the Bible."

SET FOR THE
DEFENSE OF
THE GOSPEL

T. G. O'Neal

1729 5th Avenue
Bessemer, Alabama 35020



IF DEPRAVED, REGENERATION IMPOSSIBLE

Once I denied in debate with a Baptist preacher "The Scriptures teach that the total man is depraved by nature and that the Holy Spirit must do an additional work to that of the written or spoken word for him to be saved." He believed that one was born in sin, thus, depraved, and that he could not respond to the "spoken or written word" of God so as to be saved. It took a miracle — the direct operation of the Holy Spirit, in addition to, and separate from, the word of God to save him. As Calvinism is accepted by members of the church on the point of depravity, it will only be a matter of time until they begin to advocate the need for a direct operation of the Holy Spirit in order for man to be converted.

(1) Regeneration. The New Testament in several passages speaks of the need of man being regenerated or born again. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God. . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23). "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). To be born again, to be born of water and the Spirit, being born again, and having the washing of regeneration (rebirth) all refer to the same thing.

One of the New Testament words to describe the salvation of man is regeneration. Re means again, and generate means born, so regeneration means to be reborn or born again. If depravity were true, when one was reborn or was regenerated, he would be back in sin, since depravity says one is born in sin. Of course, depravity is not true; one sins and needs to be regenerated in order to be saved.

If depravity were so, all the New Testament teaches about regeneration would make no sense.

(2) Redemption. The New Testament teaches we need to be redeemed. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot" (I Peter 1:18-19). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Redeem means to "buy back or purchase again. A redeemer is the one who buys back, he is the original owner. When Christ redeems us, we would be back in depravity, in sin, if we were born depraved.

(3) Reconciliation. The New Testament teaches man is in need of reconciliation. Reconciliation means to speak again. We know what it means, where two parties have not been on speaking terms, to say they have been reconciled. "When we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life" (Rom. 5:10). "And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21). "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:17). "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

If man was born away from God, how could he be reconciled unto God? If born depraved, to be reconcile both unto God in one body by the cross, back in sin.

Regeneration, redemption and reconciliation are impossible if man is born in sin. Men separate themselves from God when they choose to sin, thus, they stand in need of regeneration, redemption and reconciliation.

Overseas Preaching Report

Wallace H. Little

1201 Meeks St.
Corinth, MS 38834



THE WORK IN SOUTH AFRICA

Due to a recent request from brother Wallace Little to comment on some aspects of my work in South Africa, I submit the following for your careful consideration. His request consists of two parts: (1). An evaluation of the impact of the present unrest and agitation on the work there, and (2). My assessment of the need for American preachers as contrasted with the training of native preachers and supporting these. Please bear in mind as you continue to read the following comments that truly they are "my assessment" and that others who are also closely associated with the work there might disagree. Opinions often differ in regards to a variety of such subjects and the work in South Africa is no exception.

I can, and often do, engage in lengthy political discussions regarding the current South African situation. However, my main concern in such is always limited to its effect upon our gospel efforts throughout that country. Although numerous reports coming from the American mass media are often exaggerated and that to date I personally know of no Christian who has suffered any loss to himself or to his property, regardless of his race, still there is a drastic escalation of prejudice throughout the country among the various race groups there and towards many foreigners.

For instance, due to the current policies of the U.S. government, there is an ever-increasing feeling of resentment toward America and Americans in general in many areas of the country. The white man in South Africa in times past admired the American and the country from which he came due to its uncompromising stand against Communism. But in recent years this has changed and unfortunately often proves to be a hindrance to our work. We can and do overcome such prejudice though, by endeavoring to show more than just a passing interest in the people of South Africa and their future.

In spite of the "apartheid system" which currently exists in South Africa, the black and white Christians work together for the Lord remarkably well and we trust that such will continue to be true in the years that lie ahead. For example, in 1974 shortly after our arrival in South Africa 4 1/2 years ago, I made my first preaching trip into Vendaland (the native homeland of the Venda tribe). Gene Tope, his father Harold Tope, my father-in-law Ray Votaw and I spent all day Saturday teaching, preaching and answering questions at the Mauluma School-house, after which 7 or 8 people were baptized into Christ.

Here then is a situation where white brethren go into a black homeland area and through the preaching of the gospel precious souls are saved. And yet the opposite also occurs as well. Philip Smith, a white man, age 27, married and residing in Brakpan (the town in which I am currently laboring) was baptized into Christ just a few months ago and yet was initially taught the truth by John Mahlala, a black Christian who worships in Kwa Thema (the native location of Springs). We trust that such will continue to be the case in the future and realize that much Bible teaching is required in order to maintain proper attitudes there between brethren of all races.

In regards to the second aspect of the South African work, I have never viewed the support of American evangelistic efforts in South Africa as being opposed to or contrasted with that of the local evangelists of the various race groups. If it had not been for the past efforts of American preachers throughout South Africa, there would never be as many native evangelists as are preaching there right now, not even to mention all Christians in general.

The numerous experiences of others coupled with my own observations have taught me that caution should always be exercised in choosing an evangelist to support, especially in regards to native residents of other countries. Basil Cass, a white preacher in South Africa, Samuel Chimuse, a black preacher and Hendrik Morris, a coloured evangelist are all receiving at least partial support from American churches and are doing very well in their evangelistic labors. However, there are literally dozens of good men who have been ruined by such support. Due to the drastic differences which often exist between the standards of living in America as opposed to foreign fields, I firmly believe that the best arrangement is for American churches to support American preachers and for South African churches to support South African preachers. Anyway, this is the ideal to which many of us strive. In addition to this, it has become quite obvious that holding financial support (South African or American) too close to the baptistery has likewise ruined many a good man who otherwise might have been a great asset to the Lord's cause after having been tried and proven worthy of such support.

In closing, let me emphasize that there is a definite need for American evangelists in South Africa. However, all of us look upon our work there as being temporary. In view of this, we constantly strive to prepare the people there to stand in the truth of God's Word even in our absence. Therefore, we concentrate on preaching the gospel (not support) and then let them handle the decisions regarding who is worthy of their support, how much, and when it should be given.

ERIC REED

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NOTE: — It is interesting to read from one who has the experience. It is also interesting to see how much at variance this often is with the "expert" opinions and judgments offered by those who operate out of their "ivory towers." Our government is a classic example of how commitment to a position manages to warp both judgment and information. Bro. Reed's article helps show this difference concerning South Africa. Conversation and letters with preaching brethren in Rhodesia have emphasized the same thing relative to that nation. It is a shame that our government is so bent on supporting its prejudice concerning both of these countries that it is so difficult to obtain accurate information concerning the work and the need in them. It is fortunate, however, that the spread of God's Word does not depend on such nonsense. Pray for the work overseas, and the faithful men doing it.

Wallace H. Little
8 February 1978

**Perfecting Holiness
in the Fear of God**

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WHAT YOUNG PEOPLE NEED

Modern adults are often heard to say, "These kids today KNOW so much more than we knew at their age!" Perhaps so. But lurking behind that observation is usually the assumption that today's youngsters are more MATURE mentally and emotionally than their counterparts of years gone by. And I am not sure I agree.

Maturity is more than knowledge. And even if the mass media and our improved (?) educational systems have helped our young accumulate more information than ever before, it still remains to be seen whether they have imparted to them as much wisdom, discretion, and prudence as their parents had gained at their age.

What young people need more than anything else, of course, is wisdom. Solomon urged his son, "Acquire wisdom! Acquire understanding!" (Prov. 4:5). Nothing in this life can match the practical and spiritual usefulness of it, but "these kids today", storehouses of information that they are, frankly are not getting wisdom in very large doses.

One of the significant reasons for this deficiency, it seems to me, is the drastically reduced amount of time today's youth spend in the presence of older, wiser people. Wisdom comes from the wise and, generally, the mature discernment which youths possess is in proportion to the time they have spent being exposed to older persons. It is fairly clear that in our present society circumstances deprive the typical youngster of much chance to be exposed to the maturity of his seniors and, more seriously, he is

led to believe by the going philosophy that he does not need and should not want the association of older people.

We are all too familiar with the fact that our families are more scattered geographically than ever before, and that our children have less and less chance to be under the influence of their grandparents and other older kin. That is only the tip of the iceberg. The frantic lives that our immediate families lead spin each of us off into his own orbit, so that children spend frighteningly few hours in the presence of even their own parents. Their school, social, and recreational activities often do not bring them into any real contact with the wisdom of anyone over thirty or forty years old. The fact is that our children see very little of anyone outside their peer group. Increasingly, they resent having to spend ANY time outside that group. How different from bygone days when many of us as children actually enjoyed sitting on the floor and listening to the "grown-ups" talk at family reunions and other gatherings!

These circumstances are unfortunate. But it is even worse that they are REINFORCED by the prevailing philosophy which encourages youth to be obsessed with itself, to the neglect of the wisdom of the old, and to resist the intrusion of anything into the world of the young which the young themselves did not originate. There surely can be little doubt that we are living in a "youth-oriented culture" where youth and its interests are all but worshiped as supreme. Being young is thought to be a virtue itself, and being old is written off as a regrettable misfortune. Those who happen to be young enjoy being catered to as the center of society's attention, and those who happen to be older either drown themselves in self-pity or make themselves ridiculous trying to think, act, and look like they are still adolescents.

Formerly, the young grew up knowing they were living in an adult world where it was to their advantage to learn adult ways. Now, they assume that adults are obliged to accommodate as best they can to a world which rightfully belongs to the young. Far be it from the young to attempt to raise themselves to the level of their seniors. If anyone wishes to teach the young, let it be, if not one of their peers, at least someone who can come down to THEIR level and "relate" (what an abused word) to them! Somewhere along the line it has been forgotten that it is more to everybody's practical advantage for the young to grow UP than for adults to be asked to grow DOWN. What does all of this have to do with the church? At least two things, I believe. One is that in our often misdirected efforts to "work with the young people" we need realistically to acknowledge the NEED of young people for wisdom and, in spite of what they may think they WANT, provide them with the means for getting it. Too often people are thought to be ideal for working with the young when they are young themselves and probably know little more than those who are to be their students. Provided he has an intelligent sympathy for the particular needs of youth and has retained the ability to communicate effectively, what better person could there be to "work with the young people" than an

elderly man of wisdom whose head is gray with years of experience? Our responsibility to bring our young UP in the Lord's nurture (Eph. 6:4) means that we, not they, are best suited to decide what studies are "relevant" and which teachers are suitable for them.

Second, Christians who are older, and, yes, even "elderly", need to stop being intimidated by the young and believe what Solomon said: "A gray head is a crown of glory" (Prov. 16:31)! We need to be really thankful for the wisdom our years have brought us. Job knew that "wisdom is with aged men, with long life is understanding" (Job 12:12). What young people need is wisdom. And they shall only get it when their seniors in the faith courageously, unashamedly, and humbly spend time imparting it to them.

THE LORD'S DAY

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The apostle John said, "I was in the Spirit on the Lord's day . . ." Revelation 1:10. The word translated "Lord's" occurs only one other time in the New Testament, 1 Corinthians 11:20, where it describes the supper of the Lord. Evidently it refers to something about Jesus.

The New Testament religion has no holy days as did that of the Old Testament. However the Lord arose from the dead on the first day of the week (Mark 16:9). The church was started on the first day of the week (Acts 2nd chapter). The disciples met on the first day of the week to partake of the Lord's supper (Acts 20:7), and the congregational collection of money was made on the first day of the week (1 Corinthians 16:1, 2).

These facts give the first day of the week some distinction that is said of no other day. The Lord's day, the first day of the week is a special day, different from others, but not holy. The conclusion is clear that the Lord's day is the first day of the week. In Hebrews 10:24, 25 the command is "and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The best way for Christians to learn how to provoke (stimulate) each other to love and good works is by meeting together and studying God's word. How can Christians exhort each other to do this if they seldom see each other?

Verse 25 commands us, "not forsaking the assembling of ourselves together!" and that is as often as the church assembles. Certainly the need for assembling is pointed out in the previous verses and in this verse namely, to worship God and to exhort to holiness and faithfulness. The early Christians assembled frequently, even daily, because under the stress of persecutions, temptations, and trials, there was ever the possibility of denying their faith and falling into sin. Verse 26 says, "For if we sin willfully

after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins."

Christians still face this possibility today, and so we still need to exhort one another, "and so much more as ye see the day approaching." The day, means the judgment day when all opportunities for Christians to assemble will be forever ended on earth. We can see the day approaching by faith, for each day brings us one day closer to that day.

Children of God are to "grow in grace and knowledge of our Lord and Saviour Jesus Christ." Growth is dependent upon two basic requirements, proper food and exercise. These two basic needs when applied to our spiritual life will provoke the desire and will to attend all the services.

Jesus said, "But seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). In Colossians 3:1, 2 we are told to, "seek the things that are above," and "Set your mind on the things that are above, not on things that are upon the earth." If we do these things we will attend all the services of the church.

How can a Christian be faithful without attending all the services? How can love for God be shown without attending all the services? 1 John 5:3 says, "For this is the love of God, that we keep his commandments and his commandments are not grievous." God commands us to attend all the services (Hebrews 10:25). If we love God we will attend all the services to worship him. We should not just attend the services because we are commanded, but because we love God, His Son, the church and the brethren.

You have obligations toward the Lord. This is the primary idea of being a Christian, belonging to the Lord (Acts 11:26). We are charged to present our bodies a living sacrifice (Romans 12:1). If you cannot even take time to worship the Lord who died for you, how can you expect to do anything else he teaches?

Many are making all kinds of excuses for not attending as the ones did in Luke 14:18-20. Many put their parents, friends, work, recreation, and a host of other things first and not the Lord. People are making the Lord's day their day, not the Lord's. All of the first day of the week belongs to the Lord. The Lord's day should be used as a day to assemble to worship, to read and meditate, to visit the sick, to visit with the brethren or just spend a quiet day with the family after we have attended the services of the church.

We should attend every service of the church because Jesus is there. "Where two or more are gathered in my name there am I in the midst of them" (Matthew 18:20). Jesus has never forsaken an assembly and I want to be like him. We should attend every service of the church to set a good example (Matthew 5:16).

We should attend every service of the church to put first things first. "Seek ye first" his kingdom (Matthew 6:33). Jesus said the church must be first to the Christian, even before seeking food, clothing and drink. Nothing could be so important as being a faithful member of the Lord's church.

We should attend every service of the church

because we are made stronger. Power is given in worship to live a nobler life. There one is fortified against falling away. There is the sweetest fellowship on earth. There souls are made fit for heaven. There strength is given to bear the burdens of life. Why should I want to miss any service?

We should attend every service of the church because God wants the church to grow. The church always grows when members put God first by loyal attendance. Since the church is the saved, the growth of the church means salvation of the lost. Here is a way all can help in the finest work on earth.

We must show our love for God by attending all the services of the church. If we do not attend all the services of the church we are sinning. All sinners are cast into hell unless they repent.

CONSIDERING THE SOURCES

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I have received information within the past two years that certain "facts" brethren have used and are reproducing in bulletins, articles and sermons are erroneous. It is a sad thing when we are shown to be using false statements and quotes. It is certainly not in keeping with "speaking the truth" (Eph. 4:15). So that this refutation of these errors can be of widest use, I will reproduce them here.

For years I have seen a quote used by preachers and editors that is most damaging to the Catholic church. It was even mentioned in classes I had at Florida College, in books designed to refute Catholicism and in tracts and papers. Here is the quote as I copied it:

"Of all the advice that we can offer your Holiness, we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the gospel as little as possible in all countries under your jurisdiction. Let the very little part of the gospel suffice, which is usually read in the mass, and let no one be permitted to read more. So long as the people will be content with the small amount, your interest will prosper; but as soon as the people want to read more, your interest will fail. The Bible is the book, which more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if one compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will realize that our teachings are often different from the Bible, and oftener still, contrary to it."

(Excerpt from an address by cardinals in the Roman Catholic Church, to Pope Pius III, preserved in the National Library of Paris, folio #1068, Vol. 2, p. 650-51).

Though impressively documented, the quotation is false. I first thought of researching this upon reading

Conway's *Question Box*, the primer on Catholicism. On pages 338-340 the question is asked how the Catholics answer the quotation found in a "church of Christ" publication? Conway forthrightly denied the existence of such a statement, or document. He claimed that this was an example of anti-catholic literature and that the National Library of Paris knew of no such document.

Willing to concede that Conway might be telling the truth, I asked brother Griffin Copeland, librarian at Florida College, to secure the truth from the Nat'l Library, and if possible, to obtain a copy of this document, if it existed.

Brother Copeland did his job well. He happened to be in Paris in 1977 and stopped in at the Library. With some assistance he concluded that the document did not exist, that the quotation was a falsification (either of documentation, or essence).

I realize most preachers do not have the time, nor inclination to seek proof of every quote, figure and fact they use. But I do feel that this was a "golden egg" that needed checking. It is a bit wild even for Catholic literature.

I leave it to each brother to do with this as he sees fit. As for me, I will never use the quote again, always try to correct others who do, and remain more skeptical of such gift horses in the future.

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THE NEWS LETTER REPORTS

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

TO SOUTH AFRICA

R.T. PIKE, JR., 4205 Bacon, Memphis, TN 38128 — In May, 1979 I am planning to go to South Africa to preach the gospel. I am having some trouble raising adequate support. If any individuals or congregations have an interest in that work, I would be glad to supply information concerning plans and needs and would be ever grateful for any help offered. The following brethren know me and can be contacted as references: Jack L. Holt, 531 McElroy Rd., Memphis, TN 38018; S.E. Edwards, 2919 Main St., Dickinson, TX 77539; and J.F. Dancer, 1611 Lagonda, Lexington, KY 40505.

NEW WORK IN NORTH DAKOTA

STEVEN L. LEWIS, 828 4th Ave. S.W., Valley City, North Dakota 58072 — A new work has started in Valley City, North Dakota. The work began in February of this year when my family and I moved from Grand Forks, N.D. During our stay in Grand Forks, I labored with Gary Hargis and the brethren meeting in Emerado. With the new year came the opportunity to establish a congregation in the southeastern section of the state. Our desire is to inform the brethren of the work here and invite you to worship with us if you are traveling in the area. My phone number is (701) 845-2657.

NEW CONGREGATION IN FRESNO, CALIFORNIA

OLEN HOLDERBY, Fresno, California — After several years of planning and labor, a new congregation was begun in Fresno, California. The first service was December 24, 1978, with 104 present. Most of the members for this new work came from the Clovis, California church, where Norton Dye preaches. The new building was constructed between June 1 and December 1, with considerable labor donated by various members of the Clovis church. We did extensive visitations in the community previous to the opening service, and this brought us visitors in almost every service since. We are doing our best to get a constructive program under way. One or more classes are presently being conducted almost every night of the week and we look forward to a good work together. The new location is: 2010 N. Sierra Vista, Fresno, California 93703.

PREACHER TRAINING PROGRAM

JOHNIE EDWARDS, 168 Lawndale Dr., Plainfield, Indiana 46168 — The Plainfield, Indiana church began a preacher training program in January of this year. The elders have invited Carl Lungstrum from Poteau, Oklahoma to work in the first program. Brother Lungstrum is a graduate of Florida College and is twenty one years old. He will work with the writer and the elders of the Plainfield church for about a year learning all the aspects of the work of a gospel preacher. Perhaps there will be a good church looking for a qualified young gospel preacher in the spring of 1980. We are urging interested churches to contact us.

FAITHFUL MAN AVAILABLE

RAY CORNS, 123 Sunset, Gibsonburg, Ohio 43431 — I have retired from the railroad as Telegraph Operator, Agent, Chief Dispatcher and finally as Field Terminal Supervisor. I have over twenty-five years experience in the public proclamation of the gospel and would like to be of service as long as health permits and the brethren can profitably use my services. I have also conducted the usual adult classes, personal workers classes and classes for those who would participate in the public worship. My phone number is (419) 637-2347.

(Editor's note: We have known this brother for many years and worked with him on a number of occasions. He is well informed, sound in the faith and dedicated to the Lord).

NEW BUILDING IN WAVERLY, TENNESSEE

NATHAN HAGOOD, P.O. Box 207, Waverly, TN 37185 — The Court Square church began in June, 1974, when a group of Christians from the Oak Avenue church in Dickson decided to establish a sound church in Humphreys County. The church remains the only conservative church in a county with about a dozen liberal churches. We have been meeting in an old funeral home while planning a more permanent facility. We are now

constructing a small (2800 sq. ft.) building on the eastern side of town. The church is using a \$60,000 bond sale to finance the building. We still have about 925,000 worth of bonds available. Anyone who might desire further information about these bonds should write to us at the above address, or call (615) 296-4667, or (615) 296-7193.

INMATES BAPTIZED AT MIDDLE GEORGIA PRISON

DAVID FRASER, P.O. Box 409, Gordon, Georgia 31031 — On January 28, 1979, it was the happy privilege of Ray Coates (of Macon) and myself to baptize eleven inmates of the Georgia Women's Correctional Institution. This penitentiary is located in Milledgeville, Georgia in the heart of the state. The only woman currently on death row in the state of Georgia is imprisoned here.

Moreover, these were not the first baptisms in this prison. Last May three women were baptized at the Hardies Chapel building in Gordon. A fourth woman was released to the half-way house in Atlanta before we could baptize her; however, David Tant was able to make contact and eventually baptize this woman into Christ. Another girl, we pray, will also be baptized by brother Tant in the near future.

The readers I am sure, would like to know a little history of these efforts. Early in 1978 Hollis Creel, who was then preaching in Macon at the Forest Hill congregation, was contacted by James Yopp of Gainesville, Florida relative to visiting the daughter of one of the Christians in that city. Brother Creel contacted me and both of us went to G.W.C.I. to visit this girl. Since neither of us had ever been to this institution before, we, of course, had to go through channels to gain permission for the visit. Out of this initial visit, a class was started which still meets every Tuesday afternoon. Although the girl we went to see does not now attend the class, the sessions have as many as fifteen inmates who can attend.

When brother Creel moved the middle of last year, I conducted the classes alone until Ray Coates moved to Macon. Since then both of us have been engaged in teaching the class. To date there have been 15 baptisms: 3 in May of last year, 1 shortly after that in Atlanta, and 11 on January 28 of this year. The work has not been without problems in having things work out smoothly, but if proper attitudes are manifested to the authorities of the prison, success can be achieved for which we praise God.

Present plans are under way to obtain permission for services on the Lord's Day of those inmates who have been added to the body of Christ and for others who may wish to attend. This is written with the hope that it will stimulate brethren to get involved in prison work in their area.

PREACHERS NEEDED

WARNE, NORTH CAROLINA The congregation meeting in Warne is approximately six years old. There are usually 20-25 in attendance. The church owns its own building which is adequate for present needs, and also has a house for a preacher. We will be able to provide some support, but outside support will be needed. This should present no problem for there are several congregations interested in the work here. Anyone interested should contact either: David Castleberry, Rt. 1 Box 17A, Brasstown, NC 28902, phone (704) 837-7916; or Mike Prestinzi, P.O. Box 82, Warne, NC 28909, phone (704) 389-6469.

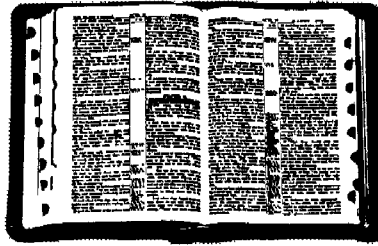
FORT MYERS, FLORIDA — The North Fort Myers church is looking for a full-time preacher. Our present preacher will be leaving sometime during the summer. Those interested may write to the church at P.O. Box 276, Fort Myers, FL 33901. You may also call either: Tom Malmberg at (813)694-1826; or, Ron Wilkins at (813) 334-8561.

SEND YOUR NEWS ITEMS

It is edifying to all readers to know of the numerical and spiritual growth of the work in various places. Any number of readers have told us that they always turn to read the NEWSLETTER REPORTS first when their paper arrives. We have many readers in isolated areas where congregations are few. It lifts their spirits to hear of the success of the work elsewhere and renews their determination to work a little harder.

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

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THE SCRIPTURAL ACTION OF BAPTISM (NO. 2)

Last month some observations were made on the meaning of the word "baptize" I want to continue with this study.

The use of the word "baptize" in the New Testament indicates a definite action and no other will substitute for it. In spite of all the efforts to make the word include "pouring" or "sprinkling" water upon one in obedience, to God, it still remains that the word has but one meaning.

One way to test the meaning or action of a word in a given sentence is to put the substitute word in the sentence and see if it has the same meaning. When Jesus came to John to be baptized the record says, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). Could we say, "... that Jesus came from Nazareth of Galilee, and was SPRINKLED of John in Jordan"? Sprinkle means to scatter in drops. The command to baptize (immerse, dip, submerge) applies to the person and not to the element. The element is not the subject of the action, the person is. To "sprinkle" is to handle the water — the element — and not the person. It is impossible to "sprinkle" a person without destroying his body. I recognize that figures of speech such as metonymy may be used in such a term as "sprinkling" a person, but that word would have to fit the original meaning of the word for which "sprinkle" is used.

But in addition, every time the New Testament tells of the action of one to be baptized, a going down into the water and a coming up out of the water is

required. One goes before it and the other follows it. There would be absolutely no need for this action if one is sprinkled or poured with water. It is true that sometimes the Bible does not tell of the actions that go before and follow the action of baptism. But where this is so there is nothing to indicate any other action than immersion.

A passage sometimes used to try to prove sprinkling of water as baptism is the example of Paul in Acts 22:16. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Here is the way it is intended by the reference: "And now why tarriest thou?" (you have already been saved) "arise," (and stand where you are) "and be baptized" (have water sprinkled or poured on your head) "and wash away thy sins," (which have already been forgiven in fact) "calling on the name of the Lord."

Now just look how much is assumed that contradicts the plain language of the passage just cited. It is assumed that Paul stood where he was, and that water was applied to him by pouring or sprinkling instead of immersing him in water as the original word demands in its meaning. Of course, it is also assumed that Paul was conscious that his sins were already forgiven when he had this water sprinkled or poured upon his head. If assumptions are in order, it is more reasonable to assume that he followed the same action others took when they were baptized. The jailor in Acts 16 was taught by the apostle Paul, and if Paul was sprinkled and believed it to be what the Lord required, he certainly would not have taken the jailor out in the middle of the night and baptized him. But that is exactly what he did. Paul and Silas "spake unto him the word of the Lord, and to all that were in his house" (v. 32). "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:33, 34). The preaching was to all that were in his house, and after he was baptized he brought them into his house. This sounds like they left the house, or the place where the preaching was done, in order to baptize the jailor and those in his house who believed. If there is any inference at all in this language, it is on the side of immersion, not in

favor of sprinkling or pouring water upon them.

But this same Paul wrote a letter to the Romans in which he said, "Know ye not, that so many of us" (he included himself in the statement) "as were baptized into Jesus Christ were baptized into his death? Therefore we" (including Paul) "are BURIED with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3,4). This makes it clear what action Paul took when he was baptized. He was BURIED!

"Buried with him IN baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). It is an insult to common sense to try to argue that this means to sprinkle or pour water upon a person and call it a "burial".

Three things are implied in the word burial: first, the thing buried; second, that in which the thing is buried; and third, the act of burying. The thing buried may be a person, a seed, or a treasure. It may be buried in water, sawdust, or the earth. But the act of burying is always the same. It demands a covering up, overwhelming in, or immersing in the element in which the thing is buried.

If it be argued that a person could have water poured or sprinkled upon him until he is covered or buried, the requirement of baptism is still not fulfilled. That foolish action of pouring or sprinkling water upon a person until he is covered has never been the practice of baptism. But even if it were practiced, it could not be scriptural because the element is handled and not the person. The person must be buried in that water. This is the action of scriptural baptism. Substitute action is disobedience to God and the end of such a course is eternal damnation. Why not do what the Lord said to do and receive the blessing of forgiveness of sins?

Bible Commentary

by E. M. Zerr

The writing of this commentary consumed more than seven years of full-time labor. Some brethren whom I consider to be superior exegetes of the Word have highly recommended Zerr's *Bible Commentary* and have praised the splendid and incisive way in which he has handled even those "hard to be understood" sections of God's Word.

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Editorial

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SUMMER FAITHFULNESS

It is required of Christians that they ALWAYS abound in the work of the Lord (1 Cor. 15:58). We are rapidly approaching a time of year when many Christians seem to feel excused from such constancy in service. Summertime is a delightful season in many ways. It is joyfully anticipated by school children who need to relax from the regimen of the classroom. Those of us who live outside of tropic climes have experienced three severe winters in a row. Summer offers relief. It is usually vacation time for most famines. That is needed by all.

The truth is that there can be no vacation from godliness of character nor from fulfilling divinely appointed responsibilities where the church of the Lord is concerned. Some do not seem to understand this. In many places attendance wanes and contributions drop while we live it up and enjoy the "good ole summertime." There are at least three areas which threaten summer faithfulness.

Neglected Worship

Regular and consistent attendance at public worship gatherings to engage jointly in acts appointed by God are not only necessary to our commitment to the Lord; such practice is of great benefit to all. We all need what such gatherings provide. But how many families will take off across the country with carefully laid plans for food, lodging and entertainment, but with no advance thought to where they will meet with the saints on the Lord's Day? I know of some who are so careless that they do not even give the matter a thought. They think vacations excuse them from worship with brethren. I know of some who have been in places where there were sound congregations which would have been greatly encouraged by brethren from afar who attended some unsound church because it was convenient. Some of those who so act would not even think of doing this at home. When children are along and worship is ignored for two or three weeks, what must they think? When you pack your clothes, camping equipment, fishing gear, golf clubs, and what have you, do you think to include your Bible? Do you take time to read it? Do you pray? There are some who have so little regard for congregational responsibility that they gad about all summer, visiting from congregation to congregation without knowing where the Bible lesson is, or failing to help their children to be prepared. Summertime can play havoc with any sort of planned teaching curriculum. Enjoy the summer, but don't become pantheists in the bargain,

worshipping the sky, the sea or the mountains. Worship Him who made them all and appointed what we do in public worship.

Misappropriated Funds

Every Christian is to support the congregation of which he is a part with funds proportionate to prosperity, given cheerfully and according to purpose of heart. How could any child of God think that he is excused from his responsibility in this because it is summertime? Why should the work of the church suffer while we lavish funds on our own entertainment and relaxation? Do congregational expenses cease at this time of year? Are there not godly men with their families scattered around the globe sowing the precious seed of the kingdom who are able to be there because of the commitments made to them by faithful congregations? I do not know how readers feel about the matter, but this writer would no more think of spending for personal amusement the money purposed to support the work of the congregation of which he is a member, then he would think of spending the house payment or car payment money that way. All three are honorable commitments and should be carried out.

Indecent Exposure

God's standard of modesty and decency is not seasonal, nor geographic. It is not wrong within itself to swim, sunbathe, water-ski or engage in other such activities within certain limits. But when there is a mixing of those other than the family circle for such activity, then there are some questions which ought to be considered. The revealing near-nudity of the modern bathing suit (not just bikinis) ignores the principle that we are our brother's keeper (and our sister's as well). Such attire, or lack of attire, is calculated to incite lust. Surely no normal, red-blooded man or woman would seriously deny this. Restraints and reserves are broken down thereby. Undue familiarity is encouraged. The danger is even heightened, not lessened as some suppose, where good friends are involved. Adultery is ordinarily committed by people who know each other. Jesus taught that one can lust by looking (Mt. 5:28). This is especially a problem to men, but by no means confined to them. Our society has lost its sense of blush and shame to such a degree that women sometimes gaze with lust after men. While all, men and women alike, should guard their hearts from lust, all of us should consider it a personal duty not to place a temptation in the way of others. And don't be so naive as to think YOU could never stir such impure interest in others.

We wish for all our readers a most pleasant summer season. But we plead with all who read these lines to remember who you are and what your responsibilities are in the work of the Lord. Don't let the casual, easy-going spirit of the warmer months tempt you to sear your conscience and weaken your character before God. This article is written from a sincere desire to fulfill the divine charge to "preach the word in season and out of season" (2 Tim. 4:2-3). As one elderly preacher said one time, "That means when they like and when they don't like it; when they think it appropriate and when they don't."

EXPOSITION: TEXT and CONTEXT

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JESUS CHRIST — LUNATIC, LIAR OR LORD

(In December of 1978, the Unitarians of N. Canton, Ohio invited me to appear on a panel with a Rabbi and Catholic priest to discuss Jesus of Nazareth. Each was allotted about 15 minutes for a speech and then the audience was permitted to ask questions of the panelists. The following is my speech with minor alterations for publications. The title was selected for this article.)

Welcome to this panel discussion, this forum, and we trust that our coming together will be beneficial to everyone as we focus our attention upon Jesus.

Most of you, if not all of you, are familiar with the late Dr. C.S. Lewis, who was professor of Medieval and Renaissance Literature at the University of Cambridge. Dr. Lewis said, as quoted in his book, *Mere Christianity*, "I am trying here to prevent anyone saying the really foolish thing that people often say about Him (meaning Jesus): 'I am ready to accept Jesus as a great moral teacher but I don't accept his claim to be God.'" Dr. Lewis responded to a statement like that, "That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on a level with a man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was and is the Son of God, or else a made man or something worse."

C. S. Lewis, earlier in his life, was an infidel and through study and evidence that he observed he became a believer in Jesus Christ. He also stated in the book, *Mere Christianity*, "You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come up with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to." So, according to Dr. Lewis we either must consider Jesus as a mad man, or a Devil of Hell, or Lord and God.

Claims of Jesus

Now Jesus, while he was here tabernacling in the flesh as recorded in the Bible, declared that he was the Son of God and his fellow countrymen, the Jews, understood by that statement that he was declaring himself to be God or equal to God as revealed in John 5:17-18 and in John 10:32-33.

The apostle John wrote in John 1:1, "In the beginning was the Word and the Word was with God

and the Word was God. That's what Jesus claimed for himself. He wasn't the Son of God in the sense that we are sons of God or the angels are called sons of God, but he was the Son of God in a peculiar sense. As John 3:16 says, "He was the only begotten Son of God." He never said, "our Father," as he talked to the multitudes. It was always "my Father" and "your Father." Jesus came from the very bosom of Jehovah God and so was his claim.

He declared himself to be the Messiah to the woman at Jacob's well in the 4th chapter of John. She said "when the Messiah comes he will tell us all things." and Jesus responded unto her in verse 26, "I am He." In John 14:6 Jesus declares that no man can come to the Father but by me. "I am the way (not a way), but the way, the truth, the life. No man cometh to the Father but by me."

In John 11:25 at the death of Lazarus, Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Martha understood who He (Jesus) was when she confessed that "thou art the Christ, the Son of God."

You know, Jesus said on one occasion in the 14th chapter of John, "If you have seen me you have seen the Father." God is invisible but the Bible teaches that the invisible God was made visible through the manifestation of Jesus Christ. In John 8:58 he said, "before Abraham was I am." He is eternal and as stated in John 1:1, the verse we have already quoted, "In the beginning was the Word, the Word was with God and the Word was God."

Jesus precedes time. He is eternal. He is also sinless. (John 8:46). "Who is it that convinceth me of sin?" Not one of his enemies could find a flaw in his life. We know what his friends said about him in Hebrews 4:15, "Who was without sin." A high priest without sin.

Now here are some claims (there are others) that Jesus made for himself. He said, "I am the Son of God;" "I am God;" "I am the resurrection and the life," and in view of those declarations, ladies and gentlemen, it is no wonder that Dr. Lewis said,

"We either have to treat him as a man or a Devil of Hell or confess him as Lord and God, and it is patronizing nonsense to say that a man who made claims like this would be a good moral teacher."

What Others Thought of Jesus

Paul said we look for the blessed hope and appearing of the great God and Savior Jesus Christ. (Titus 2:13). Peter confessed him as the Son of God (Matthew 16:16). John said Jesus did signs in the presence of his disciples which are not written in this book, but "these are written that ye might believe that he is the Christ the Son of God and believing you might have life through his name."

Stephen, as Luke records in Acts 7:59, was calling upon God when they stoned him to death. He was calling upon God and he addressed that prayer, as the verse states, to the Lord Jesus Christ. Stephen considered him God. Nathanael said that he was the Son of God in John 1:49. John the Baptist said, "Behold the Lamb of God that cometh to take away the sin of the world."

Alternatives

As we look at these affirmations and declarations, as we evaluate them, ladies and gentlemen, what Jesus said, and the others that spake about him, they were either wrong or right. He either was the Son of God or he wasn't. He either was the resurrection and life or he wasn't. He either was the Messiah that the Jews expected as taught in the Old Testament, or he wasn't.

If he were wrong (remember, He was either right or wrong), if he were wrong, you have TWO ALTERNATIVES. Number *one*, if he knew that his claims were false, that makes him a hypocrite. In fact, it makes him a liar; yet, he taught a high moral standard that his disciples emulated. Was Jesus a hypocrite? He was if he knew that he was not the Son of God.

The *second* alternative in this is that if he didn't know it, and was self-deluded, that makes him a lunatic. Channing, a Unitarian, as quoted by Dr. Philip Schaff in his book *The Person of Christ*, said, "The charge of an extravagant, self-deluding enthusiasm is the last to be fastened on Jesus." Jesus wasn't a lunatic and neither was Jesus a deceiver.

So, how do we look at Jesus and his claims if he were wrong? Friends, he was either a liar or he was a lunatic! Now, if his claims were true, then we have TWO ALTERNATIVES. We either accept them or reject them.

I believe that the claims that Jesus made are true and to me there is overwhelming evidence, and I share with you tonight just briefly some of this to substantiate my faith that Jesus is priest, prophet and king — that indeed he was God manifested in the flesh — Immanuel, God with us, and he's now at the right hand of God as Lord of lords and King of kings.

The Empty Tomb

Let's look at the empty tomb. In Luke 24:3 when the women came to the tomb, they found not the body — it was gone — it was missing. Now, what happened to the body? The body was buried in Joseph's new tomb, but it was missing. If it were missing, as it was, it was either stolen or it was raised. If it were stolen, it was either stolen by enemies or friends.

But if the enemies stole the body of Jesus, they never did produce it, and on Pentecost in Acts the 2nd chapter, when Peter preached the resurrection of Christ, he convinced thousands of those who had a hand in putting Jesus to death, who had said, "Crucify him, crucify him." His enemies didn't steal the body. What an opportune time, ladies and gentlemen, to squelch the Christian doctrine once and for all if the enemies stole the body.

Well, did the friends steal it? If the friends stole it, when, and how? Really, they didn't have the power to steal it and the enemies didn't have the motivation. What's rather strange is that if the friends of Jesus stole the body why would they have preached a falsehood, knowingly? Why would these disciples become martyrs for that which they knew was a hoax?

We can't accept rationally that the body was stolen: evidence won't allow it. What are we going to do with the empty tomb? That has to be faced. What happened to the body of Jesus? I maintain that it was resurrected on the third day, even as Jesus claimed for himself.

Observations of Prominent Men

William Lyon Phelps, for more than forty years a distinguished professor of English Literature, and author of some 20 volumes of literary studies, said (and I quote from the book, *A Great Certainty in This Hour of World Crisis* by Wilbur Smith), "And it may be said that the historical evidence for the resurrection is stronger than for any other miracle anywhere narrated."

Sir Edward Clark, a lawyer, as quoted in *Basic Christianity* by John R. W. Scott, said. "As a lawyer I have made a prolonged study of the evidences for the events of the first Easter Day. To me the evidence is conclusive, and over and over again in the high court I have secured the verdict on evidence not nearly so compelling."

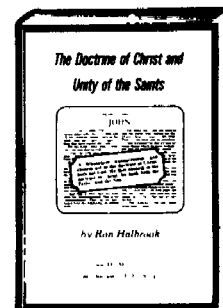
Professor Thomas Arnold who was for fourteen years the famous headmaster of Rugby, and author of the famous three-volume, *History of Rome*, said, "I have been used for many years to study the histories of other times and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, than that Christ died and rose again from the dead."

I'll leave you with this in conclusion as my time has expired. If Jesus was not what he claimed to be, ladies and gentlemen, then he deserves an Oscar for the best actor that ever walked on the face of the earth. Thank you.

— Much credit is to be given to the book, *Evidence That Demands A Verdict*, by Josh McDowell.

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THE ANSWER TO THE MARRIAGE QUESTION

The controversy rages over whether or not the guilty put-away fornicator has the God-given right to re-marry. I do not believe such a person can scripturally re-marry. But even if I could convince the whole world that such is so, we would likely still have the marriage and divorce problem with which to contend.

The answer to the marriage question is to BEGIN NOW, today, to teach our children the Bible truth regarding the seriousness of marriage, the importance of choosing the right mate, and the fact that God's way is always and forever the right way. You see, the fact that we must contend among ourselves over matters such as whether or not the guilty party may re-marry is a lucent demonstration that we are treating symptoms and indications instead of ascertaining and then attacking the actual cause of the difficulty. It should be abundantly clear that until the cause is determined and removed we will be continually beset with the frustrating dilemma of symptomatic treatments which seemingly have no end.

The first thing children need to learn about marriage is that it is serious business. There is today an open flippancy about marriage. And while it is true that living together without a marriage contract has not pervaded the thinking of most morally-minded individuals, it is also true that the permissiveness and tolerant attitude of society has caused many Christians to fail to place proper emphasis on the true seriousness of marriage. As a result, many persons enter into the relationship without due consideration and learn too late that they should have assigned more importance to their decisions relating to marriage.

To begin, children need to learn that marriage is not a mere social relationship. In order for them to be impressed with this fact they must understand that marriage was neither originated in nor is it controlled by society. God originated marriage (Gen. 2:18-25). And God sustains and governs marriage (Matt. 5:32; 19:9; Eph. 5:22-33, etc.). The realization of such should cause every person contemplating marriage to consider carefully what requirements are necessary before one is qualified in the eyes of God to enter this highly regarded relationship. God has spoken concerning marriage and that indicates that He has concern for its sanctity and that any marriage not entered into within the confines of his regulation is lacking His approval and is thereby sinful (Cf. Lk.

16:18; Rom. 7:2-3; 1 Cor. 7:10-11). If we are to have any effect on the startling rise in the divorce rate, we must begin to show our children that there are three parties to every marriage — the man, the woman, and God. And we must cause them to see that when the vow is made, God is a signer to the agreement and even if the man and woman seek to nullify the pact, God must likewise be consulted before any change is made.

We need to teach our children to value and respect the marriage vow. They must be made to understand that to make a vow and then dismiss it is a serious crime in the eyes of God (Eccl. 5:1-4). Many a marriage has failed because its partners attached no real significance to the vows which were exchanged at the beginning of the contract. For instance, when one takes a partner "for better or worse" and worse comes, there can be no negation of the commitment on grounds that "I didn't know what I was saying!" "Better it is that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccl. 5:5). And when the times of financial reversals come (and we would do well to teach our youngsters that such times will come!), to endure such is to fulfill the covenant agreement. And God, who was a party to such a vow, will tolerate no less! Children who are reared to respect truth and to follow through with promises and commitments, even if it sometimes hurts, are far less likely to have marriage problems, regardless of the severity of the adversity which attacks their relationship.

Sex is one of the most powerful of all human drives. We must begin now to teach our off-spring that such is the case and thereby impress their minds with its potential danger. Many children have a poor concept of sex and its relationship to marriage. In fact, far too many children receive their sex education from television, which promotes it as a normal appetite which can be satisfied without any moral restraint whatever. Or they receive it from movies, which actually encourage experimentation with all forms of sexual encounters, and which almost never frown on any sexual deviation, no matter the moral turpitude involved. Or they learn about sex from magazine "experts" who have placed the real premium on mere carnal satisfaction and who in some instances actually ridicule those who would run the risk of psychological disaster by denying themselves any form of sexual gratification. Or our children may very well be gaining their sex education from the popular songs of the day, songs which serve to stimulate and heighten sexual feelings to the extent that "turning back" in the face of sexual temptation becomes extremely difficult, if not impossible. Certainly sex is not dirty. Certainly our children must understand that sexual expression is not only normal, but a most beautiful mode of joining two kindred spirits in the deepest communication of total commitment. But when sex becomes merely the animalistic culmination of a law of necessity, it is empty, meaningless, and more importantly, sinful. God has a special aberrance for sexual sins (1 Cor. 6:15-20), and says that "he that committeth fornication sinneth against his own body," indicating that the satisfaction of sexual desires outside the

realm of marriage is doing so with ends lower than God intended when he made the body.

We must teach our youngsters that to marry a non-believer is extremely dangerous and is thereby highly inadvisable. I do not believe it to be a sin for a Christian to take a mate who is not a believer. To so teach has God allowing a relationship to continue where one member of the marriage obeys the gospel and the other does not, but disallowing that same relationship to be formed between a believer and a non-believer (Cf. 1 Cor. 7:11-ff). However, for one who is a follower of Christ to marry one who is not is to take a step in the wrong direction and invites certain strained relations at the outset of the marriage. Statistical evidence is abundant regarding "mixed" marriages and shows conclusively that when one marries a non-believer such a marriage is likely destined for trouble, if not the divorce court. Even if a prospective companion is a Christian, that person should be taken as a mate only after serious consideration and much prayer, for the commitment is for a lifetime. Our children need to know that when the honeymoon is over and they must get down to the business of living life, the spiritual ties which are shared between two Christians are a prime consideration and a marriage devoid of such strength is seriously incapacitated, no matter how much "love" is there.

And our children need to be taught the value of good communication in any relationship, but especially in marriage. Of all the couples who have come to my office with marital difficulties I would be hard pressed to name even one instance where a lack of communication was not a major contributor to the problem. And it is no wonder! Husbands today do not talk to their wives; and wives today do not talk to their husbands! We pass along these same attitudes to our children and as a result, in many homes today, there is little exchange of edifying and strengthening conversation. When there is communication it is all too often of the variety which cites the faults of others, screams insults, or loudly proclaims other negative reactions to life. Such verbosity does not lend itself to saying "I love you," or "I appreciate you," or "I am interested, tell me." The value of good communication cannot be overemphasized. And communication BEFORE marriage is as good a measuring device as I know to see whether there will be communication AFTER marriage. The person who would enter into a marriage relationship where there has not already been an abundance of communication is foolish to a fault!

I know some will say that this solution is idealistic and Utopian in its very concept. Maybe it is. But I am tired of trying to solve problems that become so complicated with verbiage and so complex with sophistry that a Solomon would be completely perplexed to solve them. And, yes, there are still some areas where I don't have sufficient information (and the ability to apply what I do have!) in order to affect an equitable solution. In fact, some questions are so complex I don't believe the interrogator understands them! So, why don't we just try something simple for a change. Why don't we just get back to

basics and start at the beginning again. Why don't we teach our children what can happen when God is left out of marriage? And brethren, if we don't start RIGHT NOW to do something to help them learn about the seriousness of marriage they are apt to grow up attaching little significance to it. And our children's children are likely to look upon it as an antiquated puritanical concept which doesn't even deserve sober consideration.

People, the answer to the marriage question is to teach our children that marriage is a spiritual commitment to two partners — the mate you have chosen, and God, who began it all in the first place.

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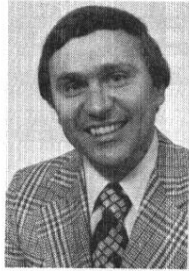


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SHOULD A CHRISTIAN SMOKE?

One hears the argument quite often when he is discussing smoking, drinking, overeating, etc., with his brother in Christ, that it is "not what goes into the mouth that defiles the body, but what proceeds from the mouth" that is harmful. See Matt. 15:10-20 and Mark 7:14-23. Thus the argument goes when discussing the harmful effects of cigarettes or strong drink or even drug effects, that one has Bible proof that he need not worry about putting something into his mouth, for the Bible "plainly teaches" that I should not worry about "defiling myself from without" (taking something into the body) but should worry about what "proceeds from the mouth" (that which leaves the body). How foolish and shallow this argument is. It is quite depressing at times to see how far one will go in an attempt to justify his habit. I sometimes expect this behavior from people in the world, but amazingly I often find more cooperation from a worldly man in getting him to quit smoking than I do from my brethren. The man of the world can see the harm; my brethren try to ignore it, and "quote scriptures" to justify their habit.

Everyone by now should know that cigarette smoking is bad for his health. The latest reminder for all to read is the report on Smoking and Health from the office of the Surgeon General. It is encyclopedic and the obvious effects of smoking read like a plague or major disaster. Notice, 350,000 people will die next year from the effects of smoking. (The smokers retort is . . . we all must die sometime). Thousands more will be incapacitated, yet smoking even among Christians continues. The list of diseases is awesome and the relationships between cigarettes and diseases of the heart, lungs and stomach continue to be proven **beyond a shadow of a doubt.**

Of all the hazards of cigarette smoking, cancer of the lungs stands out the most and is the best known. Can we argue this point any longer, or should we argue it? It is a known fact! The statistics are known, diverse and convincing! The lung cancer rate of cigarette smokers is twenty times greater overall, and more specific cancers of the lung (there are different types) are almost exclusively related to smoking (and inhaling). Experimental evidence in animals is convincing that the risk of developing cancer in the lungs varies with the amount and duration of smoking. Should a Christian smoke?

Besides cancer however, there are many more diseases influenced and caused by smoking. Smoking is the predominant cause of bronchitis and emphysema. You have seen people whose cheeks are

puffed out and can't walk across the room without collapsing and are short of breath at the least exertion. More than likely cigarette smokers. Smoking is one of the leading causes of cancers in the larynx (voice box), mouth and throat. Should a Christian smoke?

An equally discouraging compilation of smoking and disease can be drawn from the heart and circulation. Male cigarette smokers have more coronary artery disease (these arteries which supply the heart with blood) than non-smokers. Smoking is one of the major risk factors in heart attacks and sudden death. If you want to shorten your life, smoke two packs a day, eat all the food you can eat, and quit exercising. It is the surest known way to take 15-20 years off of your life. Other diseases: stomach ulcers are more prevalent in smokers than non-smokers. Cancer of the bladder is more prominent. The most obvious and alarming as well as convincing statistic to me is that all the above mentioned diseases have been found less often in females until ten to twenty years ago, but now even the fairer sex is beginning to be affected by these diseases. Why? Because twenty to thirty years ago women began smoking as extensively as men. You "have come a long way baby" as the commercial sings!

What can be done about smoking? The obvious solution is to quit. How does one go about convincing America with it's vast riches and resources that it has to give up the pleasures (?) of smoking? Obviously we cannot stop production of cigarettes (How nice that would be). I am immediately deluged with the saddened realities of thousands of tobacco farmers going hungry and losing their farms. What will you do with the industry, the cries of the wounded are heard to moan. What about developing a "safe" cigarette. My answer . . . Impossible. Most people are addicted or at least affected by the nicotine in cigarettes. If we were to develop a new cigarette with new ingredients, how are we to know what their effects will be?

Certainly all fair-minded Christians, smokers or not, must know the harm cigarette smoking causes. Are we really caring for the body, the temple of the Holy Spirit which is in you which ye have from God? (1 Cor. 6:19). I honestly feel that the answer to my question "Should a Christian smoke"? is an unqualified, uncompromising, straight forward NO! How about it brethren, what is your answer?

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HABAKKUK — FROM SOBBING DOUBTS TO AN ACTIVE FAITH (PART II)

As we closed Chapter 2 of the Book of Habakkuk we learned God revealed to him magnificent promises. (1) The righteous man will live by his faith and (2) the earth will be full of the knowledge of God. Then we saw where God revealed to the prophet His own plan, first to use the wicked nation of Babylon and then to destroy the nation because of their wickedness. Habakkuk's eyes now SEE God. He now is ready to be silent before Him, and we are ready to enter into Chapter 3. Remember Chapter 1 was: **THE BURDEN** — faith grappling with a problem. Chapter 2 was: **THE VISION** — faith grasping the solution.

Chapter 3 is **THE PRAYER**: faith glorying in assurance. If the first Chapter was faith SIGHING, the second, faith SEEING, now we have faith SINGING. Just as we had 2 **problems** in Chapter 1 and 2 **promises** in Chapter 2, now we have 2 **products** in Chapter 3. These two products of faith are (1) praise for the ability to see God clearly, and (2) the confidence to face uncertainty in the future.

Chapter 3 begins with Habakkuk's psalm of how he is now able to see God.

1. 3:2 -**The Reverence for God**, "I have heard the report and I fear thee." At first he was questioning God and he was calling an investigation to examine His activities, but now faith vindicates God and he has the proper relationship between the superior and the inferior. Without faith this relationship gets all out of perspective.

2. 3:2 — **The Activity Of God**, "Lord revive thy work." Here he is saying for God to continue His work just as He was doing. At first he questioned God's lack of activity because the wicked in Judah prospered, but now he sees that God had a plan all along. Lord continue, "revive it in the midst of the years."

3. 3:3-4 — **The Glory Of God**. Just as He appeared to the children of Israel in Deut. 33:2, "from Teman" and "from Mount Param, His splendor covers the heavens." How beautiful is God to this prophet who now understands by faith and sight.

4. 3:5-7 - **The Wrath Of God**, "Before him goes pestilence." The wrath against the wicked. So just as Job thought he knew God but found he had really only heard of Him, so Habakkuk now SEES, now he KNOWS God in a personal one-to-one relationship. What Habakkuk needed to learn was God's purpose in using a nation like Babylon and this is repeated in 3:12-13: "in indignation thou didst march through the earth; . . . thou didst go forth for the salvation of

thy people, for the salvation of thine anointed." His plan was purification or perfection. Had Judah been allowed to continue to become more and more ungodly she would have ended up as the people before the flood — in TOTAL destruction. But while there was a righteous remnant, purification would preserve the righteous and refine it as fire would purge gold.

Here is the second product of faith — confidence in the face of disaster! Here the prophet is trembling in the inward parts because he knows what is coming upon his people and his home. There will be TOTAL desolation: the fig tree will not flourish, no fruit on the vines, no food from the field, and the flock will be cut off with no cattle in the stalls. NOTHING will be present to eat because of the intensity of judgment, but notice his attitude — "I will exult in the Lord, I will rejoice in the God of my salvation." This shows us what one thing it takes to serve God. It doesn't take great material wealth to serve God. It doesn't take great talent to serve God, but it takes FAITH! In spite of everything the prophet is going to suffer in the coming judgment, he is going to maintain his faith. Notice the description of it literally in 3:18 — "he is going to JUMP FOR JOY and he will SPIN AROUND IN DELIGHT." It is going to be so bad there will be nothing to eat, but his faith is great enough to jump for joy and spin around in delight. He had learned his lesson well because "my feet are like hinds feet", the most agile little deer that ran, jumped, and climbed where no other animal could go. The example of the greatness of his faith now, in spite of all, ought to be our goal.

Finally, let us note the 5-step process by which Habakkuk turned from sobbing doubts to the most fervent faith:

First, **he went to God with his doubts**. We don't need men to preach their doubts. All of us have enough doubts of our own without somebody going around preaching about all the things they are not certain about. Every preacher that left the Lord and lost his faith took a certain number with him because he became a spokesman for doubt. Brethren, when we doubt let's not destroy other Christians with our broken spirit, because doubt is an infection that is cultured to grow in a weak heart. Do what Habakkuk did. Take your doubt to God. This small book is one of the few where God is not talking to man through the prophet. Here, it is Habakkuk talking to God and God's response to him. This is the place for the secret discourses of doubt and not to be paraded before the multitudes.

Secondly, **Habakkuk said I will wait**. After one goes to God with his doubts, the next most important thing is patience. Habakkuk was willing to go stand and watch to see what God would say to him. This involves man's part when doubts enter into his mind. He must be willing to meditate, study, explore with God in prayer and finally to wait patiently for the answer. We want our answers in triplicate and right now. Like the woman who called this office stating the need for an answer in the next 4 minutes. Yet, so often the answers to the questions and the doubts need time. We need time for the answer to mold, change and form our lives around

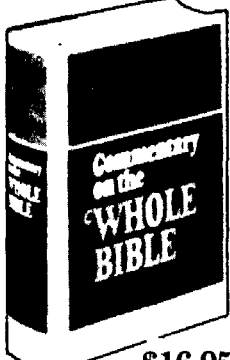
God's response. The story is told of a young believer in the last century who began to question his faith because there was no recorded history of the Hittite nation of which the Bible spoke. Therefore, he concluded the Book must be in error. He heeded not the admonition of those stalwart defenders of the faith to be patient, and then later as the result of a tragic accident died in his unbelief. However, only a matter of months had elapsed when the news headlines read: "New Discovery — The Biblical world of the Hittites found."

Thirdly, **he was ready to praise and glorify God when answered.** The necessity of open-mindedness here is emphasized. Too often doubts become the tool of "intellectual snobbery." Too often those among us doubt because they feel a superior sense of wisdom which gives them a keener insight of the situation than all the other "lemmings" who simply follow the crowd into the sea of belief. The truth is that this is not an honest manifestation of doubt, and the dishonest doubter will not be ready to praise and glorify God even when the answer is received.

Fourthly, **Habakkuk was willing to bear his punishment.** Even though he was not a part of the wicked nation, he will have to endure the judgment that is going to come. So even though the consequences of his faith were not pleasant, he was willing to accept them. When problems arise over doctrine and doubts arise concerning the scripturalness of an issue, we must accept the consequences of a particular answer if we are to make the journey from doubt to faith. Even though the answer was not what Habakkuk wanted, he was willing to pour forth his praise and glory to God for the answer.

Fifthly, **he is now ready to make the total commitment.** Yes, even in trembling and decay of the inward parts "I must wait quietly for the day of distress." This is the final step in the process of development. "Now, Lord make me to walk in the high places." This is as high as the heart of man can go. This is the deepest commitment that man can make as he gives himself to the Lord.

Thus, in conclusion to the Book of Habakkuk, we might ask where are we in this journey? All of us have had our doubts and questions, but how many have made the transition that Habakkuk made? May the Lord grant us time and opportunity.



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"IS MARK 16:15-16 A DIRECT STATEMENT?"

I don't suppose there is a passage in the entire word of God which has been discussed more than the above text. I have spent hour after hour on the polemic platform discussing the text with Baptist preachers. Now it is brought into focus by liberal brethren. It becomes a little trite answering these foolish quibbles but I find it very necessary for the sake of our young people. All kinds of peculiar arguments come from the heat of controversy. The latest comes from my friend, Roy Deaver. Roy is a sort of champion of the "Conservative liberal cause". Young preachers as well as the older ones look up to him for answers to their problems. If these quibbles are not answered, many will feel they cannot be answered and thus will be led off into the wilderness of confusion.

For years brethren have argued that authority in the Bible is established in three ways — direct command or statement, necessary inference or apostolic example. In order to broaden the base of Bible authority, some brethren have taken foolish positions. Both in the Freed-Hardeman lectures and in our debate, brother Deaver took the unenviable position that Mark 16:15-16 was not a direct statement or command, necessary inference or apostolic example. He argued that since it was not one of the three it must be something else. If this is true, there are other ways of establishing Bible authority. To be perfectly frank, I have never heard brother Deaver say what the other way of establishing authority might be. He hinted in our debate it might be expediency. If he thinks expediency is a way of establishing authority, he is in for lots of trouble. He did argue that authority is established only two ways, "Explicitly and Implicitly". Well, all of us have known that for years! Any good dictionary will tell you that "Implicitly means implied or understood although not directly stated or expressed". (American Heritage Dictionary, page 660). In the same dictionary we are told that "Explicit" means to be expressed with precision clearly defined or specific. Well, now doesn't this help a great deal? One doesn't have to be astute to know that a direct statement or command is explicit and a necessary inference is implicit! So this does not add one thing to the way Bible authority is established except a lot of subterfuge. Brethren sometimes like to throw big words around as if they have discovered something new but when reduced to the lowest common denominator, it comes out the

same. This reminds me of an old Indian friend of mine who had listened to a younger man tell how many Indians he had whipped and implied he could take care of the old Indian. After listening he replied, "Ugh, loud thunder, much lightening, no rain"!

Any student of the Bible knows that Mark 16:15 is a DECLARATIVE SENTENCE. I will affirm Mark 16:15 is a direct statement. The text under consideration is: "He that believeth and is baptized shall be saved but he that believeth not shall be damned". The reason it is a direct statement and not a command is that he uses third person instead of second. This is why we always stress command or statement. Sometimes the Bible speaks in second person and sometimes in third person. Since it will not be denied that our text is a declarative sentence, if we can find out what a declarative sentence is, we will set matters straight. I have before me two good English books dealing with grammar. On page 10, of the "Plain English Handbook" by Walsh he says, "A declarative sentence makes a statement". Then he gives us an example of a declarative sentence. "Our glee club sings well". Now isn't that simple. If Mk. 16:15 is a declarative sentence and, indeed it is, then it makes a statement! The very thing brother Deaver says it doesn't do. Mr. Walsh, the grammarian, even uses the word STATEMENT! The example he gives is certainly DIRECT so there you have it. Our text is a direct statement, not withstanding Roy Deaver to the contrary. The other authority who tells us about a declarative sentence is Jonathan Rigdon, Ph.D, in his book "The English Sentence", He says, on page 224, "A declarative sentence is one that asserts or denies". He, like, Mr. Walsh, gives us an example: "You are mistaken". Excellent! If Roy will allow me to use the third person as the Lord did in our text, I will say, "He (Roy) is mistaken", and brother, that is a declarative, direct statement!


Matthew and Mark differ somewhat in giving the great commission. In Matt. 28:19, Matthew records a direct command from the Lord, to his apostles. He says, "Go teach — baptizing certain people". However, in Mark he speaks to his apostles (second person) and then shifts to third person talking about others, "He that believeth and is baptized shall be saved". This is a direct statement, couched in a declarative sentence of the third person.

How any man could go through the country and tell his students that the great text of Mark 16:15-16 is not a direct statement is beyond me. Every vestige of Bible and grammar is against him. Wouldn't it be nice if people didn't have to defend false doctrine? it surely would save me a great deal of time.

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CHURCH ENTERTAINMENT

A number of years ago brother Athens Clay Pullias, then President of David Lipscomb College, wrote and published a tract entitled, "Where There Is No Pattern." In view of the fact that many desire to do what they want to do, whether they have scriptural authority or not, it was no small wonder that brother Pullias' tract "caught on" among many who were members of the Body of Christ.

Today we are seeing the results of this through many different avenues. In the letter that follows (which is a reduction of the original letter) we see some twenty-odd-years later some of the results of such teaching.


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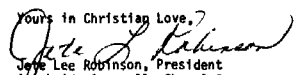
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Angeles area, have been invited by means of the above letter, to come to a "Concert" presented by this group. According to Mr. Webster, a "concert" is "A public or private musical entertainment at which a number of vocalist or instrumentalists, or both perform singly or combined" (Webster's New Twentieth Century Dictionary, Page 355).

Question: Where is the authority in the Word of God for the church providing entertainment for anyone? Worship is not entertainment! Jesus said, (in the midst of all this talk about "no pattern," and "entertainment," excuse me for bringing Jesus and the Bible into the discussion), "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24). One neither has the right "spirit" or attitude toward the Scriptures, nor is it according to "truth" that entertainment be provided by a congregation of the people of God.

But notice also the admission is free — but they are going to accept a donation — free-will-offering-style just like the sectarians have done for years. Thus I see at least three principles violated by this "Concert."

1. It is a lack of respect for Scriptural authority, for there is no Bible authority for the church providing any form of entertainment for anyone. If so, where is the passage?
2. When we sing, it is for the purpose of making melody with grace in our hearts unto the Lord (Eph. 5:19; Col. 3:6), not to entertain man.
3. Their "free-will-offering" is not according to the instructions given in I Cor. 16:1-2 and II Cor. 9:7.

You see, I observe the above violations of Bible principles because I believe that the Scriptures inspired of God do provide a pattern — brother Pullias and many other brethren notwithstanding.

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WAS PETER POPE (#2)

In our last article we discussed the following points:

(1) That the office of "Pope" claims to be the Vicar — (to stand in the place) — of the Lord Jesus Christ as the head of His church and the Bridegroom of the Bride.

(2) If this claim is true then all who reject the Pope are really rejecting Christ; and it is NOT true then the office of Pope is the greatest fraud ever perpetrated on earth and all who believe in the Pope are deceived and are yet in their sins.

(3) The study logically involves four questions: (a) Did Jesus Christ establish such an office as that of Pope, or Vicar? (b) If so, who was the first officer, or person to fill that office? (c) Did the Divine Son of God ordain a succession? And, (d) Has that succession been complete and uncorrupt to this present day?

(4) Regarding the first of these questions we learned that there is absolutely NO HINT NOR ALLUSION to such an office in all the Bible; and that such an office is conspicuously left out of all lists of offices in the church — such as, Apostles, Prophets, Evangelists, Bishops, Deacons — given in the inspired Word of God.

(5) To prove that the church must have a head does not prove the office of Pope. Christ is the head of His body, the church. To prove the office of Pope one must prove that the church has a SUB HEAD — A Vicar or Viceroy — a representative or proxy — for that is what the office of Pope professes to be.

Was Peter The First Pope

Let us now consider the 2nd question: Who was the first officer? Or, to get right to the point, Did Christ appoint Peter to be the FIRST POPE??

Logically, this question is already answered in the one we just discussed. Obviously, if the Lord Jesus Christ did NOT institute such an office as that of Pope, He certainly could not have appointed Peter to an office that did not exist. But since Catholics think that Christ made Peter the first Pope when He said, "*Thou art Peter and upon this rock I will build my church*", then we need to consider their arguments along this line. Their arguments fall into two classes: Scriptural and philosophical. We will examine their arguments from the Scriptures first, then the others, and then we shall offer arguments from the Scriptures showing that Peter could not have occupied such a position.

MATT. 16:18-19

Catholics, from the least to the greatest, quote Matt. 16:18-19 as their first and foremost proof-text. This passage reads — (and I am reading from the Catholic Confraternity translation of the Scriptures, as I will be doing throughout this study. And which, by the way, was given to me by the Catholic Seminary at which I was enrolled by correspondence to study the Catholic Religion) — this passage reads, *Simon Peter answered and said, Thou art the Christ, the Son of the living God'. Then Jesus answered and said. Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven'. "*

Catholics argue that Christ here promises to build His church on Peter and to give him the sole authority to bind and loose the doctrines and practices of that church. They thus attempt to establish the OFFICE of Pope by trying to prove that Peter was the first officer. We shall examine this Scripture in detail in future lessons, and will show you that Christ established His church on the fact of Peter's confession that "*Thou art the Christ, the Son of the living God*", and that the binding and loosing power was NOT what Catholics claim, but whatever it was, it was given to ALL the Apostles and through them to the Prophets. But we first want to show you that NONE of the 12 Apostles of Christ, all of whom were present and were a party to this conversation — that NONE of the 12 Apostles understood Christ's Words on this occasion to mean any such thing. NONE of the 12 Apostles EVER IN ALL OF THEIR LIVES believed that Christ had made Peter His Vicar and their Head.

Luke 22:24-27 Is Christ's Own Commentary on The Subject of Headship of the Apostles

I invite your attention to Luke 22:24-27 where there is recorded an incident in the upper room where Christ and the 12 Apostles had gathered to eat the last Passover Supper before Christ's death. The inspired writer tells us, "*Now there arose also a dispute among them, which of them was reputed to be the greatest. But he said to them, 'The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant.'*" (*Catholic Bible*).

Friends, the very fact that such a dispute arose among them shows conclusively that NONE of the Apostles understood or believed that Peter had been made their Pope, or the Vicar of Christ. All 12 of the Apostles were present and heard the words of Jesus when He said, 'Thou art Peter and upon this rock I will build my church', Yet some 2 or 3 years later, on the night of the betrayal and at the upper room where they were all gathered to eat the last supper together, and just a few hours before the Lord was

crucified, the Scriptures tell us, Now there arose also a dispute among them, which of them was reputed to be the greatest." No such dispute could possibly have arisen among them if they had understood that Christ had made Peter their Supreme Pontiff and His Vicar. Therefore, the apostles did not believe in the office of Pope, nor that Peter filled such an office.

The passage not only reveals the attitude of the apostles regarding the office of Pope and of Peter occupying such an office, but it also tells us what Christ has to say about such an office. You would expect the Lord to settle their argument and to make it plain that He had appointed Peter as their "lord" and Head to "exercise authority over them". The Lord did NOT say, "Children, I thought you understood that I made Peter your Lord and Master back yonder at Caesarea Phillipi when I said 'Upon this rock I will build my church and that I give to thee the keys of the kingdom' ". But friends, this is not what the Lord said. He did NOT announce plainly that Peter was indeed the Head of the apostles and His Vicar, but RATHER, He taught them emphatically that there was NO SUCH PLACE or OFFICE IN HIS KINGDOM!

This passage clearly reveals two things: (1) that NONE of the APOSTLES understood these words of Jesus to have made Peter their Lord and Head; and (2) that the Lord Jesus settled the matter beyond any doubt or dispute by telling them that NONE of them would occupy such an office of Lordship, for the simple reason that no such office would exist in His kingdom!

Now, friends, that should forever settle the matter. Matt. 16:18 could not possibly have any such meaning as Catholics give it in view of this plain teaching. The Bible is in harmony with itself — it does not contradict itself. The Lord JESUS Christ taught this in Matt. 4:7. When the Devil quoted Scripture to the Lord in tempting Him, the Lord Jesus answered, *It is written AGAIN...*", and showed that the Scripture had no such meaning as the devil gave it because the meaning he gave it contradicted the other Scriptures. And just so with Matt. 16:18. The interpretation that Catholics give this Scripture contradicts the other Scriptures. It contradicts Luke 22:24-26, as we have just shown you, and also many others which we shall study; and it therefore could not possibly mean what Catholics claim that it does. Friends, that should forever settle this question without any further argument, but in order to thoroughly study the matter we want to examine every Scripture, and every argument that is made on this subject. (Matt. 16:18-19 next issue).

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Perhaps you heard about the man who was about to jump from the Brooklyn Bridge. He was seized by a policeman and begged to be let go so he could leap into the river below. The officer counseled with him and made a suggestion. "You take five minutes and give me all the reasons why you think life is not worth living. Then I will take five minutes and give you some reasons why life is worth living. If at the end of the ten minutes you still feel like jumping, I won't stop you. "Each one took his five minutes and at the end of the ten minutes they joined hands and both jumped off together.

I am not sure that story is the best way to begin a lesson on suicide but I have found that it helps to relax an audience that is edgy, uptight, and uncomfortable over this subject. While it strikes us humorously, many doctors and preachers are beginning to realize more than ever the seriousness of the problem of suicide. As bad as it is among middle class adults, it is worse among high school and college students and has been dubbed the "cap-and-gown" disease. It is the number two killer of young people. In many oriental countries suicide has been glorified as heroism. Even yet we read of those who pour gasoline over their bodies and strike a match to themselves on behalf of some political cause. For a long time human life has seemed to be of less value in the Orient. This country is being influenced by that and by famous people who choose this course. Frequently the suicide rate is higher than the homicide rate. Over 600 people have purposely taken their lives by leaping from the Golden Gate Bridge in San Francisco. The average is one per week since the bridge was built. The same countries (the United States, Australia, Switzerland, Sweden, and Denmark) which have the highest suicide rates have also the highest alcoholism rate. Could it be that prosperity, while satisfying our material needs, leaves us with a feeling of intense boredom and that suicide and alcohol are ways of escape from this? Could it be that these statistics drastically illustrate the sublime truth that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?"(Mt.4:4).

WHY THIS SUBJECT?

I got interested in this subject when an anonymous letter was received for a question column I was editing for a local newspaper. The person seemed to be contemplating suicide or at least trying to justify it. A small portion of the letter said this: "What and where does the Bible have to say about suicide? I can't find anything except for one little thing that may pertain to it that may mean it is wrong. Otherwise I think the one who has, may not have been so wrong if it was what he felt was right to do deep inside." My answer to the question began like

this: "It is never right to do wrong. And how one feels about right and wrong is not what determines it. God sets the standards, not man."

Bible Cases Of Suicide

There are seven cases of suicide in the Bible and one "near case" where a fellow was talked out of it. Perhaps we can learn something from these. 1. AHITHOPHEL (2 Sam. 17:23) was a man of worldly wisdom who aided Absalom as conspirator against King David. His suicide could not be called lunacy as every step to it was deliberate. When Absalom did not follow Ahithophel's advice, Ahithophel could foresee Absalom's ruin. He did not choose to witness it and share in the disgrace for he had previously been a faithful counselor to David (U6:23). He let his pride get the best of him and was an example of a bad man who did some terrible things. He "set his house in order" and then hanged himself. A man wrapped up in worldly affairs.

2. KING SAUL (1 Sam.31:4) was a wicked king who tried to kill David and was found in rebellion to God on several occasions because he felt his own ideas were better. He was wounded at the battle of Gilboa. When he thought of what his enemies might do to him if they found him alive, he concluded that dying was better than living.

3. SAUL'S ARMOR-BEARER (1 Sam. 31:5, 6) refused to kill Saul as Saul had commanded. After Saul killed himself, the armor-bearer also decided that living was worse than dying, since he was responsible for the king.

4. ZIMRI (1 Kgs. 16:18) was tormented by the consequences of having committed a murder while drunk (he murdered the king and took his throne). When retribution was squeezing in on him he burned his house down on himself, thinking only of this life.

5. ABIMELECH (Judg.9:51-55) slaughtered his way to his father's (Gideon's) throne. An insurrection broke out and he fled in defeat. He was severely wounded by a stone dropped from a wall by a woman. He ordered his armor-bearer to thrust him through lest it be said to his shame that he was killed by a woman. While the armor-bearer did the actual killing (possibly because Abimelech was unable), for all practical purposes it still classifies as suicide.

6. SAMSON (Judg. 16:30f) whose weakness of heart with a contriving woman was more astonishing than the strength of his body, through vengeance, took his own life by pulling the house down that the Philistines might be killed. It is difficult to say which is worse: Abimelech's chauvinism (he didn't want it said he was killed by a woman) or Samson's henpeckedness (he was allowing Delilah to literally nag him to death) (Judg.16:16).

(Samson's case may be debatable if viewed as being killed in battle. Suicide is defined as "the act of killing oneself intentionally.")

7. JUDAS ISCARIOT (Mt. 27:4,5; Acts 1:18). Sickened by his betrayal of innocent blood, the consequences of wrong doing were more than he could take. With no apparent thought of the hereafter he did what "he felt was right to do deep inside." But was it right or wrong? Jesus said it would have been better if he had not been born (Mt.26:24). That doesn't sound like it was all right. Forgiveness could

have been extended even to Judas if he had truly sought it and he could have gone on living.

Murder (which includes self murder) is wrong (Mt. 19:18; Rom. 13:9). Besides, some have committed adultery, stolen, lied, and murdered while drunk. Are they not responsible for getting themselves into that condition? It so happens that the majority of suicides are connected with alcohol and drugs. We must be careful about making exceptions where God made none.

Why People Commit Suicide

Some reasons people commit suicide are: 1) **They do not believe in a hereafter.** Since they have had some unpleasant experiences in life (financial problems, broken romances, etc.) they convince themselves that dying is better than living. While we do not agree with the premise, once granted, a person may arrive at suicide logically. Of the Bible cases of suicide, there is no evidence that any of them gave a thought to the hereafter. 2) **Because they think it is heroic.** This was Abimelech's reason. They are concerned about being remembered in history as martyrs for a cause. But there is a vast difference in martyrdom and suicide. 3) **Because they will not accept responsibility.** There is much emphasis today on being "free" — liberated. No one wants to be "tied down." Some are so obsessed with being "liberated" that they will choose suicide rather than the alternative of accepting responsibility. 4) **Because of anxieties over the cares of this world.** When the stock market crashes their world crashes too. They are wrapped up in "things." But "a man's life consisteth not in the abundance of the things he possesseth" (Lk. 12:15). 5) **Because they want to be united with a dead loved one.** This writer knew a lady who contemplated suicide because her husband had died. She needed to be reminded that she might not go where her loved one went. A person may talk himself into suicide the same way he may talk himself into adultery, theft, lying, etc. Self-control is a forgotten virtue (2 Pet. 1:6), It doesn't come in a bottle or a pill. There is no substitute for it (1 Cor. 9:25-27). 6) **Some are deceived by false teachers.** They are led to believe that suicide is not sinful or some other false doctrine, such as number one in this list. (A future article will deal with the Jonestown massacre).

What About Insanity?

Some always want to excuse suicide on the basis of insanity. If that be so, then everyone should do it and all would be okay — a sure ticket to salvation. Of course there may be cases beyond the knowledge of the living. No one knows another man's mind (1 Cor. 2:11). This writer does not know whether every person is sane or guilty. But one can arrive at the conclusion that he should self-destruct without being insane (Judas, Ahithophel, etc.). No one should want to take the chance that he can plead insanity before the judgment bar of God. God will not be mistaken in His judgments? He knows the hearts of all men (Acts 1:24).

There is some significance to the fact that of the Bible cases of suicide, none could be called faithful children of God. And in each case it was sin that led to their predicament. There is no reason why the

faithful child of God should want to commit suicide. There may be many reasons why the faithless person who does not have peace with God and with himself would want to take his life.

That "Near Case" Of Suicide

The solution to suicide lies with the case where a man was talked out of it — the Philippian jailer (Acts 16). Why was the jailer convinced not to self-destruct? CHRISTIANITY! Notice the events surrounding his "near" suicide. 1) Paul and Silas had been beaten, imprisoned, and put in stocks unjustly. Would the jailer expect prisoners to be singing as a result of such treatment? Rather than "gloom, despair, and agony on me" they were singing hymns of praise to God. A remembrance of this could have had a telling effect on the jailer. It was abnormal behavior for the circumstances. 2) Paul and Silas were honest in not escaping when the earthquake came. For criminals, that also is abnormal behavior. Let a similar thing happen today and see how many prisoners escape. 3) They saved his life though he represented the government responsible for their unjust treatment. Conversely, many escapees have taken the lives of jailers, wardens or anyone who got in their way of escape. 4) They had a forgiving attitude, whereas some prisoners vow and declare to kill anyone connected with their imprisonment. All of this was abnormal to his way of loving and thinking. I do not imply that he already knew the gospel. He did not. But with these events flashing before him, he had seen enough Christianity in action to change his mind. He wanted what they had. He raised the most important question a man can raise.

They told him to believe (v.31). They then told him **what** to believe (v. 32). Upon hearing **what** to believe he and his family were baptized immediately (v.33). Since they had been through an earthquake, a near suicide, it was after midnight, the wounds of Paul and Silas needed attention, they had to go elsewhere for the baptizing (plus other possible inconveniences), they must have believed that obedience was absolutely necessary to complete saving faith. The candid reader must be overwhelmed with that conclusion. It couldn't even wait til morning! This writer has participated in and known of some inconvenient baptisms, but in all of his life he has never known of one at any time or place that was more inconvenient than the jailer's.

Why the sudden change in the jailer's attitude? Because Christ can make life worth living. What lesson is there for Christians? We need to be in the suicide prevention business!

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T. G. O'Neal

1729 5th Avenue
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SCRIPTURES MAKE DEPRAVITY IMPOSSIBLE

When one listens to what Calvinists teach concerning the doctrine of total depravity, several passages of Scripture come to mind that if true, would make depravity impossible. It is an "either-or" proposition; either the Scriptures are true and depravity is not taught therein, or depravity is true and the Scriptures are false. I will stand with the Scriptures. Notice some passages that show depravity is not taught in the Scriptures.

(1) Ezek. 18:4 says "the soul that sinneth, it shall die" and verse 20 says "the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Also, observe that verse 21 says "if the wicked will turn from all his sins." Ezekiel 18 shows that one commits sin, not that one inherits sin.

(£) Eccl. 12:7 says "the spirit shall return unto God Who gave it." God gave man his spirit; did God give him a depraved one?

(3) Heb. 12:7-9 says, in part, "shall we not much rather be in subjection unto the Father of spirits and live?" God is said to be the Father of our spirits. If man is born depraved, thus a depraved spirit, then God is depraved for "God said, Let us make man in our image, after our likeness" (Gen. 1:26). Since God is Spirit (John 4:24) and Spirit does not have "flesh and bone" (Lk. 24:39), man is not made physically in God's image. Since man is made in God's image, with God not being depraved, man is not born with a depraved spirit. Like always produces like. A pure spirit produces a pure spirit; a depraved spirit would produce a depraved spirit. God, a pure Spirit, made man a pure spirit.

(4) 2 Tim. 3:13 says "evil men and seducers shall wax worse and worse, deceiving and being deceived." If man is born depraved or evil, how can he become "worse and worse?" The fact that men can become "worse and worse" shows that men are not born as bad as they can become. They can become "worse" after birth, thus, not born depraved.

(5) Matt. 1:21 tells us "and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Observe his people had their sins. From their sins they needed salvation. They did not have Adam's sin and did not need salvation from it.

(6) Acts 3:19. Peter told these to "repent ye therefore, and be converted, that your sins may be

blotted out . . ." Repentance and conversion would blot out their sins; not the sin of Adam.

(7) 1 Cor. 15:17. Paul said, among other things, that if Christ was not risen from the dead the Corinthians were "yet in your (their) sins." If Christ had not been raised, they were not in both their sins and also Adam's sin. They were only in their sins.

(8) Col. 2:13. Paul said the Colossians were "dead in your (their) sins." They were not dead or separated from God in Adam's sin or in their sins and Adam's sin. All the sin that involved their being "dead" or separated from God was their sin.

(9) Matt. 18:3. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." If children are born in sin, then Jesus is saying that to become a citizen in the kingdom of heaven one must become a depraved sinner. Since children are born free from sin, having never sinned, Jesus is saying one must be converted, become free from sin in order to enter the kingdom. When people obey from the heart the form of doctrine delivered to them, then they are "made free from sin" (Rom. 6:17-18).

With men in the church teaching that man is depraved by nature, how long will it be until they consistently follow Calvin's teaching and advocate "that the Holy Spirit must do an additional work to that of the written or spoken word for him to be saved?"

If any Calvinist reading these articles has the courage to affirm "The Scriptures teach that man is depraved by nature and is born in sin" I will be glad to deny such in an honorable discussion negotiated upon an equitable basis.

Special Issue

August, 1979

The War Against the Works of the Flesh

A 32 page special edition with the following subjects and writers:

The Flesh versus the Spirit - Connie W. Adams

Fornication - H. E. Phillips

Uncleanness - Julian R. Snell

Lasciviousness - Dee Bowman

Idolatry and Witchcraft - Tom O'Neal

Hatred and Varlance - J. T. Smith

Emulations - J. Wiley Adams

Wrath - Weldon E. Warnock

Strife, Seditions and Heresies - Eugene Britnell

Envyings - Ken Green

Drunkenness - T. Mark Lloyd

Revellings - Marshall E. Patton

And Such Like - Earl Kimbrough

Kept Out of Heaven - Rodney Miller

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About Our Special Issue

For several years, we have presented a special issue every summer on some needed theme. These have been well received and widely used.

This year, we are waging war against the Works

of the Flesh. Many Christians are being engulfed in these soul-destroying works. We need all the help we can get in understanding what they are, the fearful consequences of them, and how we can avoid them. We encourage brethren to order enough for every family.

THE NEWS LETTER REPORTS

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

NEW CONGREGATION IN ALEXANDRIA, LOUISIANA

BILL J. JAMES, 175 Van Dora St., Grenada, MS 38901 — There is a new congregation meeting in Alexandria, Louisiana. Their address is 819 Fisk St. They are meeting in a rented house. England AFB is but a few miles from Alexandria. If the reader knows of anyone living in Alexandria or in the surrounding community, please contact Mike McCarry. His phone number is 318-466-3283.

DON GIVENS, Maple Ridge, British Columbia, Canada — This plea is unsolicited, and on behalf of another evangelist who is working full time in western Canada. I have always heard that there are very, very few conservative preachers willing to go "overseas" to preach the gospel, but that there is plenty of support available for the few willing to take up roots and go. Well, Canada is not "overseas," but it is "over-borders." William Spaun has been working for 2 and 1/2 years in British Columbia, and for the past 8 months has been some \$400 per month short of total support. He gave up a good secular job in Seattle (at \$1500 per month salary) to preach full time. He is asking \$1200 per month in Canada where the cost of living is 30% HIGHER than in the U.S.A. He has written dozens and dozens of letters and always the answer is "sorry." Can any church or even individuals help keep this evangelist in B.C. where he is the only other conservative preacher (besides Don Givens)? Contact him directly at P.O. Box 192, Haney, B.C. or phone 604-467-2735. Can you help him monthly, or even with a one-time sum? **He will be happy to answer any questions you have.**

WILLIAM C. SEXTON, 2219 South Glenn, Wichita, Kansas 67213 — I have been asked to move to work with the small group of Christians in Manhattan, Kansas. I have committed myself to begin work with them June 1, 1979, providing I can raise adequate support. I must raise \$800 a month of outside support in order to work with them. At this time (March 15) I am \$440 short. If adequate support cannot be raised by June 1, I will have to choose to go elsewhere. I hope the help will be forthcoming.

Manhattan, with its surrounding areas (including K-State student body, Junction City, Fort Riley) has over 100,000 people. There is one sound church more than 50 miles away, in Topeka, and I don't know of

another to the west until the Colorado line. To the north there is not another one until Beatrice, Nebraska, and southward in Eldorado and Wichita, more than 100 miles away. I am asking for two things: (1) Anyone who has funds they are willing to use to help in this work to contact me at the above address or call 316-943-3332; (2) Anyone coming to Kansas State, Ft. Riley, Junction City or the Manhattan area to contact me or Gay Dial, 204 Tremount, Junction City, KS 66441 (913-238-2040); or Tom Dickerson, 115 E. J. Frick Dr., Manhattan, KS 66502 (913-776-6704). If you have relatives in the area now or those moving there, please send us their names and addresses and send them ours, so we might make contact.

Presently, the congregation meets in a private home, as it has from the beginning. Efforts are being made to find a public place. Please pray for us that we may do the will of God, effectively reaching others with the saving message of Christ (Rom 1:14-17). Visit us when traveling through the area.

RON RICHARDSON, Tulare, California — I am writing this letter on behalf of my brother in Christ and brother-in-law, Phil Arnold. In February of this year he and his family moved to Tulare, California to work with the newly formed congregation there. We are the only conservative work along Hwy 90 from Selma to Bakersfield. We are not able to provide full support for brother Arnold at this time. He is receiving some support from other areas but it is not adequate. Anyone who is familiar with Phil knows of his excellent abilities to preach the gospel. Any congregations or individuals interested please contact me at P.O. Box 23, Pixley, California 93256 or phone 209-757-3948.

CHARLES W. WALLER, Rt. 1, Box 32, Darien, Wisconsin 53114 — On March 11 a new congregation began in the Beloit-Janesville area of southern Wisconsin. At present there are three families involved but last Lord's Day we had seven visitors and are excited about the possibilities in this area. We need to find a man to come and work full time with us to spread the gospel in southern Wisconsin. Congregations are few and far between in this state, but the possibilities are unlimited. We are not concerned about the man's age or the number of his children. We do insist that he be solidly grounded in the Word, enthusiastic and energetic and willing to

do a lot of hard work. Anyone interested may contact me at the above address or phone me at 414-724-5140.

HISTORY OF THE WINCHESTER, KENTUCKY CHURCH

PAUL R. JOHNSON, Box 249, Winchester, KY 40391 — In January, 1975, 13 members from the University Heights church in Lexington, Kentucky and three members from the Liberty Road church, also in Lexington, started a Bible class in the old Hotel building in Winchester, Kentucky. Bob Crawley of the University Heights church was the teacher of the class. From this beginning they moved to a college building in Winchester, and from there to the Clark County Board of Education building, where they continued to meet until April of 1978.

At this time Gene McMurray and Ralph Fox, two elders from University Heights, along with Bob Crawley, met with those attending the Bible class to discuss establishing a congregation in Winchester. In this meeting it was agreed that the University Heights church would support Paul R. Johnson for two years to work in the Clark County area and establish a congregation in Winchester. Those attending the meeting accepted their offer.

The writer began working with the brethren on April 15, 1978. Their first assembly as a congregation was on Sunday, April 30, 1978 at the Clark County Board of Education auditorium. There were 30 who banded together to form the new congregation. They continued to meet there until January 1, 1979 when the congregation moved to 7 N. Bloomfield Road in Winchester. We have a one year lease on the present facility with the possibility of an extension at the end of the lease.

There have been three restorations, two baptisms and six to identify as members with us. Our present membership is 39. Our attendance averages between 50-55 each Sunday morning. Our contribution averages about \$275.00 per week. We have a weekly newspaper article and a "call-in" radio program over WKDJ at 100 FM on Saturday mornings entitled "What's Your Bible Question?" Visit with us when you are in the area.

LECTURE PROGRAM IN MT PLEASANT, TEXAS

LEON GOFF, preacher of the Southside church in Mt. Pleasant, Texas announces a lecture program June 17-21 on "Morals and the Bible." There will be singing each night at 7:30 led by R. J. Stevens of El Cajon, California. On June 17 at 10:30 A.M. R. J. Stevens will speak on "Is There a Moral Standard?" At 8 P.M. Dee Bowman will speak on "Human Philosophy and Morals." On June 18 at 8 P.M. Roy E. Cogdill will speak on "Marriage, Divorce and Remarriage." On June 19 at 9:30 A.M. Leon Odom will speak on "Homosexuality." At 10:25 A.M. Dee Bowman will speak on "Abortion." At 11:20 A.M. Roy E. Cogdill will speak on "Pre-Marital Sex and Cohabitation Without Marriage." At 8 P.M. A. W. Goff will speak on "Attitudes Towards Morals." On June 20 at 9:30 A.M. Roy E. Cogdill will speak on "Modern Views on Divorce and Remarriage." At

10:25 A.M., R. J. Stevens will speak on "Pornography." At 11:20 A.M., A. W. Goff will speak on "Dancing." At 8 P.M., Leon Odom will speak on "The Home As God Would Have It." On Thursday, June 21 at 9:30 A.M., A. W. Goff will speak on "Immodesty in Dress." At 10:25 A.M., Roy E. Cogdill will speak on "Church Discipline and Morals." At 11:20 A.M., Leon Odom will speak on "Alcohol and Drugs." At 8 P.M. Dee Bowman will close the series speaking on "Women's Liberation Movement and Its Influence on the Church."

As space allows housing will be provided for visitors. Those wishing to make inquiry may call Leon Goff at 214-572-7521.

PREACHERS NEEDED

ALACHUA, FLORIDA—RALPH P. AUTRY, Box 112 A, Alachua, FL 32615 — After three pleasant years with the Santa Fe Hills church we will be returning the last week of June to our home in Dickson, Tennessee to work with one of the area churches. The church here desires a preacher to take up the work with them July 1. This is a good work. Absolute peace and harmony prevail. Able men and women assist in the work. Salary will be negotiable. Those interested may write the church at P.O. Box 866, High Springs, FL, 32643, or call 904-462-2236, or 904-454-1981.

EVENING SHADE, ARKANSAS — The church meeting at the corner of Main Street and Old Hwy #11 is in need of a full time preacher. Gospel preachers interested may write Audy Stovall, Gen. Del., Evening Shade, Arkansas 72532, or call Curtis Royal 501-266-3420, or Shelton McFarlin 501-283-5896.

NEWARK, OHIO — The congregation meeting at 357 Buckingham Street in Newark is wanting to hear from any preacher who would be willing to devote full time to the work in this area. This congregation is about 5 years old and has grown from 19 to the present average of around 50. A meeting house was purchased in 1978. The church is active in personal work and wants a man to work WITH them, not FOR them. Partial support can be supplied. If interested call Nelson Williams 614-892-2501, or Steve Hays 614-345-7079.

PREACHER AVAILABLE

WALTER J. SCHREINER, 195 Moull Street, Newark, Ohio 43055 — I began work with the good congregation in Newark, Ohio in July, 1974. This July I will have worked with them for five years. The work here has grown from 19 to around 50 and now has a meeting place of its own. I feel we could both profit by a change even though, personally, I consider this the finest congregation I have ever worked with. I will be available to work elsewhere August 1, 1979 and would be glad to talk with any congregation interested and in need of a full time preacher. My phone number is 614-366-5262.

IN THE NEWS THIS MONTH

BAPTISMS	580
RESTORATIONS	86

(Taken from bulletins and papers received by the editor)

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 XX

JUNE, 1979

NUMBER 6

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



REVELATION AND EXPERIENCE

Some seem to find it hard to believe that the whole Bible was inspired to make revelation of some things because many of the writers spoke of things that they had learned by personal experiences. Many of the things the apostles wrote of they were eye-witnesses to and their testimony would stand up in any court as expert witnesses (2 Pet. 3:15-20). Some may say, "I know some things today that Peter did not know, and can now speak more accurately than he did." But the credibility of a witness depends first upon the opportunity he had for observing the fact to which he testifies. But the skeptic would reply, "I would believe Peter if he were alive today to be cross-examined." But where the testimony of an eyewitness is reduced to writing, and it could not be refuted in his generation, it is fixed for all future time, and cannot be set aside unless new and conclusive evidence is adduced.

But one will ask, "How does inspiration work when one testifies to what he personally saw? The events to record and those to leave untold must be decided by someone. Just how much to tell of the events that are dealt with is a question of revelation. In addition, these eye-witnesses were human and would likely tell what they saw in a biased way unless guided in the revelation of it. Revelation was needed in addition to experience to uncover exactly what was to be revealed and what was to be concealed. Revelation was needed in addition to experience to keep the writers to the bare facts and away from imagination and prejudice, and to tell exactly what they saw and heard and not what they thought they saw and heard. Many witnesses today might tell conflicting accounts of the same event because they might tell

what they thought they saw in addition to what they really saw. God could not leave man unaided in revelation to tell of experiences that come to him because he would likely misinterpret what he thought he had learned of the mind of God.

The infallibility of the Bible does not rest upon what man learned by observation, but upon the revelation from God by verbal inspiration. The internal circumstances, the feelings, emotions, knowledge and training, had nothing to do with the infallible message of the revelation that God made through them. The power of their message is in the revelation from God and not in their personal experiences.

When John wrote of the crucifixion of Christ he wrote of what he had seen, but the Holy Spirit guided him in what to reveal and what to withhold, and the words in which the revelation of his observation was expressed were given. Moses wrote of the creation and could not know of this by his own knowledge, but only by the revelation of God. The Bible contains some things that no man could know by his own knowledge and experience. It tells of things that man left alone would not tell. All of this is a matter of revelation even in relating the experiences of the men who wrote. All revelation had its origin in the mind of God. One must have the mind of Christ to reveal them (I Cor. 2:10, 11), and it is only by the Spirit that the mind of God is revealed.

Paul speaks plainly of this in Galatians 1. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). He affirms that the gospel he preached did not originate with man, nor was man the instrument by which he received it. It came from Jesus Christ. He further says, "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1:17). By not conferring with any of the apostles he shows that they did not give him the message he preached. He says that the things he preached came by the Spirit of God and he speaks them in the words of the Spirit rather than in the words of man's wisdom (I Cor. 2:13). We must regard the Bible as a work of God and not man.

IMPORTANT MATTERS

Johnie Edwards
168 Lawndale Dr.
Plainfield, In. 46168



There are many important things for people to do to please God. A look at a few should inspire us to respond to our duty.

1) MAN MUST HAVE FAITH:

It seems that so many have so little faith in God and the word of God. The apostle to the Hebrews said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

2) FAITH MUST BE PUT TO WORK:

Man's faith is brought about by a hearing of the word of God (Rom. 10:17). This faith must be put to work in obedience. Faith that avails is the "faith which worketh by love" (Gal. 5:6). James says, "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). It is an important matter that one's faith result in one repenting of sins, confessing faith in Christ and being baptized into Christ (Acts 17:30; Matt. 10:32; Gal. 3:27).

3) FAITHFULNESS IS REQUIRED AFTER PRIMARY OBEDIENCE:

It seems too often that many relax in their obedience after being baptized. The duty of a Christian is summarized in these words: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

a) So many are not faithful in assembling. We are told: "Not forsaking the assembling of ourselves together . . ." (Heb. 10:25). Every time you forsake the assembling with the church, you sin, unless you are hindered by God! Does God ever hinder you? Those of you who miss so many services, let me ask you, "How many assemblies would a person have to miss before it becomes sinful?"

b) Many are not faithful in giving. God gave, Christ gave and we are taught to give also (Jno. 3:16; Phil 2:5-8; 1 Cor. 16:1 2). How faithful are you?

c) Are you faithful in studying the Word of God? We are told to study (2 Tim. 2:15; 1 Tim. 4:13). Are you faithful when it comes to a study of the Word?

4) SOBER AND RIGHTEOUS LIVING IS VITAL:

Often times church folks get careless in the way they live. Paul told Titus, ". . . that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world" (Tit. 2:12).

Searching The Scriptures

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Connie W. Adams

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ABOUT OUR AUGUST SPECIAL ISSUE

For the last five years it has been our practice to present a special issue of **SEARCHING THE SCRIPTURES** on some topic which we felt would meet an existing need among our readers. Our first special was called "An Unchanging Kingdom in a Changing World" and dealt with first principles. Next we prepared one called "The Family Under Fire" which was so much appreciated that we had to have three printings. The following year we presented a special called "Morals Under Fire." Then came "Bringing in the Sheaves" in an effort to stimulate more concern for the lost and to encourage personal evangelism. Last year we prepared a 32 page special edition entitled "The Church — Live Issues Old and New." We sold 17,000 of that in just a short time.

"The War Against the Works of the Flesh" Having observed developing situations among brethren near and far, and after consultation with several men who write regular columns in this paper, we have decided to turn our attention this year to the struggle against the works of the flesh, some of which are listed by Paul in Galatians 5:19-21. Hence, the title "The War Against the Works of the Flesh." These sins are obvious violations of the will of God and are of such serious nature that they will keep us out of heaven, unless we repent. "The flesh lusteth against the Spirit." Instead of fighting these works which will cause us to lose our souls, many have capitulated, seem to revel in one or more of them and have become open apologists for them. Others have decided that some of these sins are gross offenses while others mentioned in the same passage are relegated to the ranks of simple misdemeanors. They view them as bad, but not really too bad. To the degree that Christians either minimize or embrace any of these works, they lose their distinction from the world and embark on a journey which will only terminate in the lake of fire. We have asked men who regularly write a column in this paper to deal with these sins, simply following the list in Galatians 5:19-21. The following subjects will be dealt with by the writers indicated:

The Flesh Versus the Spirit — Connie W. Adams
Fornication — H. E. Phillips
Uncleanness — Julian R. Snell
Lasciviousness — Dee Bowman
Idolatry and Witchcraft — Thomas G. O'Neal
Hatred and Variance — J. T. Smith
Emulations — J. Wiley Adams
Wrath — Weldon E. Warnock
Strife, Seditions and Heresies — Eugene Britnell

Envyings — Ken Green
Drunkenness — T. Mark Lloyd
Revellings — Marshall E. Patton
And Such Like — Earl Kimbrough

Kept Out of Heaven — Rodney Miller These men are well known to the readers of this paper. We are convinced that this material will help all of us to resist the Devil so that he will flee from us. Why not order enough copies to supply every family where you worship with one? Why not see to it that your children who live away from home, whether married or single, in the military or away in college, receive a copy to study? In spite of a recent, and substantial, increase in printing costs, we are going to hold the line on this special at the same price as our special of last August. They will sell for \$50 per 100, \$30 per 50 and under that amount for 75 c each. Orders are being accepted now and will be ready to mail the first of August. Order from **SEARCHING THE SCRIPTURES**, P. O. Box 68, Brooks, KY 40109.

STUDY ON 1 CORINTHIANS 7:1-15

With this issue we begin a four part study of 1 Cor. 7:1-15 which we believe presents a fresh approach to a passage often pressed into service whenever marriage and divorce is discussed. The material has been well researched and we think will contribute something of value and importance to this entire study of a vexing problem among Christians. We hope you will read it carefully and thoughtfully.

NEW EDITOR FOR THE PRECEPTOR

Danny Brown is now the editor of **THE PRECEPTOR**, an excellent 32 page monthly magazine published in Beaumont, Texas. For many years this paper was edited by Stanley Lovett. We regret that declining health made it necessary for him to retire from this activity, which he performed so well. For quite some time before becoming editor, Danny Brown had carried most of the responsibility for publishing the paper. **THE PRECEPTOR** has always been a good paper and has carried a wealth of well written material on a variety of Bible subjects. It is attractive in appearance and sound in content. The subscription rate is \$6 a year and \$5 a year in clubs of 5 or more. The mailing address is: The Preceptor Magazine, P.O. Box 187, Beaumont, Texas 77704. Our best wishes go to Danny Brown in his work as editor of this good paper. He is an able preacher and writer, a man of maturity and integrity and we have every confidence that the influence of the paper will grow and be widely felt under his direction.

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A STUDY OF I CORINTHIANS 7:1-14

—Introduction—

You are a proclaimer of God's power, the gospel, yet you feel a distressing helplessness. The young woman sitting across the desk from you is rigid with resolve. Her jaw is set. "I have decided to leave him. I will not take this any more. I refuse to stay." The tearful eyes of her mother, sitting beside her, look to you pleadingly. She expects you to say something to change her daughter's mind.

The attractive young Christian says she understands that she cannot remarry. She has no intention of doing so. You futilely attempt to impress her with the danger of such a course. You tell her of the many you have seen who expressed the same determination, yet were shortly remarried, unscripturally. She says her situation is different. She will not rebel against the plain commands of God but statements like, "I think this is unwise," are meaningless. Efforts to change her mind with "points of wisdom" are like trying to turn back the tide with a broom.

They leave and the realities begin to dawn: a divine institution shattered; two attractive young Christians facing a life of celibacy; the chances of maintaining faithfulness are virtually nil. You realize that, almost certainly, this situation is headed for eternal tragedy and you find no comfort in the fact that time does prove you absolutely correct. What could you have said? You were helpless.

Recall, brethren, that Paul tells us we are thoroughly furnished unto every good work; that God's revelation is sufficient for doctrine, reproof, correction and instruction in righteousness (II Tim. 3:16, 17). Do you really believe that? Do you believe we are furnished sufficiently to deal with marital problems?

One of the reasons brethren often feel helpless in dealing with these problems is that they misunderstand and thus fail to use one of the most effective tools furnished to us by God — I Cor. 7:1-15. Ironically, it is often used to justify the very thing it forcefully condemns. With a view to bringing God's power to bear against this pervasive problem, I ask your serious consideration of this study.

I. ABSOLUTE COMMAND: DO NOT DEPART!

I Cor. 7:10 — "I give charge, yea not I, but the Lord, that the wife depart not from her husband."

The apostle Paul tells us that the obligation described in verse 10 constitutes a "charge." This word is defined by Thayer to mean, "to command, order, charge," p. 479. This is the same word used in the following verses.

I Tim. 6:13,14 — "I charge thee in the sight of God . . . that thou keep the commandment, without spot, without reproach, until the appearing of the Lord Jesus Christ."

Acts 16:23,24 - "And when they had laid many stripes upon them, they cast them into prison charging the jailor to keep them safely: who having received such a charge, cast them into the inner prison, and made their feet fast in the stocks."

The apostle Paul did not say that one should not depart; nor did he say, "I would rather they did not depart." Rather, he used as strong a word as possible and attributed it to as high a source as possible.

Commentators recognize the absolute nature of the command.

Barnes Notes on the New Testament, I Cor., p. 14. "This injunction is not to be understood as advice merely, but solemn divine command, from which you are not at liberty to depart. Paul here professes to utter the language of inspiration, and demands obedience . . . Let not the wife depart, etc., let her not, on any pretense, desert her husband . . ."

Expositor's Greek Testament, Vol. II, p. 825. "The apostle's tone is changed (cf. 6ff.); he is laying down the law, and on supreme authority. He cites Christ's words in distinction from his own, not as though his word was insufficient, but inasmuch as this was a principle upon which the Lord had pronounced categorically."

Matthew Henry, Vol. 6, p. 538. " . . . He tells them that marriage, by Christ's command, is for life, and therefore those who are married must not think of separation. The wife must not depart from the husband (v. 10), nor the husband put away the wife, (v. 11). This I command, says the apostle; yet not I but the Lord . . . They must not separate for any cause other than what Christ allows."

The International Critical Commentary, p. 139. "The meaning, is, 'I give order, no, not I, Christ gives it.' In classical Greek, parangello is used of the military word of command."

Lang's Commentary, Corinthians, p. 143. "I command . . . It implies a stringent order, an injunction to do something (comp. Luke 5:14; I Tim. 6:13). And this he exhibits as a command of the Lord Himself, i.e., of Christ, the head of the Church

Divorce, John Murray, p. 58. "The strength of the injunction, 'I give charge' (parangello) is peculiarly evident. The apostle is enunciating his apostolic authority; nothing less will measure up to the weight of the word he uses. The clause is immediately appended, 'Not I but the Lord' but does not reduce the strength of his own command; Paul is not retracting his assertion of authority but rather reminding his readers that the charge he is giving was already given by the Lord Himself in the days of His flesh. This appeal to the Lord is for the purpose of reinforcement and is direct allusion to the

teaching of our Lord recorded in Matt. 5:31,32The terms of the Pauline prohibition are quite absolute in effect, 'Let not the wife separate herself from her husband, and let not the husband leave his wife.' "

Some have objected to considering "Depart not" an absolute command on the basis of comparing this command with a command like, "Obey your parents." We are told that there are circumstances that would justify disobeying such a command of God. Likewise, there are circumstances that justify disobeying the command, "Depart not."

If we understand what God has actually commanded, we will see that this law of God is not imposed conditionally. When we, then, distinguish God's law from man's law, we will see where this argument misses the mark.

God did not give an unqualified command to obey your parents. Rather, He actually commanded, "Obey your parents in the Lord" (Eph. 6:1). The qualifying phrase, "in the Lord," specifically excludes obligations to any parental command that is not "in the Lord." However, **that which is actually commanded is absolutely obligatory..** The clearly defined obligation (obey in the Lord) is subject to no condition whatsoever.

Actually, our obligation to every command of man is defined by the idea involved in this specification (in the Lord). This is clear from Acts 4:19. Peter teaches that man's law carries no obligation when it obviously conflicts with God's law. Those which are "in the Lord" carry unqualified obligation.

However, the issue in this study **does not involve a command of man.** This very point was emphasized by Paul when the command was given. "I give charge, yea not I, but the Lord, that the wife depart not from her husband." The law of God, most certainly, does not obligate conditionally.

II. PERMISSION GRANTED?

I Cor. 7:11 — "(but and if she depart, let her remain unmarried, or be reconciled to her husband);" There are a number of significantly different translations of this passage as well as different interpretations of the translations. Basically there are **five positions. Only one is permissive.**

1. Active, Future, **Permissive**—"If she separates herself in the future, (this is permitted) but let her remain unmarried or be reconciled to her husband."

2. Active, Future, **Non-Permissive:** "If she separates herself in the future, (contrary to Christ's command), let her remain unmarried and seek to be reconciled to her husband."

3. Past Tense, Active, **Non-Permissive**—"If she has already separated herself, let her remain unmarried, or be reconciled to her husband."

4. Passive, Future, **Non-Permissive**—"If she is left sometime in the future, let her remain unmarried or be reconciled to her husband."

5. Passive, Past Tense, **Non-Permissive** — "If she has already been left, let her remain unmarried or be reconciled to her husband."

In this article, we will consider the first possibility. Subsequent articles will deal with those remaining.

1. THE FIRST POSSIBILITY: ACTIVE, FUTURE,

PERMISSIVE

Since this position claims that permission is granted to act, it bears the burden of proof; the obligation to establish authority (Col. 3:17). In order to establish authority, one must show conclusively that permission is granted. The permissive aspect of this passage must be demonstrated to be, not just a possibility or even a probability. It must be established. There can be no doubt that permission is granted.

Rom. 14:23 clearly teaches that if there is doubt there is sin; if it cannot be done with complete confidence it cannot be done at all.


If it can be shown that non-permissive positions are possible, there is doubt. Authority would not be established. The practice would definitely be wrong.

Perhaps we can get a clearer perspective by considering a similar, familiar issue. An argument is made in support of infant baptism from the baptism of Lydia's household. We understand that the burden of proof rests on the one whose practice is in question. They have the obligation to demonstrate authority for their action. One must prove that infants were baptized to establish authority for infant baptism.

All that is necessary to defeat this effort is to show the possibility that infants were not baptized. At that point authority cannot be established. Doubt is established. It is not necessary to prove alternate positions (that infants were not included in Lydia's household). They have the burden of proof.

A fair consideration of the non-permissive positions presented in subsequent articles will demonstrate that non-permissive possibilities can be established. If so, that is all that is necessary to demonstrate that authority cannot be established for leaving. It would, therefore, be wrong.

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WE WERE RIGHT ALL THE TIME

During elections on the issue of legalized sale of alcoholic beverages, those who oppose the sale and use of strong drink have argued that increased outlets and advertising of alcohol would increase the use and thus create more drunkards and drink-related problems. The liquor industry and drinkers have denied this, arguing that "if people are going to drink they'll get it."

An article in the Arkansas Gazette, March 18, 1979, is headed: "Alcohol Accessibility Leads to Rise in Drinking, Related Problems." We quote from it:

Alcohol, the World Health Organization (WHO) reports, is more readily available throughout the world than at any time in history. As a consequence, alcohol-related problems now rank among the world's major public health concerns.

"WHO has warned countries that alcohol-related problems are an obstacle to their socio-economic development and 'are likely to overwhelm their health resources.'

"The rise in drinking, said WHO, is not the result of something innate in the individual but rather is related directly to the degree of exposure to drinking."

So this organization (WHO) now confirms what we have said — that alcohol consumption is related to the degree of exposure to drinking." Note the following statements concerning alcohol and its problems around the world:

"During World War II, deaths from cirrhosis among middle-aged French males was cut in half, and WHO attributes the drop to lack of availability of alcohol during the War. At Paris, where circumventing the rationing of alcohol was less possible, the decline of cirrhosis deaths jumped 80 per cent.

"Statistics show about 30 per cent of Chile's budget for medical and psychiatric services is spent on alcohol-related patient problems.

"In England and Wales, alcohol-related hospital admissions have increased 20-fold in the last 25 years.

"In Honduras, 65 per cent of the rural population are affected by drinking problems, with peasants spending as much as a third of their earnings on booze.

"In Kuwait, road accidents tripled in the decade that ended in 1975, partly as the result of drunk drivers.

"In the United States, the medical, social and psychiatric cost of drinking is estimated at \$43 billion a year."

The article closed with these statements: "WHO's suggested counter measures include urging countries to put health ahead of economic interests, to regulate alcohol production, control imports and limit sales outlets; to require attendance at rehabilitation centers as a condition of continued employment of drinkers; and random breathalyzer tests among drivers, with the arrest of those found to be drunk.

"It is an absurd paradox,' the report said, 'to use alcohol revenue to build the roads on which it is not safe to drive because of drunken drivers'."

Yes, we are inconsistent. While pronouncing alcohol our number one drug problem, our nation allows it to be made, advertised, taxed and sold. Pick up any national magazine and you will probably find 10 or more pages of alcohol advertising. More than half of all traffic fatalities are caused by drinking, and any one of us could be the next victim!

Many people in responsible positions have become victims of alcohol — Senator Wilbur Mills, Senator Herman Talmadge, Mrs. Betty Ford and Billy Carter — to name a few. Mr. Mills, who disgraced his office, his state, and himself by his drink-related activities, recently said that alcoholism was a greater threat to America than communism!

In our permissive and drug-oriented society, millions of teenagers are becoming addicted to alcohol. From the beer commercials on television and the liquor advertisements in the papers and magazines, they are led to believe that this is the way to "get all the gusto you can" out of life. How vain and deceptive!

While we are speaking of advertising, one of the most offensive beer ads — at least to me — is the one which suggests that "week-ends were made for Michelob." In the first place, most people don't know what the week end is. Much of the time in the period to which they refer is the week-beginning, the beginning of a new week. Since God made the days of the week, He made the week ends, but He certainly did not make them to be used in drunkenness, revelling, and such like.

In our hedonistic society, we often wonder if some professed Christians understand why God made the week ends. They were made for drinking, all right, but only those wholesome liquids essential for life in the body and the fruit of the vine of the Lord's supper for spiritual strength (Acts 20:7; I Cor. 10:16).

When it comes to drinking, friend, "What will you have?"

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GENTILES DURING THE AGE OF MOSES

QUESTION: I have heard it preached that Eph. 2:12 teaches that there was no hope for the Gentiles during the age of Moses. Is this true? Please explain the meaning of "no hope" in this verse.

ANSWER: The immediate context should be considered in a study of verse 12:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world — But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).

The context shows that Paul is drawing a contrast between the former state of the Gentiles and the present state of those "in Christ Jesus." Obviously, the "time past" (v. 11) refers to the time when the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (v. 12), hence, the age of Moses. However, it should be observed that the same state is true now of every Gentile out of Christ. But our question concerns their "having no hope." Why was this so? Did God have or make provisions for the Gentiles during the age of Moses? Was it God's fault or theirs that they were without hope?

Paul puts the blame on the Gentiles:

"This I say therefore, and testify in the Lord that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart — Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 2:17-19).

Paul says the same thing again in the Roman letter:

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse — Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds,

and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves — Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. 1:19-25).

These verses show that there was a time when the Gentiles, in general, "knew God," but failed in the presence of their opportunities. These verses show that they were "without excuse" for their idolatry and immorality. While "all have sinned" (Rom. 3:23; 5:12), both Gentiles and Jews compounded their guilt by failures when they could have known and done better (Rom. 1:21-23; 2:1). All of this clearly implies that both Jew and Gentile could have remained in a state of acceptability during the age of Moses, and, ultimately, have obtained the eternal remission of sins — contingent upon the coming of the Christ and the shedding of His blood. This means that God had provisions for both during the age of Moses (Cf. Rom. 2:11-16).

God has always made provisions for the salvation of the whole world throughout all ages. However, we should remember that the Old Testament does not propose a full history of God's dealings with the whole world. Primarily it is concerned with the lineage of Christ and God's special efforts in bringing to pass the scheme of redemption. This involves primarily the history of Israel. However, now and then this history touches that of the Gentiles and when it does we see evidence of God's concern for them as well as the Jews.

When Israel inherited Canaan, a twofold purpose was fulfilled, namely, 1) the punishment of wicked people who by their wickedness had forfeited their right to further existence, 2) the fulfillment of God's promise to their fathers:

"Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land — but for the wickedness of these nations the LORD doth drive them out from before thee. Not for they righteousness, or for the uprightness of thine heart, dost thou go to possess their land — but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people" (Deut. 9:4-6).

This punishment of the Canaanites was of God and therefore just. This means that they could and should have kept themselves from such wickedness — idolatry and immorality (Cf. Num. 33:5-56). The design of the plagues in Egypt as well as Pharaoh's exaltation to power was that God might be manifested to Egypt and to all the world (Rom. 9:17). God sent Jonah to preach to Nineveh that they might be turned from idolatry and immorality (Jonah 1:1, 2). Balaam was a prophet of God, not of Israel (Num. 22:1-6). However weak and regardless of his failure, the case of Balaam shows that God had prophets working among the

Gentiles. While we do not have a detailed and full history of such in the Bible, nevertheless, the evidence is there.

Both the Jews and the Gentiles, in general, failed in the face of the opportunities and provisions God made for them, hence, both were "without excuse" or "inexcusable" (Rom. 1:20; 2:1).

LESSONS TO BE LEARNED FROM THE GUYANA MASSACRE

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INTRODUCTION: In Guyana, over 900 members of the People's Temple committed either murder and/or suicide. In spite of the terrible event there are many lessons that come rushing with overwhelming force right before our eyes. We are foolish people if we do not learn from them. And we will have to bury our heads in the sand to ignore them. They are:

- I. **THAT IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE EVEN IF YOU ARE SINCERE!**
 - A. No question that these people were sincere. They loved Jim Jones with all their heart, soul, and mind (Mt. 22:37). They would sign over all their property, money, commit murder and suicide.
 - B. Saul had a "good conscience" (thus sincere) (Acts 23:1).
 1. He was injurious, a blasphemer, consented to the death of Christians, chief of sinners, yet needed conversion (I Tim. 1:13-15; Acts 22:16).
- II. **THAT ONE CHURCH IS NOT AS GOOD AS ANOTHER!**
 - A. We have heard this for years. A Baptist whom I debated in December, 1977 said "one is as good as another"
 - B. Then Church of Satan as good as Lord's church. Same for People's Temple, Church of Scientology, Unification Church, Protestant-Catholic churches, etc.
 - C. Many treat religion as a substitute for salvation. But Jesus did not come to make men religious. Came to make them religiously right! (Mt. 16:18; Eph. 1:22, 23; 4:4).
- III. **THAT ENDORSEMENT OF FAMOUS PEOPLE IS NO GUARANTEE OF TRUTH**
 - A. Oh how we need this reminder! Jones had letters from Rosalyn Carter, Vice President Mondale, and others which he used as "credentials."
 - B. The Billy Graham Campaigns & Oral Roberts use famous people (Johnny Cash, Anita Bryant, etc.) as "credentials."
 - C. Brethren have used Pat Boone, Billy Sol Estes, ball players. Or they may use well known college officials as "credentials" to gain approval (A.C. Pullias, M. Norvel Young). In such cases the Lord's church is

sooner or later made a laughingstock.

- IV. **THAT WE SHOULD BEWARE OF RELIGIOUS RACKETEERS**
 - A. Jones' church sold pens, prayer cloths, religious paraphernalia.
 - B. One clear distinction between Lord's church and religious racketeers is that the Lord's church never solicits donations from the public and racketeers always do — or else they have something to "sell."
 - C. Major denominations are guilty of this
 1. Car washes, bake sales, bingo, coal mining, rental property, distilleries.
 2. I Cor. 16:1, 2. There may be many reasons for setting aside the word of God, but there is no good reason.
 - D. Men are some of the worst deceivers
 1. Following men, we can be led to believe and do anything.
 - a. Jones weird and bizarre sexual activities, beatings, fake healings, murder, suicide.
 2. The blind are still leading the blind. There are still wolves in sheeps clothing (Mt. 15:14; 7:15).
 - a. Some would address the pope as "Holy Father" and bow down and kiss his ring.
 - b. Others would drive hundreds of miles hoping Oral Roberts would heal them.
 3. There is no darkness like the spiritual darkness into which men are led when they abandon God's Word. The decaying and bloated bodies, their faces almost unrecognizable in the hot tropical sun, the terrible stench almost unbearable to those who came to remove the bodies, should be a solemn reminder to those who would follow men rather than God — who would look for some fleshly Utopia in stead of the "city which hath foundations, whose builder and maker is God" (Heb. 11:10).
- V. **THAT IGNORANCE IS NO EXCUSE**
 - A. We live in a terrible time of ignorance. It is not limited to the uneducated but is also in the upper echelons of society.
 1. Such men as Jim Jones (and John Gayce) can be given the blessings of the first lady of our nation for their "Christian socialism" while ignoring the consequences of their philosophy.
 2. Our president dignified PLAYBOY MAGAZINE by granting an interview, endorsed the E.R.A. (which no one has denied would legalize homosexuality), Prov. 29:2; 14:34; Isa. 5:20).
 - B. While many of Jones' followers were the downtrodden, he also had "educated" followers
 1. The man charged with the murder of Congressman Leo Ryan had been a Unitarian and met Jones while studying sociology at U. of Calif.

2. The doctor who mixed the poison was a graduate of the U. of Calif. He also had nurses in his service.
3. Lawyers who worked for him.
4. Education without salvation is damnation (Acts 17:30, 31; Hos. 4:6; Jn. 8:32).

VI. THAT PARENTS NEED TO EXAMINE THEMSELVES WHEN THEY CONDEMN SUCH ATROCITIES

A. Parents gave their own children poison at Jonestown.

1. Imagine watching your own little ones take deadly cyanide & drink it down! Then watch as they writhe and cry in agony before their eyes roll back in death. It happened in scores of cases in the Guyana Massacre, and we cry "What will happen to such parents?"

B. Application: Parents who say they would never do such things to their children will nevertheless poison them spiritually by withholding decent literature while making indecent material available. Others poison them by neglecting family devotions, not supervising the TV, keeping liquor in the home, materialism, etc.

1. It's only fair that we raise the question: "What will happen to such parents?"
2. The very complacent atmosphere in which some children are reared makes them ripe picking for the philosophies of men.
3. Eph. 6:4. And how many children are poisoned by parents who never take them to a Christ-honoring, Bible-believing, gospel-preaching church?

VII. THAT MONEY AND PLEASURE ARE NOT THE ANSWER TO LIFE'S PROBLEMS

A. Jones had large sums of money.

B. Congressman Ryan and others were treated to rock music performances by the Jonestown band and entertainment during dinner. Pictures on TV showed cult followers dancing. Bizarre sexual activities. These are part of the pleasure in which Jones indulged (I Tim. 6:6-10; 2 Tim. 3:4; Isa. 55:11).

VIII. THAT SOCIALISM-COMMUNISM ARE NOT THE ANSWER TO MAN'S BASIC NEEDS

A. Regardless of how terrible a philosophy is, most have a little good in them. The good often blinds to the bad.

1. Jones preached the philosophy of equality, brotherhood, and socialism. He had adopted 8 children of different races. Was at one time head of Indianapolis Commission on Human Rights.
2. Sir Lionel Luckloo (Jones' attorney in Guyana since 1973) said Jones brought hard cash to Guyana as well as a commitment to create a Marxist Leninist commune that would serve the local government's intentions.
3. What was thought would be a Utopia (a

"promised land) turned out to be anything but that. Before the massacre Jones was negotiating with the U.S.S.R to take his deceived followers there where they would have encountered worse slavery.

a. "Die with respect. Die with a degree of dignity. Lay down your life with dignity. Don't lay down with tears and agony. Stop this hysteric. This is not the way for people who are socialistic communists to die. . . ." — Jim Jones, from NBC's Jonestown tape released to the Associated Press, 3/14/79.

4. Without God there is no reason to practice the golden rule or do anything that is right. When an atheist does something good and right, he does it in spite of his atheism and not because of it.

5. The reason some top figures in our country commended Jones is because they accept the socialist-communist philosophy. But will they ever see any connection in what happened at Jonestown and the philosophy itself? Probably not.

IX. THAT THE DENOMINATIONS OF AMERICA HAVE CREATED THE VERY SOCIETY THAT MADE CONDITIONS FAVORABLE FOR THIS HOLOCAUST! A.

Some have blamed the government for elevating and not investigating Jim Jones. But the blame lies on the major denominations of our day.

1. They have created the atmosphere that does not allow open investigation, religious criticism, and debates.

2. In an excellent article by Harold Comer, he observes: "This causes a great silence that allows terrible abuses to grow and develop . . . At the early stages when people should have been informed of the inconsistencies of a man who denied the virgin birth and Bible miracles (while claiming to perform miracles himself) most Americans would have said "Don't criticize him." When Jones threw the Bible down and would spit on it, claiming too many of his disciples were wanting to follow it and not him, the quarantine on religious criticism protected him with silence. The value in religious criticism is in exposing false teachers The value of all religious criticism is emphasized when the extremes of some cult that developed under the protection of "Don't criticize other religions" are shockingly acted out before us."

X. THAT PEOPLE CAN STILL BE INFLUENCED FOR GOOD OR BAD A. They did some good things and some bad things.

1. If the downtrodden can be influenced to give their very lives in Satan's service, then they can also be led to Christ.
2. If nurses, a doctor, and college trained

people can be influenced to give themselves wholeheartedly to such a cult, then they can also be influenced to become Christians.

- B. There are people in all walks of life who may be captured for Satan if we do not win them to Christ. "The harvest is plenteous..." 1. Jesus said, "If the salt hath lost its savour, wherewith shall it be salted?" He was asking: "If the people of God have lost their influence, how are those in the world to be influenced?"

CONCLUSION: Error enslaves, but only the truth can make men free.

MY SERVANTS THE PROPHETS

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HAGGAI — GOD'S PREACHER & GOD'S MESSAGE

Part I

One of the great values of studying from the Prophets is to observe God's preachers in action. We may observe how they preached, what they preached. The how of their preaching includes their methods, their tone and their manner of dealing with the people. The what of their preaching was the content: the messages and the lessons that God had given them the responsibility to communicate. These two factors (the how and the what) can be two of the greatest blessings that any teacher or preacher of God's Truth today could have. We often face problems and set-backs as we seek to work with people. The preacher or teacher today must be motivated to motivate others in the work of the Lord. Yet, how is he going to do this great task? What is he going to say? What message will best do the job? These questions are answered by Haggai, God's elder statesman.

As the book opens there is no introduction of Haggai to the people. There is no lineage describing his genealogy, which leaves us with the impression that all of Israel knew who he was and this confirms he was an established prophet. Also, in 2:3 he speaks about those that had seen the temple in her "former glory." This also gives us the feeling that maybe he was speaking of himself as one who had seen the Solomonic house destroyed in 586 by the Chaldeans. Now let us examine the preaching of Haggai. Our study here will not be to deal with the prophesies concerning the Messiah, but to observe him as a spokesman for God.

The content of Haggai's preaching: God's Message and God's Lessons.

First, we will observe the four-fold message of Haggai as outlined by Baxter. Number one, he was to

AROUSE God's people to action, (1:1-15). The key point here is **BUILD THE TEMPLE**. On the return from captivity God's people began the temple but they had ceased to build, leaving the temple in ruins for some 16 years. They had turned their attention to everything else in the building of their homes and neglected God's Home, the temple. So it often is with God's people. They neglect the spiritual because of their love for the material. This is the greatest danger to God's house, both **THEN** and **NOW**. Haggai had to **AROUSE** them from their materialistic indifference to do God's will. This is the test of every preacher, every eldership, every Bible class teacher and every member. But notice that God told Haggai to get the people to do the work. Brethren hire the preacher to do the work. Preachers often times do the work simply because it is easier than getting someone else to do it. What if Haggai had tried to build God's House himself? He could not have done it all, and even if he could have, the people would have been lost because they were still guilty of neglect. The function of God's preacher is to **MOVE** others to work. It is not a question of "our preacher can do the work of ten men", but can the preacher move "TEN men to **DO THE WORK**"!

The second message of Haggai was a Message of Support. (2:1-9). The key is found in Verse 4, "I am with you." They were discouraged concerning their second temple, so the Lord gives them four statements of support. (1) V.5 Jehovah's covenant or promise still stands (2) V.5 Jehovah's spirit is still with them. (3) V. 6-9 the glory of the Second will be greater than the First. (4) V.6-9 He will give peace. Many preach in difficult and hard places and they need to feel by faith God's support of their preaching. Some preach in places where it is a joy to labor, but they must face hardships, grief and set-backs time and again. Yet, God is **WITH YOU** if you will preach His Gospel. God was with these people if they would build. Yes, it was not going to be what the Solomonic House was, but **HE WOULD BE WITH THEM**. This lets us, as teachers, know that too much negative preaching destroys hope! After he moved them to begin work, even though their fruit was small and lacking in glory, he followed with support from God.

The third message of Haggai was a Message to Conform (2:10-19). The key point is found in Verse 19, "From this day I **WILL BLESS YOU**." As the people listened to Haggai and his message, they were ready to start raking in the blessings from the day they first started to build. This seems to be saying "O.K., we started to work, now Lord start the blessings coming our way." Of course, how fortunate we are that we don't see this attitude today. "O.K., we've made a personal work visit, or we have put one ad in the newspaper, or we've handed out 200 meeting invitations. Now, Lord, send those sinners down the aisle." Yes, it is something to be thankful for that we don't have that attitude, isn't it? These people seemed to think that as soon as they laid the first brick in their return to work that God would be obligated to reward their pious efforts. This portion of Haggai's address is saying "Yes, God will support your efforts, but your work is not going to earn your

rewards nor is God obligated to bless them." How many of us begin to doubt God or His Gospel simply because we have made a few calls and have not seen outward success? Haggai explains that if someone who is ceremonially unclean touches an article, then the article also becomes defiled (2:11-14). So it was with them. They were defiled, they were unclean in their failure and sin, and if they did labor, it was still by Grace that God would accept both them and the work of their hands, the temple. Thus when He blessed them, in the day of completion, it would not be because they were so conscientious, such hard workers and so faithful in their activity, but because by HIS Grace He accepted the effort of their hands. Brethren, what a beautiful lesson for all of us who labor! When we strive as best we can we have not earned one thing. Not one soul is baptized into Christ solely on the greatness of the ability of the personal worker. No sermon moves the heart of the listener solely because of the greatness of the speaker. The reason we are pleased when God so decides to bestow blessings on our labor is that it comes by HIS GRACE and Favor!

The fourth message of Haggai is a message of ASSURANCE, 2:20-23. The key to this message is found in V. 23 "IN THAT DAY I will make THEE." This message directed to Zerubbabel, a Shadow of Christ who is to come, is that all of your work will have eternal significance. A small insignificant temple? Yes, but IN THAT DAY your work will be valued because of its eternal significance. When the physical nation ceases I will set up a righteous King to rule with all authority. Man can set records only to see them broken by others more able and dedicated than they. Man can build only to see time tear down. Man can give only to see others take. But it is God's message of Assurance that His cause is eternal, it will last and endure, and so will the efforts of those who labor in it.

Four great messages by a grand old preacher —
"Go thou and do likewise."

In the next issue we will examine again the content of Haggai's message by observing the lessons and moral truths of what God directed.

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Ken Green

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SERMON CRITICISMS

I seldom publish personal correspondence, but I'm persuaded that there are attitudes expressed by the sister whose comments appear below that are characteristic of a good many brethren across the land. I have not received such criticism often myself, but many preaching brethren with whom I've talked have mentioned being recipients of such.

Therefore, because I believe there's a need, I'm making this personal letter public property. Since it is not my desire to embarrass or hurt my correspondent in any way, I have removed all personal references.

Dear Sister _____ :

When I receive a letter of "constructive criticism" I try very diligently to profit from it. It's not easy I fear, to always accept criticism as one should. Pride is a sin that easily besets us. But I make a real effort to honestly evaluate the criticism and conclude whether it is justifiable.

I have read your letter several times. You say, "I'm not writing this just to tell you off . . . I have great respect for you . . . I believe you are as sincere as anyone can be." I appreciate these words, as well as the kind things you said regarding my delivery, personality, knowledge, etc. In return, I do not question your sincerity for a moment.

You say, however, "But you lack wisdom. You should get on your knees and beg for wisdom." This is true in many respects, I'm sure. But I'm persuaded that in regard to the points you proceed to mention, you, not I, lack wisdom. You point out that you have been wanting to say these things for years, and I "just happen to be the one to give (you) the courage to start." I hope I can be the one to give the good sense to stop, before you go any further with this kind of criticism.

Let's look at the points you made in your letter. First, you said, "Paul told Timothy to preach the word and I believe he meant the New Testament." You then criticize my Sunday morning Bible study lesson. You say, "It was good. It was Bible. But why did you pick the story about Nabal and Abigail? What did we learn about salvation from the lesson?"

Why do you believe that Paul meant only the New Testament when he told Timothy to preach the word? Did he not say also that "All

scripture is given by the inspiration of God . . .and is profitable . . .that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17)? Had he not just mentioned that Timothy had known the holy scriptures from a child (verse 15)? What scriptures were available when Timothy was a child? Obviously, this verse speaks of the Old Testament. "All scripture" of verse 16 would include the New Testament. And when Paul goes on a few verses later (4:2) to say "preach the word," he is speaking of both Old Testament and New Testament.

Why did I pick the story about Nabal and Abigail? Because it's good; it's scripture; it's profitable. I'm surprised that one who has been a Christian for many years would ask, "What did we learn about salvation from the lesson?" New Testament applications were made. Is controlling one's temper necessary to salvation? Is being the right kind of wife necessary? Do we need to grow in our ability to deal effectively in our relationships with others? Is such necessary in teaching them the way of salvation? Apparently, you would answer "No!" to these questions.

You did not mention the Sunday morning sermon, though I assume it did not benefit you, for it was based upon Psalm 119:165, from the Old Testament. Never mind that it reveals unto us that a love for God's law will keep us from being offended (falling away).

On Sunday evening, I preached on things that I as a Christian who am also a father of four children, would have my children remember about home. The only comment you made on this sermon was critical of one of the events I shared with the audience by way of illustration. You go on to ask, "What is wrong with preaching about the old, old story which never grows old . . .the story of Paul and Silas, of Phillip and the Eunuch, of Cornelius, and the conversion of Saul, of Peter and the first gospel sermon, and all the wonderful good news in the New Testament?"

There's nothing wrong with preaching these truths, and I do so. But what's wrong with preaching the old, old story about the home as God would have it?

You say, "Monday night I was not there, so I do not know what your lesson was about. Someone said it was good." You would have probably enjoyed that lesson, for I preached on baptism, apostasy, and a number of religious errors regarding such subjects, in consideration of our Lord's question: "Have ye not read even this scripture?" I did relate some personal experiences, however, in illustration of some of the points. You would have disliked this, for you said of such, "I went to hear the gospel preached and I wasn't the slightest bit interested in the things that had happened to you in other places." I have a great deal of trouble trying to reconcile that attitude with the many personal references that are made in the

scriptures.

"Tuesday night," you go on to say, "was about plenty and want, health and sickness, happiness and sorrow, contentment and turmoil, all of which I could not make any connection to the New Testament." That lesson was based on the promise of God in Deut. 33:25 and I Cor. 10:13, that He will provide strength, regardless of what the days may bring. It's just very difficult for me to believe that one who has been a Christian for forty years or longer, cannot make any connection between that sermon and the New Testament!

Then you write, "Wednesday night you talked about adultery, fornication, sex, homosexuals, and V.D. and told the story about your friend that was an alcoholic. I believe I have already said what I think about that kind of sermon. It would have been a great speech to present to a high school group or a group of college students in an auditorium. But I can't remember hearing you say "hear, believe, repent, confess, and be baptized.' "

That lesson was an exposition of I Peter 4:3, 4. Yet you think it has no place in a gospel meeting. I disagree with you completely! I make every effort to present such lessons in a manner that cannot be judged vulgar. I see a danger here. But that such should be preached, I have no doubt. You say, "Give the younger generation the kind of sermons we heard in the 30's, 40's, and 50's." May I suggest that if these matters had been dealt with more in the 30's, 40's, and 50's, our problems might not be as grave as they are today.

As for not remembering me tell the audience what to do to be saved, I feel that your memory must be failing, for I point these things out in every sermon.

You say that Thursday night was "the best that I had heard up until this time. You talked about God's righteousness which was good, and you brought in a lot of good scriptures from the New Testament."

Thank you, but I'm rather surprised you appreciated that sermon since my Old Testament text was Prov. 14:34. But you go on to say, "I heard you say only one thing that a Baptist preacher would not have said, which was 'repent and be baptized for the remission of sins.' "

I've heard this criticism of many fine sermons: "He didn't say anything that a Baptist preacher wouldn't say!" Now, since Baptist preachers preach a whole lot that is true, doesn't it stand to reason that a gospel preacher is likely to preach a sermon on occasion that a Baptist preacher could preach? Is this really a fair evaluation?

Friday night, I finally came across. The subject was "Seven Wonders of Heaven" and you commented: "I must say that I was edified by it. I really wanted to ask if you would consider staying another week and preach the kind of sermons you did Friday night."

My beloved sister, if I had stayed another week, let me assure you that I would have continued to preach the whole counsel of God. Some of the lessons, you would have liked, for they would fall into that narrow category which you consider the gospel. Most of the lessons, I'm sure, you would have found fault with.

There is one other criticism that I will comment upon. You wrote: "And as for the jokes, I must say I can't remember anywhere in the Bible where Christ ever told a joke." Well, I've been criticized for that before. But I see a good bit of humor in many things that Jesus said. I hardly believe that He intended us to take Him literally when He spoke of those who strain out gnats and swallow camels, or who try to pick motes out the eyes of others while beams are protruding from their own eyes.

Yes, you have made me sorry with your letter. But not because of any valid, scriptural point that you offered. I disagree with you one-hundred per cent. Please give my response as much consideration as you expected me to give your letter.



J. T. Smith

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Overseas Preaching Report

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INDIA REPORT — Ray F. Dively

On December 23, 1978 Bill Beasley and I left for a preaching trip to India. This was Bill's first and my sixth trip there.

The 24th being a Lord's Day, we stopped over in England to worship with brethren there. In the morning we worshipped at Kentish Town, London and in the evening, I spoke for the church at Tunbridge Wells. We stayed over night with the Sewell Halls and left early Monday morning for India.

For several years I have been corresponding with a denominational preacher in the state of Tamil Nadu, the southern most part of India. He invited me to come to preach in his area. Previously, he had come to see me in Hyderabad during my fifth trip there. He said he believed in immersion, each congregation self ruling and some other Bible truths. So, we decided to spend the first part of our trip there, which we did. When we arrived, he did not want us to preach on immersion and many other subjects, although he believed them, because the members did not believe them. We did preach the truth and pray that he and our other translator, who was the president of their denomination, did translate correctly. If so, the seed was sown in the state of Tamil Nadu. We pray that some good will come of our preaching there.

Then we went to the state of Andhra Pradesh in the Hyderabad area. We worked with the churches which were established in the last three years. We had two translators, N.A. Lazarus and Vinaya Kumar. Lazarus went with me to visit the churches and Kumar went with Bill.

I visited several villages where the church was established in our previous trips, 1972-1976. I talked with brethren Jayasurya and Sadanandam concerning our earlier work. Also, N.A. Lazarus my translator. These brethren are working. They are holding training classes for the brethren and teaching the lost. They are not waiting for Americans to come. They invited me to worship with them and to come for a week of training classes they were going to hold. I am sorry that I was not able to attend either. They had just previously held a weeks training class at another village. These brethren are honest and trustworthy.

As we found false and dishonest brethren in India, the Philippines and other countries, it is no reason to give up in taking the gospel into all the world (Mk 16:15).

We need mature and sound men in the faith to go to India and other countries. We need those who will go and those who will send (Rom 10:14,15). We must

not get discouraged in doing the Lord's will (Gal 6:9). I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. Without the fellowship of the brethren and the grace of God, our work in India would have been impossible. As the apostle Paul stated, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account. "I am thankful to God and the brethren that I am able to have a part in the Lord's work in India.

AN APPEAL FOR CHILE Philip R. Morgan

This letter is an appeal for support for Raul Rubio. Where can you find a preacher who was trained 14 years ago and has been faithful in building a church without support in a country where there are so few Christians? He is Roberto Perez's son-in-law and the father of two teens. I taught him during 1965.

Last month our son Mark started the first sound group in Valparaiso, Chile's 2nd largest city, with more lost souls than many states in our country. He and Rubio plan to work together. Mark is providing a place to live in the house where he lives and the church meets. And with no responses to my appeal last summer for the Rubios' my family is giving them \$200.00 monthly until churches support them regularly. They need a minimum of \$300.00; any part would be appreciated. Contact me for more details (address: Philip R. Morgan, 2108 N. 7th Avenue, Phoenix, Arizona, 85007).

A FEW COMMENTS

From the above, we might well conclude that "It's rough all over". And, in some respects, indeed it is. But God never promised us Christianity would be easy — only that it would be possible. It helps us maintain our balance to learn of situations like these, and hopefully, makes us realize how very fortunate we are, materiality and politically to be able to worship God and spread the gospel without hindrances such as these, and others in different foreign nations, some of them far worse than these. Yes, we are fortunate indeed — but do we appreciate that fact, and take advantage of it to serve God better? For example, how many preachers in the US would be willing to work, as bro. Rubio, for 14 years without support in an area as stony as where he is? And if we won't, but have the means to help, why won't we help him, as others? Many churches are committed to the limit of their budgets, and sometimes over. But how about individuals? Might we not "squeeze" out of our personal expenses a small sum, say \$5.00 or \$10.00 monthly, to send to a man like that? If we can, why are we not doing it? Of all our material blessings, how many of them can we take with us when we depart this life? Like one man said, the only way to take them with us is to send them on ahead, in the form of helping others in need, or support in preaching the gospel. Any helpers handy? Investors? Brethren, as disconcerting (and disgraceful?) as it is when we carelessly spend more and more, unnecessarily, on ourselves and fail to consider needs and opportunities elsewhere, there is a situation worse than that. Imagine if you can (and surely some of you not only "can", you "do") a church having multiplied thousands of dollars stashed away in some bank, collecting 6% (or whatever is the current rate)

interest. Now, I am NOT talking about funds earmarked for some Scriptural use, nor do I refer to funds held in reserve against a reasonable assumption of future expenses which could not be met from the regular Lord's Day contribution. This is only prudent. If we had reason to anticipate the need of a new roof on the meeting house, and knew also that without that repair, worship in the building would be difficult, or impossible, it would be simply the exercise of good stewardship to put the money away as we are able to do so, for this purpose. If such saving precludes the need of a loan, and paying interest on that, all the more to the good. Like I said, I am NOT talking about this kind of a situation.

What I do have in mind are churches (among conservative brethren, yet) which have these bank accounts and have no intention of spending the money for ANYTHING, in God's service or man's. The refusal does not turn on whether an expenditure is Scriptural; no expenditure is contemplated or anticipated. Now, we all know, or ought to, that God insists that we use the money laid by in store in a manner which is proper in His eyes. That is, the purpose must be a Scriptural one, and the handling of it must be such that good stewardship is exercised. We ignore these principles to our eternal peril. But having satisfied ourselves that these are taken care of, WE NEED TO SPEND THAT MONEY! No hungry saints are fed, no destitute Christians are provided clothing, shelter and medicine, no souls are given opportunity to hear the gospel of Christ by money sitting in a bank account. It ought to come as no surprise to any of us, that the one who draws real interest here is Satan. And while he draws it, he is probably enjoying a great laugh at us, over our "conservativeness".

There are always churches and individuals whose sense of duty as Christians is so honed that they will answer a valid appeal, if it is within their capability. Many times, they will sacrifice to do this, congregationally and individually. God surely knows each of these, and commends them, and their works will follow them. But I can certify there are more who refuse, for "reasons" even they themselves must doubt, and God Who knows all things, will not accept. See Eccl 12:14 on this.

I read something Leslie Diestelkamp wrote on this same subject, some time back. I cannot recall it verbatim, but the gist of it was that when we have the ability and the need exists which has been determined to be valid, and we do not fulfill it, there is every chance we are simply being covetous. He concluded, and I concur: we must spend it Scripturally, and insure good stewardship; but brethren, WE MUST SPEND IT!

Why did God bless us with the material and financial blessings we have in this nation today? That we might spend all but an insignificant portion of it on ourselves? As a people who often claim (boast?) we speak, think and act by the Bible, we are, as a people, way down the list of those who commit our purses to the God we claim to believe in. A survey I read stated the church of Christ was about 36th or 40th down the list of religious groups in the US, with

an average contribution of 4%. I won't say, "for shame!" But if that does not represent what God said in 1 Cor 16:1,2, in ". . . laying by in store as GOD HATH PROSPERED YOU, . . .", be assured: God surely will say it. And, we will suffer the consequences (see 2 Thess 1:7-9). Brethren, think on these things.

RIGHTLY DIVIDING THE WORD OF TRUTH

Paul R. Johnson
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One of the greatest problems standing in the way of religious unity is the failure of people to properly divide the word of truth. There is a proper division of scripture as can be seen in Paul's letter to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15).

The Bible speaks of "present truth" and "past truth" or old and new truth. Peter, in his second epistle, strove to establish the persecuted Christians of his day in the "present truth" (11 Pet. 1:12). The expression "present truth" implies there is a "past truth". This conclusion is confirmed from a statement found in the book of Hebrews, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ." (Heb. 1:1, 2). The things spoken in times past were truth, but they are "past truths". The reason being, Jehovah, does not speak through prophets or angels today, but through his Son. The things spoken by Moses and the prophets of old are no longer in force, but were "blotted out" when Christ died on the cross (Col. 2:14). "He took away the first (testament) that he might establish the second (testament) by the which will we are sanctified . . ." (Heb. 10:9, 10). Christ hath made us able "ministers of the new Testament" (11 Cor. 3:6). This New Testament is a "better covenant" established upon "better promises" (Heb. 8:6), has a "better hope" (Heb. 7:19), and it is through this will we are sanctified or made righteous (Heb. 10:10). Until we learn to properly divide the word of truth we cannot come to a knowledge of the truth or the unity of the faith for which our Lord prayed.

Jesus who had all authority, said, "No man can serve two masters . . ." (Mt. 6:24). The same is true as it relates to wills or testaments. No man can be under two laws at the same time. This is confirmed by the words of Paul to the Romans. "Know ye not brethren, (for I speak to them who know the law) How that the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth. But if the husband be dead she is loosed from the law of her husband" (Rom 7:1-2).

The Jews were "wedded to the law of Moses" just as a woman is bound to her husband and this bond was for life. For the Jews to be released from the law of Moses the law had to be removed or put to death." But if the husband be dead she is free from that law, so that she is no adulteress though she be married to

another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7:3, 4).

Jesus dying on the cross "blotted out" the law of Moses, (cf Gal. 2:14). He "took away the first that he might establish the second" will or testament (Heb. 10:9, 10). This being done the Jews were delivered from that law which brought death that they might serve under the New Testament, which brought life and hope.

We need to rightly divide the word of truth and to recognize the New Testament as the perfect, infallible standard of authority in religion. Only then can we have unity, peace and understanding.

Restoration Footnotes

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ADVICE TO OWNERS OF NON-RELIGIOUS DOGS

Dogs were a vexing problem to rural churches in pioneer times. Every household had a few and they were usually free to roam the countryside at will. Many of them went to church as often as their owners, if not more often. That wouldn't have been so bad if the dogs had had any religion, but they didn't; nor did they have any respect for the worshippers who did have.

The dogs would congregate in the meetinghouse yard where the least agitation roused them to a crescendo of growling, barking, and howling; or the slightest provocation set them off in a free-for-all, or worse. The commotion, though mostly ignored by the indulgent churchgoers, sometimes reached the point where it challenged the preacher for the church's attention, and someone had to be appointed to call the dogs to order.

One pioneer preacher, Jacob Creath, Jr., who evidently had had his share of sermons interrupted by canine racket, breached prevailing opinion when he observed in print that, "No well-bred persons will carry their dogs to church with them." But he risked his popularity, and maybe his life, when he ventured a simple solution to the problem. "There are two ways to prevent them from following you," he said. Shut them up or kill them, and then they will not follow you." (**Memoir of Jacob Creath, Jr.**, pp. 186-187.)

It isn't reported whether Creath's advice was implemented to any noticeable degree, but if church members then were as fond of their hounds as those today are of their poodles, some of them no doubt would have preferred shooting Creath.

Such is the lot of one who tries intelligently to counsel people about their problems.

THE TOM SAWYER SYNDROME

P. J. Casebolt
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Webster defines syndrome as a set of symptoms which occur together and characterize an ailment." We've heard much about this term lately, and special publicity has been given to a thing called the "China Syndrome" in the aftermath of a nuclear emergency which has been in the news lately. Even before this most recent publicity, I thought the term was being overworked, so before it is completely worn out, I would like to use it at least once.

Of course, Tom Sawyer didn't know that he might give rise to something that would be labeled a syndrome, but he surely displayed "a set of symptoms which occur together and characterize an ailment." At least this becomes evident when compared with poor old simple-minded Huck Finn. Tom never had Huck any more confused than the time they were trying to free Jim from the cabin where he was being held captive.

Huck wanted to slide the chain off the bedpost, take Jim out the door and be done with it. But, Tom would have none of this crude, simple behavior — it had to be done in "style", and given some "class." First, they had to steal what they needed, saw through the bedpost, conceal the evidence, dig a tunnel, and generally garnish the project in other ways to give it the "class" which Tom thought the situation deserved. Tom had to do some fast talking to convince Huck it was better to do it this way, than it was to use Huck's "straight-out-the-door" method.

Now, doesn't this remind us of some of the political gymnastics engaged in by some government agencies? Many Huck Finn-type farmers along the Ohio River could foresee problems which would be created by some of the navigational dams being built, but evidently the "slide rule boys" (as they charitably called the engineers), could not see them. While such things concern every taxpayer, this is not the purpose of this particular article — I merely use it as another example of the Tom Sawyer Syndrome.

In religious circles, I am much more concerned about these "symptoms" which indicate an "ailment" of some kind. The Bible is crystal clear when giving us instruction which have to do with acceptable work and worship in the Lord's church. The simple, direct method of worship benefits every worshipper, and glorifies God through Jesus Christ. Jesus contrasted this new system of worship with what the Jews and Samaritans practiced (Jno. 4:20-24). The worship of the early church was characterized by beautiful simplicity, but we think it has to be dressed up and given some "class" so that it will be more appealing to the eyes and ears of men.

When the early church engaged in benevolence or the preaching of the gospel, a simple, direct method

was employed which at once accomplished the task, and glorified God (Acts 11:28-30; 2 Cor. 9:13; Phil. 4:14-16). It is no wonder that Paul was concerned (even fearful) that brethren would not be content with "the simplicity that is in Christ" (2 Cor. 11:3). Paul was afraid that the corrupters of this simplicity would employ "any means" to accomplish their devious mission, so I think I have the right to use every lawful means in order to awaken my brethren to the folly of their actions. Maybe if I liken their foolishness to that which was often displayed by the fictitious Tom Sawyer, I can get their attention. At least, it hasn't done any good in some instances to tell them what the Lord or the apostle Paul said, so maybe they can relate to Tom and Huck.

One thing I know: if some of my brethren had been with Tom and Huck that time, Tom would have had a lot of support.

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Greenville, Texas 75402



THE POOR SAINT AND THE PREACHER

I recall, with pleasure, my association with Luther Blackmon. Luther and I lived in south Texas during the early sixties. I found him to be a stalwart defender of the faith and a pleasant colleague in the gospel. We exchanged pulpits on one occasion and made a few trips together. In the middle of the week, my telephone rang and it was Luther. Foy E. Wallace Jr. was in town and he wanted to attend one of the morning services. In a few minutes, he drove up and we arrived at the meeting house. As I recall, the service had begun and I would estimate the crowd at about thirty, made up largely of women. As we walked in, Foy was already in the pulpit and those keen eyes brought us into full focus. I can't recall, to save my life, what his subject was, but it really doesn't matter; he, no doubt, altered it when we came into view. I do know this much, his lesson had nothing to do with the issues of the day but he made room for them. It just goes to prove it really doesn't matter what a preacher's subject may be, he will get around to talking on what he pleases.

He was about half way through his lesson when he exclaimed, "There are some young preachers among us who think it is wrong for one church to send to another church for the purpose of preaching the gospel." He went on to say, "I will show you before this lesson is over that it is scriptural for this type of work to be done." I am sure this was said for the benefit of Luther and me. However, I took out my pencil and pad and was ready to take down the scripture, because this is one I didn't want to miss. I knew if any man in the brotherhood could find a

passage defending the sponsoring church arrangement, Foy E. Wallace was the man! As a matter of fact, I must admit that he was the first preacher to make me see the fallacy in the orphan homes and the sponsoring church. I learned it from his writing and preaching. Later, he said in his writings that I had misunderstood him and that he never opposed the orphan homes or the sponsoring church. However, I have another opinion about the matter.

When Foy told us he would give us scripture for his beliefs, he did not give it at that time but waited toward the close of his lesson. I was on needles and pins thinking he might forget his promise. Finally, it came. He said, "Now I have promised to give you some scripture for one church sending to another church to preach the gospel and here it is: In the Bible no one can deny that one church sent to another church to take care of poor saints." He went on to say, "A preacher is nothing more than a poor saint, therefore one church may send to another to pay a preacher." When he made the statement, he smiled a little and so did I. Thinking he was joking, I whispered to Luther, "He is joking isn't he?" Luther replied, "No, Ward he thinks he has made a point." I was stunned to think a man with the depth of Foy E. Wallace would demonstrate such polemical weakness. After the service we shook hands with brother Wallace and went on our way. On our way home I continued to insist that the statement was a joke. Luther replied that he knew Foy E. Wallace, and such was not a joke! This little incident taught me a lesson I will not forget. When a man as strong as Sampson tries to defend false doctrine he is reduced to nothing. I had heard Foy Wallace rip an opponent to shreds with the truth. His attack against error was devastating. He could take the argument of an opponent and make it as weak as water. Now the master himself, like a helpless child, makes an

argument so ridiculous it sounds like a joke! I can understand why some of the old time debaters would say, "Brethren the weakness is not in the man but in his doctrine."

While the above argument is absurd let us give it some attention. In the first place churches did send to other churches to help poor saints. This is mentioned in 1 Cor. 16:1-2, and other places in the New Testament. These people were sometimes called needy or indigent saints. However, it must be remembered that in the field of evangelism, or the supporting of preachers in the proclamation of the gospel, funds were always sent directly to the evangelist (Phil 4:15-16; 2 Cor. 11:8). Some might ask, "Isn't it possible a preacher could become a poor saint?" Yes indeed! And I might add, it is also possible for a needy saint to become a preacher.

However, this does not change God's plan and pattern. If a preacher becomes a "poor saint" he would be cared for just like any other "poor saint". On the other hand, if a "poor saint" becomes an evangelist he would be supported as the Bible directs. Brother Wallace is correct in saying churches sent to other churches in supporting poor saints. What he needs to find is a passage that says churches sent to other churches when supporting an evangelist! This is the "lost text" of the Bible as far as liberal brethren are concerned. One might as well argue that if a preacher becomes a poor saint, churches could send funds for benevolence to him instead of the church, since he was once a preacher! Or, if a poor saint becomes a preacher we could send evangelistic money to the church since the man was once a poor saint. Well, this could go on and on when one does not follow Bible teaching.

Friend, I hope and pray the day will soon come when men will return to the ancient landmarks of God's word. That strong men will not become weak in trying to defend false doctrine.

THE NEWS LETTER REPORTS

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

PAUL BROCK, Box 6272, Ridge Manor, Florida — It has been several years since I have sent a report of any kind. I have been with the church at Trilacoochee, 6 miles north of Dade City, Florida, since July, 1975. Our building is located at the intersection of U.S. 301 and U.S. 98. This is one of the finest congregations anywhere. Our growth has not been phenomenal, but it has been steady and encouraging. Since coining here three fine elders have been appointed and a new class room addition has just been completed. There have been a goodly number of baptisms and some restorations. Four have been baptized the past two weeks. In addition to a number of faithful brethren preaching in meetings here, I have also preached in two series and will preach in another week-end series May 4-6. We continue to help support a number of preachers in other places. I will be with the Ray's Road church, Stone Mountain (Atlanta area) **June 4-7, where Sparky Owen preaches.**

ARTHUR W. ADAMS, 2797 Russell St., Portage, Indiana 46368 — For the past year the Portage church has been involved in a preacher training program. I found the program to be very rewarding. In addition to personal rewards, the program helped a young man to get started in preaching. It also served to pull the

congregation closer as we all pitched in to encourage and help him. **JEFF COREY**, our first man, has recently moved to New Cumberland, West Virginia to begin work with the church there. Jeff is a hard worker with much ability and an outstanding character. He should be a strength to the brotherhood. **John Presley**, a student from Florida College, began working in the program in May. We look forward to good things from him, too. If any congregation is able to begin this type of program I would certainly encourage them to do so.

NEW CONGREGATION IN FISHKILL, NEW YORK

We are happy to inform you that a new congregation was formed in New York state on March 11, 1979 which will endeavor to do all things in accordance with God's will. We are presently having a study on authority to give us a good, solid foundation on which to build. The congregation is located in the small town of Fishkill, half-way between Albany and New York City. We are small in number and meeting in a private home at present. We thank those who have already encouraged us and request the prayers of all that our faith will be strong, our knowledge will increase and that we may live in such a way as to spread God's

word in this area. We extend a cordial welcome to all who pass this way to contact and/or worship with us. The name of the congregation is the Southern Dutchess church of Christ. We meet on Sundays at 9 A.M. and 6 P.M. and on Wednesdays at 7:30 P.M. Questions or correspondence may be addressed to: N. Brit, Apt. H3, 347 South Rd., Greenbriar Apts., Poughkeepsie, NY 12601 (Phone 914-471-2450) or W. Adams 45 Fairfax Rd., Fishkill, NY 12524 (Phone 914-897-5765).

RUSSELL PANNELL, Fremont, Ohio — As of February, 1979, I finished my first year of work at Fremont, Ohio, after several years with the church at Port Clinton, Ohio. We have had 9 baptisms the first year here. Many are helping with the work here, both men and women. We have several new prospects. Pray for us that we may stand for truth and grow numerically and spiritually. We are helped much by STS. Thanks for a good paper. We just baptized a young man who was formerly a Baptist. Many had a part in his conversion.

JULIAN R. SNELL, 4724 E. Manslick Rd., Louisville, KY 40219 — I was recently in an encouraging meeting with the one-year-old congregation in Trenton, Tennessee. It is made up of 8 families with a total attendance of about 40. In this number there are 6 heads of families and each of these is possessed of a competency to do most any part of the local work. They have built a modest but beautiful meeting place which will seat in excess of 100. Pews have been installed and all the necessary facilities for worship and a study program have been provided. DON McCASLIN is the local preacher as well as a school teacher in Lexington, Term. He is regarded most highly and his work continues to prove effective. They have a radio program which is generating considerable interest. One was restored during the meeting. Attendance was good with visitors at every service. With few exceptions, most of the members are young marrieds with school age children and it was a joy to see all of these present at all services. In my judgment, the future looks bright for them.

TO MARYLAND

JIMMY TUTEN, JR., 8169 Greenridge Rd., Charleston Heights, SC 29405 — My work in and out of Charleston has been rather hectic from January through April. Our home studies have brought in only one new family (converted from the Baptist Church) and another has recently moved in from Columbia, SC. We have had several restorations. We are maintaining a heavy load of work on a local level which is greatly increasing our strength spiritually. I presented a weeks' lectureship on "Personal Evangelism" the first of February. Victor Sellers of Bradley, Illinois was with us for a special series on "The Home" and did his job well. Before that we had Bob Dodson of Ft. Walton Beach, FL with us in a five-night series on "Glorifying God's Greatness." Both men did much to edify us and we commend them to others for similar work. June will find us engaging in a "door to door" work effort with a group led by James Yopp of Gainesville, FL.

From a personal standpoint, I preached in Newport, NC in a meeting in January. Among others, it was good being associated with Bill and Elva Wallace again. The brethren at Newport are doing well and Thornton Pringle is doing outstanding work with these brethren. Also in January I attended the Florida College lectures and spoke on Wednesday at Eureka Springs where John Clark preaches and where my son, Terrell, attends while a student at South Florida University. In February I preached in Athens, Georgia. They are looking for someone to work with them. Contact Fred Thompson at 404-546-8688. March found me in Ft. Walton Beach, FL in a meeting. This is an excellent work under two fine elders and with Bob Dodson doing outstanding work as preacher. The last of March I was with the Southwest church in Seattle, Washington. Again, I found a zealous group of Christians under a most capable eldership. Jim Nelson does his work well as preacher for this church. This meeting was a highlight in my meeting work this first half of the year. Interest and enthusiasm was at a peak and the closing day (Sunday) found new records set in attendance and contribution. There is an unusual spirit about these brethren in the Northwest and it was such a pleasure being with them. I took part on the "Call-In" radio program during the week and was pleased with the response. A number of preachers (some whom I have known before, others new to me except by name) came to each service and about 18 met for a luncheon one day. I was greatly impressed with what I saw in the Seattle area. In July (9-15) I am to be with the Port Clinton, Ohio church and at Benton, Illinois Oct. 8-14 for meetings.

Because of the urgency of the situation in the Washington, D.C. area, and the feeling that I was not accomplishing my goals

in Charleston, I have decided to move to Riverdale, Maryland in June. The Wildercroft church, while being made up of a large number of conservative brethren, has been known as a "liberal" church. Now the brethren want to turn things around for a complete return to the Bible. No longer do they want to lend support, even in a moral way, to the unauthorized functions taking place among the Washington, D.C. churches. No longer do they want preachers who do not respect the all-sufficiency of the Scriptures. I have been asked to work with them and help them. By the grace of God we will get these brethren in spirit and action back to the pattern of the New Testament. Even though this decision has resulted in the loss of several families and possibly some more, control of the building and preacher's house is maintained. The only question of concern is that if others leave over current liberal trends temporary outside support might be necessary. If that time arrives, I am confident that brethren will respond. We will be mailing a bulletin and if you wish to be placed on the mailing list beginning about July, write and let us know. Beginning in June, I can be reached at Wildercroft Church of Christ, 6330 Auburn Avenue, Riverdale, Maryland 20840. Since this will be the nearest church to downtown D.C., you will want to visit with us. Pray that our efforts in Riverdale will succeed.

PREACHERS NEEDED

DEL AND, FLORIDA — The church which meets at 823 N. Woodland Blvd. in Deland is in need of a full time preacher who would be available by mid-summer of this year. Attendance averages 80 and we can offer full support. We would like a preacher between the ages of 30 and 50 with a family at home. Interested individuals should write the church at P.O. Box 1966, DeLand FL 32720, or call Bob Baston (904) 736-7175.

LAWTON, OKLAHOMA — The Brockland church of Christ, 6205 Birch, Lawton, OK 73501, is in need of a gospel preacher. This is a small congregation with attendance of 35-50 in a city of 90,000. We need a man who can handle a difficult work. We can supply about \$600 per month and more may be obtained in the vicinity. Those interested may write to the address above.

WILMINGTON, NORTH CAROLINA - The church here is seeking a preacher to work with them effective August 1, 1979, as I will be relocating with the Eastland congregation in Indianapolis, Indiana. The church here has 43 members, with average attendance in the 50's. Construction of more suitable building is in the making. The church would be able to support a man about \$300-\$350 a month with the remaining amount to be secured from faithful brethren elsewhere. However, there are several churches that would probably continue their support to the next man who comes. Anyone interested may contact Robert E. Hope (919-762-2013), or Carson Hagen (919-686-0234).

ASKS FORGIVENESS

EDUARBO R. RAMIRO, P.O. Box 1313 Pagadian City 7824. Republic of Philippines — May I ask your favor to please publish in SEARCHING THE SCRIPTURES that I deeply realized that I misappropriated part of the benevolent funds sent by the brethren in the U.S.A. during the last earthquake and tidal wave in Mindanao, Philippines, 1976. I have sinned. I asked God, the church at Kawit and the brethren who helped to forgive me Please pray for me.

(Editor's note: Since we carried an appeal for help to the brethren in the stricken areas after the 1976 earthquake and tidal wave which caused much damage in Mindanao, and gave the name of brother Eduardo R. Ramiro as one worthy to disperse aid sent from American brethren, we felt this letter should be published here. An audit of the records and testimony received from a number in that area revealed that there had been misappropriation of funds. We carried an article by Wallace H. Little which showed this to be the case and exposed brother Ramiro. His action in the matter has done great harm in undermining the confidence of some brethren in the work in the Philippines. We are glad to receive this letter from brother Ramiro and earnestly hope that he will, as far as possible make restitution. It is always a source of rejoicing to see efforts made to correct wrongs. It is also a serious error to assume that because a few act dishonestly that all workers in a given country are equally dishonest.)

IN THE NEWS THIS MONTH

BAPTISMS	381
RESTORATIONS	145
(Taken from bulletins and papers received by the editor)	

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 XX

JULY, 1979

NUMBER 7

POTPOURRI OF PROBLEMS AND PRINCIPLES

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



"THE WORD IS OUT"

While preaching in a gospel meeting in the Los Angeles area in October of last year, I happened to watch part of a television talk show on channel 9 where a lady with the television station was interviewing two lesbians. They were discussing a new book called "The Word is Out". After discussing the rights and demands of homosexuals and lesbians and the right and wrong of the practice, the lady asked the women why so many religions condemned homosexuality as being a sin and contrary to the teaching of the Bible. One replied that the Bible was often used "as bigotry" and that it did not condemn homosexuality. Then the real shocker came when one of them said: "After all, Jesus never married. He traveled throughout the land with twelve men, and taught them to love one another."

Think of the implications of those statements! Their arguments are as sorry as they are. In fact the arguments are worse, for they are blasphemy and the lesbians are just plain rotten! Why say that Jesus never married? What did they want the audience to infer from that statement? Do they believe that Jesus Christ was homosexual?

It is regrettable that two of the most beautiful words in our language — gay and love — now have such sinful connotations. When the homosexuals and television personalities talk about "making love" they mean sexual relations. So, when they suggested that Jesus taught his apostles to "love one another," they implied that he was teaching them to practice homosexuality. What a lie!

WHO WILL SACRIFICE?

One of the most uncommon things in Washington,

D. C. is common sense. It is amazing how our public officials can be so out of touch with the public and reality. They are calling upon Americans to conserve gasoline and other forms of energy. If they think that this generation of Americans, reared in affluence, pleasure and selfishness, will give up anything they want and can get — be it alcohol, nicotine, gasoline or whatever — they are unrealistic and in for a big surprise!

Now if they want a little common sense advice, we can give it. They could save millions of gallons of gas by stopping the idiotic bussing of little children across the country which parents don't want in the first place. A lot of jet fuel could be saved if the president would spend a few weekends at home. Then they could encourage parents to keep millions of teenagers off the streets and highway day and night. Besides saving gas, that would make the roads much safer and quieter. Young people might even study, read some good books, and learn to read the Bible.

TOO MANY ARE OUT OF PLACE

Since man left his God-ordained place in Eden, it has been next to impossible to keep him in his place. It is a troublesome problem.

One reason why Gideon was able to overcome thousands of Midianites with only three hundred men was that "they stood every man in his place" (Judges 7:21).

The pope is an overgrown elder — at least the first one was. Sponsoring church elders are out of their God-appointed place. Preachers are often out of place. The modern trend is toward taking women out of their proper place.

Nowhere is this displacement more evident than with the presidents of this nation and the nation itself in recent years. For the past few years, the president seems to feel that he was elected president of the world! He must mediate all world problems, and tell all nations how to govern themselves and conduct their affairs. Our president has just obligated some \$10 billion of our tax money to pay Egypt and Israel not to fight. But that's all right, for we are only \$800 billion in debt! He assured Israel a ten-year supply of oil, something which he can't even do for America. And good old Uncle Sam is supposed to settle the problems and pay the bills of all the world, including those nations we have had to whip and that plan to whip us.

Incidentally, according to the Jews and premillennialists, God is supposed to take care of Israel regardless of what happens. That may be all right for theological argument, but when it comes to the pragmatic approach, Israel must have God and America in order to survive.

Yes, many things and many people are out of place. You may feel that an article like this is out of place in this paper. The editor may agree. If he does, you'll never know that I wrote this.

I HEARD ROY E. COGDILL

On the evening of May 14th, it was my privilege to hear Roy E. Cogdill present a lesson in a series delivered at Pangburn, Arkansas. He spoke on the organization and government of the church. The lesson was typical of the thousands presented by him for more than fifty years — eloquent, plain, powerful and scriptural. No one could misunderstand what he believes about the church and the sinfulness of all human religious organizations. I am thankful that he has the strength of body and mind to continue his proclamation and defense of the truth. If and when you have opportunity, I urge you to hear him preach the gospel.

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Editorial

Connie W. Adams

P. O. Box 68
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WHERE IS "HOME"?

In the May 10, 1979 issue of the *Gospel Advocate*, editor Ira North wrote an article entitled "our 'Anti-Co-operation' Brethren Should Come Back Home." He told of a visit he and his family made some twelve to fifteen years ago to an "anti" congregation in Florida which had a lovely building and where the parking lot was full of cars. He said the people were cold and formal. More recently he went through the same town and noted only three cars in the parking lot near time for Bible study to begin. From this incident he generalized to reach the conclusion that the so-called "anti" brethren are "drying up and withering away" and admonished all in that category to "come home."

While we have no personal knowledge of the congregation to which he referred, we certainly are not in favor of brethren being cold and formal and regret hearing of congregations drying up and withering away. If his assessment of the situation is correct, it does not justify him in writing: "If the past has proven anything, it has proven the 'anti' doctrine cannot build great churches, inspire missionaries, and encourage pure and undefiled religion." With that observation we take strong exception. It is not an accurate representation of what he calls "anti" doctrine. Further, the matter of what constitutes a "great" church leaves room for dispute as to what standard determines greatness.

What Is a Great Church?

Is greatness in a congregation determined by how many sponsoring church projects are in the budget? Is it reckoned on the basis of how many benevolent and educational institutions are in the budget? Shall it be decided by how large a fleet of buses the church owns? Is it figured by the size of the building and the numbers who gather? Does it depend on puppet shows, attendance drives with governors present, and entertainment from Grand Ole Opry celebrities? Is it measured by such activities as I witnessed on one segment of the *Amazing Grace* TV show filmed at Madison, Tennessee where brother North stopped everything to have the audience engage in a "love feast" wherein everybody stood, shook hands with those beside, behind and in front and told them all "I love you"? Is greatness calculated in terms of award presentations from the editor of a denominational magazine such as the one Norman Vincent Peale presented to Ira North at Madison along with appropriate entertainment and fanfare? Does greatness involve building "Family Life Centers" with facilities for great banquets and gymnasiums in which to play, such as Madison has? Do great churches grow in

climates where their preachers join ranks with Catholic priests, Jewish rabbis and Protestant leaders to fly off to Texas to learn how to build "Inter-Faith" centers? This is the "greatness" which has grown up around the doctrine for which Ira North stands.

Editor Misinformed

We are convinced that brother North is misinformed about those he calls "anti" brethren. Some of this is understandable. Communication has been lost for many years. Some of the leaders among those with whom brother North stands identified have been so caught up in their great schemes and projects that they have really not kept up with the rest of us. His estimate that perhaps only 5% went off with the "anti" movement amounts to whistling past the graveyard. Brethren who have resisted the institutional tide have been busy building congregations. The number grows with each passing week. Many of these are substantial churches with excellent elders, faithful deacons, able preachers and aggressive but scriptural programs of work. Brother North might be greatly surprised if he could find the time to visit what he considers "anti" churches in Birmingham, Louisville, Chicago, Indianapolis, Akron, Houston, Los Angeles and many other places we could name. He might even be surprised right in Nashville to find the number, size and work programs of such churches growing. We have spent nearly a decade in Louisville where within twenty-five miles of downtown Louisville there are at least 24 congregations contending for the old paths and at work for the Lord. Among these churches there are scores of gospel preachers being supported all over the world. Local radio programs have resulted in many conversions over the past few years. Several congregations have been heavily involved in developing and training young preachers. These churches are not drying up and withering. They are not even seriously sick. Every church at times has problems peculiar to itself, including those with whom brother North associates. If he does not know this, then he should exchange papers with Ira Y. Rice, Jr. and he will have a running account of such problems.

Brother North might have benefited from hearing what some of his fellow-lecturers said at Freed-Hardeman College earlier this year, when both Roy Deaver and Rubel Shelly advised a standing room-only crowd that the "anti" movement was alive and growing not only in this country but in other countries as well. Why it has not been long since Ira Rice said in *Contending For The Faith* that he felt more comfortable with some of "us" than with some of those with whom he had stood shoulder-to-shoulder in the past.

Is the Quarantine Over?

It has been a quarter of a century since the *Gospel Advocate* editorially placed the "yellow tag of quarantine" on all those who took a stand against sponsoring churches and church supported human institutions. It was in the wake of that warning that meetings began to be cancelled, pulpits closed, preachers boycotted, feelings and brotherly relations strained. Does brother North no longer fear having us "back home"? Has he found the needed cure? What many of us have asked for all along has been

scriptural authority for what more and more churches were beginning to practice. There have been numerous debates and exchanges in periodicals. In all of these some of us have demanded a "thus saith the Lord" in either general or specific terms, expressed in divine precept, approved apostolic example or necessary inference. Instead of that, we have been treated to emotional appeals, philosophical meanderings, misrepresentations, and insults. Oh yes, there is a balm in Gilead. The salve needed to treat the disease is what the Lord and his inspired apostles taught. If they have not found that yet and we should decide to "come home", what assurance is there that we shall not wither and die from a worse disease that the *Advocate* editor imagines us to have? Those who go onward and "abide not in the doctrine of Christ" have not God (2 Jno. 9-11). Brother North may think our infection of such minor importance as to risk having us "home" but some of us are convinced yet that we cannot afford to risk his infection.

Just Where Is Home?

For the moment, forgetting the *Advocate's* own imposed quarantine, suppose some of us decided to "come home." Just exactly, where is home? Is it with Reuel Lemmons, Roy Lanier, Sr. and others west of the Mississippi River who insist that orphan homes under boards other than the elders of a local church are unscriptural? Or is "home" with Guy N. Woods, and others who insist that they must be under boards? Is "home" with those who yet support Herald of Truth, or is it with Ira Rice, Alan Highers, E.R. Harper and others who have exposed grievous errors in the Highland staff? Is "home" with those who want the college in the church budget, or with those who argue that it is unscriptural? Is "home" with those who think they should join the ministerial associations around the country (as some so-called gospel preachers have done) and who participate in inter-denominational services? Is "home" where churches freely use the college choruses in their great campaigns, and where many churches now have their own special singing groups? Is "home" where free helicopter rides, lucky seats and McDonald Sundays are offered as prizes to lure children to ride "joy" buses? Is "home" where athletes give gymnastic exhibitions on the pulpit in the name of Christ? Is "home" where "junior church" is provided so unruly children can "play" church while "real" church holds forth? Is "home" where there is a proliferation of functionaries besides elders, deacons, preachers, teachers and members, such as "youth ministers", "educational directors", "ministers of finance", and "bus captains"?

This **editor Is At Home** among people who believe the Bible to be the all-sufficient rule of faith and practice, that the church is the Lord's grandest work, that it is fully equipped as he arranged it to evangelize, edify itself in love and relieve those who are her charge. He is at home among those who yet believe that the gospel is God's power to save the lost (Rom. 1:16). He is at home among those who believe that the church of the Lord is unique and that it should remain free from entangling and corrupting alliances with purveyors of error. The whole issue, brother North, is where home really is, and who it is that is wasting the Lord's substance in the far

country. Home is where the truth is, where the authority of God and Christ are respected and where the word of God is the last word. A genuine homecoming, where all meet on the sure foundation and everyone takes heed how he builds thereon, would dry many tears, mend multitudes of broken hearts, rejoin estranged comrades-in-arms, cause the Devil and his forces to retreat and advance the cause of truth and righteousness throughout the earth. For that day we earnestly sigh. But brother North and others like him will have to move away from where they now dwell before we can call it "home".

A STUDY OF I CORINTHIANS 7:1-15 —

Part 2 —

In our previous article we considered the nature of the charge, "Do not depart" (verse 10), and found it to be absolute and imperative. We begin a consideration of five different interpretations of the following verse.

1. Active, Future, **Permissive**: "If she separates herself in the future, (this is permitted) but let her remain unmarried or be reconciled to her husband."
2. Active, Future, **Non-Permissive**: "If she separates herself in the future, (contrary to Christ's command), let her remain unmarried and seek to be reconciled to her husband."
3. Past Tense, Active, **Non-Permissive**: "If she has already separated herself, let her remain unmarried, or be reconciled to her husband."
4. Passive, Future, **Non-Permissive**: "If she is left sometime in the future, let her remain unmarried or be reconciled to her husband."
5. Passive, Past Tense, **Non-Permissive**: "If she has already been left, let her remain unmarried, or be reconciled to her husband."

When we appreciate the obligation to establish authority for our action, we realize that the burden of proof resides with position number one. A claim that permission to act is granted brings with it the obligation to establish authority for that action. All that is necessary to overthrow that claim is to demonstrate one non-permissive possibility. At that point, authority is not established. Doubt is established. The action would, therefore, be sinful (Col. 3:16; Rom. 14:23). In this article we will consider the first two of four non-permissive possibilities.

First Non-Permissive Possibility ACTIVE, FUTURE

Consider the position of some of the leading commentators emphasizing the non-permissiveness of the passage.

Barnes Notes on the New Testament, I Cor., p. 115. "If she have withdrawn by a

rash and foolish act she is to remain unmarried or be reconciled Paul tells them that if they had separated from their husbands, the pure law of Christianity did not recognize this right."

Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians*, p. 240. "But as to his commanding the wife who is separated from her husband, to remain unmarried, he does not mean by this that separation is allowable nor does he give permission to the wife to live apart from her husband. . . . He does not therefore give permission to the wives to withdraw of their own accord, from their husbands, or to live away from their husband's establishment, as if they were in a state of widowhood."

Matthew Henry's Commentary, Vol. 6, p. 538. "They are bound to each other for life. The divine law allows no exception."

Expositor's Greek Testament, Vol. II, p. 825. "Paul is not allowing exception to the law of Christ."

Alford, *The Greek Testament*, Vol. I, p. 523. "It supposes a case of actual separation, contrary of course to Christ's command."

Robertson, *Word Pictures in the New Testament*, Vol. IV, p. 126. "If in spite of Christ's clear prohibition, she gets separated. . . ."

International Critical Commentary, p. 140. "But if (in spite of Christ's command) she goes so far as to separate herself. . . ."

The Wycliffe Bible Commentary, p. 1240. "For the believer the rule is no separation. . . . In the case of unapproved separation. . . ."

Meyer, *Critical and Exegetical Commentary on the New Testament*, p. 202. "In this, Paul is not granting something in the way of exception but supposes a future case, which will possibly arise, not withstanding the commandment of the Lord just adduced." *'Lang's Commentary*, *Corinthians*, p. 143. "The words point to some possible case of divorce occurring hereafter contrary to the command of Christ. . . ."

New Testament Commentary, by John Wesley, Adam Clark, Matthew Henry, and others. "**But if she depart**" — contrary to this express prohibition:" (Wesley)

John Murray, *Divorce*, p. 60, 61. "The parenthetical clauses — "**But if she does depart, let her remain unmarried or be reconciled to her husband**" — do not relax the stringency of the injunction; they do not have the effect of according any right or liberty to separate oneself or to put away. In other words, the parenthesis does not express an exception to the law enunciated in the prohibition itself. . . .; in

I Corinthians 7:11 no right of separation or dismissal is propounded. Hence any appeal to I Corinthians 7; 11 to defend the right of separation without the right of dissolution is a distortion of the apostle's teaching."

We can appreciate the strong stand taken by these scholars when we look carefully at the context and see that it is non-permissive.

v. 5 "defraud ye not"

v. 10 "Charge . . . that the wife depart not"

v. 11 "that the husband leave not"

v. 12 "let him not leave her"

v. 13 "Let her not leave her husband" Since these verses are plainly prohibitive, there must be a clear indication of permission to justify a position so different from the context. However, instead of permission, we have instructions in case she does leave. Instructions given to one who has done something forbidden do not imply permission to do that thing.

Consider the following parallel:

I Cor. 7:10, 11	I John 2:1
The Lord gives command	I write unto you
that the wife depart	that ye sin not
not from her husband	and
but and	if any man sin,
if she depart	we have an advocate
let her remain unmarried	with the Father,
or be reconciled to her husband.	Jesus Christ the righteous.
Neither Passage is Permissive Neither Gives Approval of the Thing Forbidden Additional Instructions in the Event of Disobedience Do Not Imply Permission!	

One might argue that, while it is true that additional instructions do not imply permission to do something forbidden; still, complying with those instructions would produce an approved condition. In other words, if one complies with the instruction, "remain unmarried," approval would necessarily be implied though reconciliation is not sought. This argument may sound reasonable on the surface; however, it makes unwarranted assumptions.

This position **presumes** that one may choose between two equal alternatives (remain unmarried or be reconciled). The passage does not say that one may choose and the Greek adversative "**de**", translated "or", **does not** necessarily distinguish between two equal alternatives. The **context must** determine the issue.

This context forbids separating; yet, one of the alternatives is to live in a separated condition. The context does not indicate alternatives of equal standing. It stands diametrically opposed to one of them. Therefore free choice between two equal alternatives is not indicated. The absolute command "Depart not," plus the **definition of repentance** demonstrate that an about face (reconciliation) is required if possible. The alternative "remain unmarried" simply anticipates the possible unwillingness of the other spouse.

Consider the position of leading commentators on the obligation to be reconciled.

Barnes on the New Testament, I Cor. p. 115. "Or be reconciled to her husband. Let this be done if possible. If it cannot be, let her remain unmarried. It was a duty to be reconciled if it was possible."

The Expositor's Greek Testament, Vol. II, p. 825. "Let her get herself reconciled. . . . If the husband disallows her return, she must remain agamos."

New International Commentary on the New Testament, Corinthians, p. 163, Grosheide. "Reconciliation should be undertaken by the wife with whom the divorce started. Paul mentions two possibilities since it may be that the husband refuses to be reconciled."

John Murray, *Divorce*, p. 62. "He is saying in effect, 'If separation has actually taken place, then certain provisions must be adhered to. Let the breach be healed. Failing that, under no conditions may another marriage be undertaken.' In other words, the parenthesis simply regulates the wrong when it has taken place but does not in the least legitimate the separation itself."

Matthew Henry's view seems to fit best. He put it this way.

"She should continue unmarried AND seek reconciliation with her husband. . . ." (emphasis mine). Vol. 6, p. 538.

This is completely consistent with the meaning of the word "de". Thayer says it may be translated by "but", or "Moreover." Arndt and Gingrich say this: "Most common translations: but, when a contrast is clearly implied; and, when a simple connective is desired. . . ." (p. 170). if the term is translated "and" or "moreover" we could see the reasonableness of placing "remain unmarried" first in order. At the same time, the obligation to seek reconciliation would be maintained. It is in addition to the first obligation. In other words, "First, make sure you do not remarry and/moreover do your best to be reconciled." The following factors should be considered:

1. The prohibitive context.
2. The absence of a clear statement of permission.
3. The denial of permission by leading commentators.
4. Passage of parallel construction (obviously non-permissive).
5. "De" may be additional rather than optional. When these factors are considered, it becomes obvious that it is impossible to establish permission to desert one's spouse from this passage.

Second Non-Permissive Possibility ACTIVE, PAST

The verb translated "should she depart" is aorist subjunctive. If it had been aorist indicative, past tense would definitely be indicated. While the subjunctive does not carry that necessary implication,

the idea of past action is a definite possibility. The context is the determining factor.

A. T. Robertson, *Grammar of the Greek New Testament*, p. 831. "It is true that in the expression past time in the indicative and with all other moods, the aorist is the tense used as a matter of course."

Rather than labor the point with quotations from Greek grammars, allow me to illustrate the point by quoting from a significant number of competent scholars who affirm that the action of the passage should be viewed in the past tense.

The Expositor's Greek Testament, Vol. II, p. 825. "But if indeed she have separated . . . Paul is . . . advising in case where the mischief was done; the aorist sub. **choristhe** is timeless, **taking its occasion from the context.**" (emphasis mine)

W. J. Conybeare, *Life and Epistles of St. Paul*. "To the married, not I, but the Lord give commandment, that the wife part not from her husband; (but if she be already parted. . . .)"

Barnes Notes on' the New Testament, I Cor. pp. 114, 115. "But and if she depart. . . ." If she have withdrawn by a rash and foolish act; This may, I suppose, refer to instances where wives ignorant of the rule of Christ and supposing that they had a right to separate themselves from their husbands, had rashly left them. . . . Paul tells them . . . that if they had so separated themselves from their husbands, the pure laws of Christianity did not recognize this right."

Cambridge Greek Testament, p. 111. "If she has in fact been separated. . . ."

Alford, *The Greek Testament*, Vol. I, p. 523. "If such have really taken place. . . ."

Matthew Henry, Vol. 6, p. 538. "And therefore the apostle advises that if any woman had been separated. . . ."

Gromacki, *Called to be Saints: An Exposition of I Corinthians*, p. 90. "Second, if the departure has already taken place. . . ."

Ellicotts Commentary on the Whole Bible, Vol. 7, p. 309. "**But and if she depart** — Better, 'but if she have actually departed,' The apostle, in case such a separation should have already taken place. . . ."

The Abingdon Bible Commentary, p. 1180. "If separation has actually taken place. . . ."

International Commentary on the New Testament, Grosheide, p. 163. "Such a

divorce might be past being recalled so that it would be impossible for the wife to return. . . ."

Interpreter's Bible, Vol. 10, pp. 78, 79. ". in the case of those already separated. . . ."

New Testament Commentary, Moffatt, p. 78. "If she has separated. . . ."

A Commentary on the First Epistle to the Corinthians, Conzelman, p. 120. "Does not mean the conceding of exceptions (if she separates herself after all), but refers to an already existing situation: 'if she has separated herself.'

Twentieth Century New Testament. "If she has done so. . . ."

E. W. Grant, Vol. 7, p. 483. ". . . if the wife has been separated. . . ."

Jamieson, Fausset, and Brown, Vol. 6, p. 301. "If the sin of separation has been committed. . . ."

If this passage deals with a separation that had already occurred in the past, then, obviously, it is not speaking about and would not authorize future purposeful action. Permission would not be granted. The prohibition would stand.

In our next article, we will consider two more non-permissive possibilities.

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EARMARKING CONTRIBUTIONS

QUESTION: May an individual "earmark" his contribution to a congregation? In other words, may one give to a local church on the condition that the receiving church use it to support a gospel preacher there or elsewhere? — J.S.

ANSWER: Every worthwhile relationship in life necessarily involves responsibilities. Membership in a local church is no exception. If after fulfilling his obligation to the local church of which he is a member one desires to give more to some individual or another church as opportunity affords, such would be his prerogative. However, for one to make such contribution conditionally, as stated in the question above, would be to use the receiving church as an agent — In the sense of acting for or by the authority of another. This would as surely violate the principle of congregational autonomy as in the instance of acting as a sponsoring church — An agent of another or other churches.

Elders are to exercise oversight of the local church where they are (1 Pet. 5:2; Acts 20:28; Heb. 13:17). This involves freedom from outside control and authority. In the light of this principle, it should be obvious that for a church to receive a contribution conditionally — "earmarked," as stated in the question under study, would be to surrender congregational autonomy in the matter.

If one desired to have fellowship with a church in the support of a gospel preacher elsewhere, this would be his prerogative. However, it should be observed that such support should be solely the decision of the church free of outside control or authority.

Sometimes an arrangement like that proposed in the question under study is made for income tax purposes. The IRS allows tax deduction for contributions to non-profit organizations, but not to individuals. If tax deduction be the motivation for contributing to the church conditionally instead of directly to the individual, it would seem to me to be fraudulent, and, therefore, unscriptural on two counts — a violation of congregational autonomy and fraudulence.

I must confess that I am not familiar with the rules of the IRS to the extent of knowing whether or not such can be extended to include as a tax deduction contributions to support the preaching of the gospel via direct support to a gospel preacher. As stated above, I understand that such cannot be done.

Fairness may seem to dictate otherwise, but fairness of the rules is not the issue here. The issue is one of legality or freedom from fraud and congregational autonomy. Christians must provide things honest in the sight of all men (Rom. 12:17; 2 Cor. 8:21).

Perfecting Holiness in the Fear of God

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FINISHING OUR WORK

Joy at the completion of a task. It is commonplace. And it is also one of the deepest and most enduring satisfactions of life. No doubt that is because we, in contrast to the animals, share our capacity for that kind of pleasure with God Himself. It was He originally who "saw all that He had made, and behold, it was very good" and who "rested on the seventh day from all His work which He had done" (Gen. 1:31ff). Man's undeniable taste for harmony, symmetry, and the "finishedness" of a worthy job completed is no coincidence of nature. It is a part of man's God-given nature.

The small affairs of daily living often provide chances for every person to taste the sheer joy of coming to the end of a thing. And then, more rarely, most of us get to experience the thrill of bringing to completion an undertaking which has taken up years. But it is doubtful that the joy of fulfillment is ever felt more keenly than in the case of a Christian who has come to the end of a work for the Lord which has occupied his complete life.

We read in the Scriptures, for example, about John the Baptist, a man with a very specific job to do, being in the midst of "completing his course" (Ac. 13:25). After his task was done and he was able to say about Christ, "He must increase, but I must decrease" (Jn. 3:30), he sounded very much like a man with a feeling of accomplishment. As for the Lord Himself and His own work, He could, with evident gratification, pray to His father, "I glorified Thee on earth, having accomplished the work which Thou hast given Me to do" (Jn. 17:4). And the Lord never spoke any more eloquent words than His last: "It is finished!" (Jn. 19:30).

There have been few men and women in the history of the church who have been possessed of any stronger commitment to finishing their individual work for the Lord than Paul the apostle. For Paul there was nothing, not even his own life, so important that it could not be sacrificed in order to accomplish the work Christ had laid out for him to do. As he prepared to take his leave of the elders of the church in Ephesus, he told them, "I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus" (Ac. 20:24). It is not difficult to see the intense, bittersweet joy of accomplishment in Paul's words as the aged apostle

sent his last letter to Timothy. He wrote, "I have finished the course," and we are not surprised when we find among Paul's closing instructions to Timothy himself: "Fulfill your ministry" (2 Tim. 4:5,7). It is as if Paul were saying to Timothy, "Through God's grace I have been able to complete my work. You, too, have your own work. See that you finish it."

Every Christian needs to have a sense of the value of his own work in the Lord. He needs to take it seriously, execute it diligently, and be able later to feel the satisfaction Paul felt. Preachers especially need that awareness, if for no other reason than that much will be required of those to whom much has been given. In regard to finishing our work, all of us need to be doing at least two things.

First, we need to be learning what our work is. With no goals other than the abstract notion of "doing the Lord's work," most of us tend to drift along aimlessly and arrive in old age without being able to pray even partially as Jesus did, "I have accomplished the work Thou has given me to do." This does not mean we wait for a vision in which the Lord gives us individual instructions. It means we read the Bible, survey the opportunities that are available to us personally, stake out our territory, and dig in with the eager anticipation of completing a work which is in a unique sense ours to do.

Paul, to be sure, had grand dreams about teaching as many persons as possible for as long as possible. But he also had some quite definite ideas about the nature and extent of his particular work. He could write to the Roman Christians, "I have often been hindered from coming to you; but now, with no further place for me in these regions. . . . I hope to see you" (Rom. 15:22-24). Very few preachers since Paul have known so clearly what they were trying to do in a given place that, at some point, they could say as he did, "I have finished my work here." Most base their decision to go or stay on little more than whether they are happy where they are. But give a man a clear idea of what he has come to accomplish and inspire him with the commitment that attaches to a work that is peculiarly his, and his constant prayer will be for strength to stay on the scene long enough to finish it.

Second, we need to be praying that the Lord will help us finish our work. It is, after all, His work, Our ability to complete it will have to come from Him. And we should be conscious that we have an Adversary whose malignant intent is to stop us short of the fulfillment of our work. Paul often spoke about being "hindered". Sometime the Lord hindered him because He had other plans for Paul. But on at least one occasion Paul wrote, "We wanted to come to you — I, Paul more than once — and yet Satan thwarted us" (1 Thess. 2:18). That possibility ought to keep us alert. And prayerful.

If we should live a thousand years, there likely would yet be work to do for the Lord. But let us not excuse ourselves from the tasks at hand, the tasks that are our own, with the vague assumption that the Lord's work can be done anywhere at anytime. Each of us has work that belongs only to us and can only be done where we are right now. "O Lord, grant us the wisdom, the health, and the time to finish the work that is ours, individually, to do."

MY SERVANTS THE PROPHETS

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HAGGAI — GOD'S PREACHER & GOD'S MESSAGE Part II

Having followed Haggai's content in outlining his 4 major messages in the last lesson, we will now turn to the glorious lesson we can glean from his inspired preaching. What a shame that the richest section of scripture on preaching is so often neglected by those that observe it.

The next great lesson of Haggai is Discouragement, **No Matter How Profound, Is No Reason For Neglecting OUR DUTIES.** Many times the Lord gives us duties which are encompassed with great difficulty but when we become discouraged it is NO EXCUSE for neglect. Yes, Israel had encountered difficulties in rebuilding the temple, but they was no excuse to lay aside the TOOLS of labor and do what they wanted to do, build their own houses.

How many good programs of work have encountered opposition and the opposition won, God's people lost, and God's work was destroyed. We all become discouraged but there is a cure for discouragement that Haggai makes very clear — WORK! If work is not pursued when discouragement sets in, the disease feeds on itself and it gets worse and worse until one is truly convinced that things are hopeless. This keeps individuals from reaching for the only source of help available. If one believes there is NO hope, then in reality for that person there is no hope.

Haggai shows us that God will help us, that He will reach down through the vastness of eternity and place His hand on our hand, thus holding us up to work. "BE STRONG AND WORK" roars the prophet while urging the people, and "I WILL BE WITH YOU".

Another great lesson of Haggai is **The Time For A Good Work Is Now, and the Danger of Procrastination!** These two points go hand in hand — discouragement and procrastination. The poet said it this way: "On the banks of hesitation lay the blacken bones of millions,

who at the dawn of victory,
sat down to rest, and
resting died."

Brethren, talk is cheap! Can you imagine how many business meetings Israel held to discuss the temple building program? Which do you think came first the procrastination or the discouragement? Somehow I can hear the men meeting to discuss the building. They weren't really interested in rebuilding

the temple or they would have been working rather than meeting to talk about it. When you don't want to work it is much easier to call a business meeting to talk about it rather than to do it. Besides, it soothes the conscience. So they come together and each tells of his problems and his excuses why he can't show up and work. They talk about who got mad because the temple wasn't shaping up exactly like they thought it ought to. They tell about how difficult it had become to work on the temple because they had so little time after building on their houses all day every day. While the meetings were held one right after the other and each was an "instant replay" of the last, and eventually they even began to meet less and less, finally there was no thought at all given to the building of the temple. Why? Because both DISCOURAGEMENT and PROCRASTINATION are infectious, contagious, and multiply, spreading to all those concerned. Dangerous? Yes, some of the most dangerous diseases known to man. The negativism seen in so many places is of the DEVIL. He is the author and he is the captain of the hosts who put off, put off, and put off, until they are so discouraged that they quit.

Haggai's next lesson is the **Danger of Materialism.** If is a wonderful thing that the Kingdom of God is so different from Israel of old who put off and got discouraged. Because if we were liken to them our punishment would be just as sure as was theirs. The church today faces the danger of materialism. Just as the two previous sins have the ability to cripple and destroy the body, so does materialism.

We see our Lord go the way of the cross, leaving heaven, becoming a servant, making Himself of no reputation, obeying unto death, and finally the most shameful death possible, that of the cross. Then we see the early church which sold their possessions, who marched into the arenas, who saw their little ones eaten alive by wild beasts, who literally gave their bodies to be burned on Nero's crosses for light during his garden parties, **BECAUSE THEIR PASSION WAS TO TEACH GOD'S TRUTH.** Then I look at myself, — 2 cars, beautiful home, fine clothes, and I say NO way! No way am I what they were. My only pattern is not the New Testament Church, but Old Testament Israel who turned from God's work to build their houses as idols for their pleasure, comfort, security and status. The fact that they built and owned homes was not wrong in itself, but that they had left God's work to do so was sin. Brethren, God's work is standing waist high in the weeds of neglect because we made a start, but our hearts were not in it, so it was easy to neglect and turn to where our hearts really are. We work overtime, we play overtime, we seek our will and pleasures overtime — **WHILE GOD'S WORK STANDS IN THE WEEDS.** Why is His work like the eye-sore of a building that was started but never finished? Simply because our hearts are on the material and not the spiritual. We are more concerned about our jobs, our money, our success, our pleasures than we are about His job of teaching, about the use of His money in support of teaching, about the success of His Kingdom and what brings pleasure to

His throne.

Concern in the time of Noah was that they were eating, drinking, marrying and living normal everyday lives. There was nothing wrong with any of these things if we view the drinking as in the normal function as is eating, marrying and giving in marriage. The only problem was that they had not left time for the Lord in their schedules. Their total dedication was themselves. We see it hundreds of years later in the lives of God's people in Haggai's day, and we see it in the present age. God's people have never been free of materialism.

This materialism does two things: first, it destroys our time, and we have none left to give to the Lord; secondly, it destroys our finances and we therefore have nothing financially to give to the Lord. We need preachers and support to teach the gospel, but while we heap unto ourselves the pleasures of a plastic and polyester age, there is little left to use in the Lord's work. The Jew gave a great portion of his income. We try to measure our giving by that and it is well within the limited scope. But brethren, why not measure by our LOVE for the spiritual as opposed to our love for the material?

The three dangers that will destroy any congregation are materialism, discouragement and procrastination.

This was Haggai's Message. In the next issue we will look at Haggai's Method.

ARROWS of
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Ward Hogland

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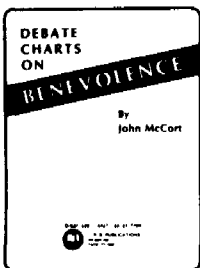
"A FAST GROWING CHURCH"

Brethren through the years have concocted all kinds of schemes to make the church grow. Well, I have found a way. Of all places, part of it came out of the Wall Street Journal. As a matter of fact, it is so successful, people will stand in line to become a member. And as if that is not enough, they are very liberal with their contribution, giving \$500.00 on their first day as a member. Furthermore, they get there so early, a line is formed and it takes police action to keep order. They are unified in purpose and chant their dreams in unison. How does this sound so far? Well, I know we work our fingers to the bone and sometimes come up with very little if any visible results. Here is a church that people will fight to join, so let us see the secret of success.

The church is located in Oakland, California. This church is the creation of a man called the "Rev." Hakeem Abdul Rasheed, also known as Clifford Jones, a flamboyant thirty year old black who bills himself as a master teacher and maker of millionaires. He has a bachelor of science degree in Psychology from Purdue University and got his religious credentials from the Universal Life Church, an organization that sells "Doctor of Divinity" degrees to all comers for \$10 each. I am somewhat reluctant at making this known for fear some of my preaching brethren might be tempted to buy one. According to law enforcement officers, the scheme works something like this: Outsiders pay the church \$500.00 apiece to become members. They are then called "Ministers of Increase." These people are then encouraged to make contributions to the church. After 70 to 90 days, many of the donors are rewarded with "Increases" up to 400 percent! How is that for reward motivation? I have read where some of my liberal brethren put a measly \$5.00 under a bus seat to entice little children to ride their bus to church. That is "chicken feed" compared to Hakeem's church. He gives incentive! The way I see it, if we are going into these unscriptural schemes let us go into it enough for it to pay off. Some members of his church claim they are millionaires and others say they have retired in luxury. Not too bad as far as this life is concerned; but what about eternity? I found no indication that these people were interested in death or life after death. According to reports given me, people have emptied their saving accounts, borrowed money from relatives and taken second mortgages on their homes to rake up enough money to join this church. When they get inside, they chant ritualistically, "Richer Faster, Richer Faster."

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Hakeem claims the increase comes from God. The church is made up of black and white, young and old. A middle-aged hairdresser named Rita, said, "I wanted to get in before it was too late." Another person named Bob, said he had never attended church before but he had joined with the hope he might become rich.

Their preacher, Mr. Hakeem, dresses very sharp. As a matter of fact, he has a 102 foot yacht, a Rolls-Royce, a Cadillac, a mink coat and lots of jewelry. It is true, the Internal Revenue Service seized his yacht about the middle of January, 1979. However, he still owns his cars, coat and jewelry. The Internal Revenue Service claims he owes more than \$1.5 million in personal taxes. Now, that is more than some preachers make in a life time isn't it? Mr. Hakeem is able to dazzle his audience by mounting the pulpit and exhorting his followers to banish all negative thinking. Then he will call about a dozen people on to the stage and give them envelopes containing large sums of money. The crowd cheers and Hakeem says, "Let me hear you say amen." The crowd will roar and he will say, amen. Skeptics are labeled "Prophets of doom". So the story goes on with religious racketeers. Why are people so gullible? I am not sure I have the answer.

I have said all of this to point out one stubborn fact. The gospel of Christ is still God's power to save the souls of men (Rom 1:16). When we leave the Bible in order to convert people, we get into all kinds of problems. No one wants the church of the Lord to grow more than I. However, there are some rules by which the church must grow. Gentle friend, any motivation other than the gospel of Christ is diabolical and will lead to destruction. This fellow Hakeem came up with an incredible scheme which worked as far as outward appearance was concerned but was repugnant in the eyes of God. If we use the gospel of Christ, we will not need police action to keep people away from the church but will receive the approbation of God.

Sometimes pressure is brought on preachers to make a church grow. It is "grow or go". This leads some into the temptation of unscriptural gimmicks.

The New Testament Book by Book

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Using the SWORD OF THE SPIRIT

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\$ MORE THAN STARS \$

For the past couple of years I've laid plans to purchase the tabloids which carry prophesies "for the new year" the first week of each January. Such periodicals as *National Enquirer* and *The Star* are the major outlets for alleged psychics Jeane Dixon, Sibil Leek, Uri Geller, John Manolesco (author of fifteen astrology books), Robert A. Ferguson (a famous California psychic), Anthony Norvell (Hollywood's most famous psychic), and others of this breed.

Though I've picked up an occasional such publication as I've gone through the checkout counter, I've never gotten around to the organized effort which I have considered. I'm happy to find, however, that someone has. An extremely informative and interesting article appeared in the April, 1979 *Eternity*. Ralph Blodgett entitles his article, "Cracking the Crystal Ball Caper," and says, "Those supermarket psychics have more than stars in their eyes."

How often do these modern seers accurately predict the future? Blodgett and his colleagues purchased copies of three leading tabloids at the beginning of 1978. From these they compiled a list of 250 specific predictions for the year. Excluded were such all-encompassing predictions as Clara Schuffs "The quality of life in America is about to take a real turn for the better," and Edie Zucherman's "1978 will be very rough on the Carter family."

Mr. Blodgett reports that less than three percent (i.e., six) of the prophesies could be listed as reasonably fulfilled. Ninety-seven percent (244) completely missed the mark.

Here are a few of the predictions which were made for 1978: Another major power failure to hit New York City; a fire ravages the White House; the price of gas to reach \$1.50 a gallon in U.S.; Quebec to split from rest of Canada; U.S. space shuttle disaster sets program back 10 years; Carter to impose mandatory nationwide four-day work week in January; Cuba to apply to become fifty-first state; Carter to reintroduce the draft in September; discovery of a cancer cure; Red China and the Soviet Union to go to war; remains of Atlantis discovered in Mediterranean off Turkey; Idi Amin to be assassinated in October; Billy Carter to be converted to Christianity and will quit drinking; Bigfoot to be captured; and the Vatican to announce approval of ordination for female priests.

The six predictions that did come to pass were of such a nature that one of the thirty psychics examined would have surely guessed such. Two involved activities of celebrities; a record snowfall for

the northeast was accurately predicted; another scandal in Washington involving sex and improper spending was partially fulfilled since the GSA fraud involved money kickbacks, but not sex; and two weddings were accurately prophesied out of about forty such predictions which did not materialize.

But then take a look at 1978 news events which none of the thirty psychics foresaw: the August earthquake in Iran which killed 25,000 and destroyed 40 cities and towns; the worst airline disaster in U.S. history, the head-on crash of a Boeing 727 with a Cessna 172 near San Diego, killing 150; monsoon floods and tidal waves killing about 2,000 in India; the mass suicide of 912 Americans in Guyana; the deaths of Pope Paul VI and Pope John Paul; the world's first "test tube" baby; the sharpest stock market drop in more than 80 years.

The *Eternity* article is concluded with the words, "Scripture declares, 'There is a God in heaven that revealeth secrets, and maketh known. . . what shall be in the latter days' (Dan. 1:28). Unfortunately, these thirty psychics can't seem to tune in on his broadcasts.

"Prior to my six-year research into psychic predictions I used to think psychics had to be led by either God or the devil. Now I'm convinced that they are being led most of the time by no one at all."

As it was in the days of Ezekiel, "Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" (Ezekiel 13:3).

TAKE A CLOSE LOOK

We hear more and more of the International Year of the Child (IYC). The curse of child abuse is being used as a tool to promote things that no Christian or stable thinking person desires. It's our prayer that these proposals will be analyzed carefully by one and all.

For example, we are told that there should be opportunities and facilities to help a child develop physically, mentally, morally, spiritually, and socially. What this means, of course, is that the government should supply such opportunities and facilities and take over child-rearing responsibilities.

Since I'm not overly enthused with the job the state is doing with my children in the public schools, you may understand my reluctance to turn the job completely over to them from the moment of birth or shortly thereafter.

I recently read of one case in Sweden in which a 21-year-old girl told of having been spanked (not abused) by her father when she was 12. In rebellion, she reported this to the authorities and was subsequently removed from her family and placed in a child-care center until she was 18.

While we deplore child abuse (and we know a sure way of putting an end to the child abuse cycle too!), we likewise deplore the humanistic concept of liberation which means the liberation of our society from traditional morals, values, and authority. The admonition to "tell it to the generation following" (Psalm 48:13) was not addressed to the government!

I'm growing weary of such things as IWY (International Women's Year), and IYC. Why not an Executive Order to establish a IYE (International

Year of the Family), Mr. President? Such would be a bit more in harmony with your "born again" semblance.

COME HOME?

In the May 10, 1979 issue of the *Gospel Advocate*, Ira North editorialized on the pitiful state of affairs among his "anti brethren." The extent of his evidence seems to be a local church in Florida with which he assembled a few years ago. At that time, the building was filled and things appeared to be in good shape. More recently he passed the building on a Sunday morning just a few minutes before the Bible study hour and saw only three cars in the parking lot. "There must be a better way!" Brother North intones.

I know nothing about the congregation of which he wrote, and neither does our Brother North. Yet, upon this basis, he pleads with his "anti brethren" to "come home." Men such as James Cope and Homer Hailey can preach the same thing in any church of Christ that they preached twenty-five years ago, we are told. The implication is that our opposition to church support of such things as human institutions, secular education, and recreation, has arisen only recently.

Those who know the score are aware that B.C. Goodpasture, long time editor of the *Gospel Advocate*, were he yet alive, could not preach in liberal churches of Christ what he taught a few years ago regarding church-sponsored entertainment and recreation. Guy N. Woods, Associate Editor of the *Gospel Advocate*, could not preach in these churches what he once taught regarding institutionalism. In fact, we wonder when Editor North will invite Associate Editor Woods to preach his convictions on church support of Bible colleges at the Madison Church of Christ.

Many of us are wondering just where on the liberal road is supposed to be "home"! After all, Brother Ira Rice editor of *Contending for The Faith*, wrote in the August, 1978 issue of that journal that he now feels closer to "the Anti-Cooperation" brethren than "toward many with whom I have stood shoulder to shoulder for all these years."

Bro. Rice went on to say, ". . . when I see possibly the majority of our so-called Christian college administrators as well as the editors of some of our supposed-to-be gospel papers headed pell-mell after Liberalism, I think the time has come to call a halt and take a new look." Strong words, those!

Brother North, we appreciate your invitation. But you brethren have a mobile home. It would be hard for us to catch up. Besides, we are looking "for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Reference Books

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SATURDAY NIGHT FEVER
AND
ETERNAL HEARTBURN

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Perhaps nothing has permeated the American entertainment scene on a more rapid and grand scale than the rise of disco. Second only to organized sports in the entertainment field, the disco movement continues to gain velocity with over \$5,000,000,000 in revenues for the last year alone. The number of discos have recently multiplied from 10,000 to 18,000 and an estimated 50 million Americans have visited a disco and some 17 to 19 million do so regularly. The recording industry, Hollywood, and the fashion designers have all jumped on the bandwagon. Over the past year it was rare that a non-disco record made it to the top spot on the music charts and on the average six of the top ten popular songs had a disco flavor. The disco movie Saturday Night Fever grossed over \$130 million making it one of the biggest box office hits ever. The sound-track from the movie has sold over 15 million copies surpassing The Sound of Music as the highest grossing album in history! The fashion trends of the day are obviously turning to the disco look with most department stores offering whole sections of disco clothes. One fashion designer remarked, "the young and exciting fashions of the discos are the only clothes for today." And even if you do not attend discos (let us hope that you know better) and wish to have no part in the disco industry it is in all probability that it still touches your life in some way. Whether through television, radio, skating rinks (really disco rinks), the teenagers playing disco records, or through just shopping our favorite mall via disco music which is piped into the stores — most all of us are coming into contact with the disco craze. So it's high time Christians begin to wake up and begin to see disco for what it really is and start to help steer the young people away from this alluring temptation of the devil.

What Is Disco?

Disco is really short for "discotheque." It is defined as:

"a small intimate nightclub for dancing to live or recorded music; a nightclub featuring psychedelic and mixed-media attractions such as slides, movies, special lighting effects and kinetic sound" (Webster).

Yet, disco is much more! It involves not only a specific place for dancing (discotheque), it also refers to a distinctive type of music designed for dancing. Disco music is distinctive for it's heavy bass beat which throbs constantly at 4/4 time at about 120 beats per minute. The music has a "lyrical hook" effect as words such as "I love you" or "More More

More" are repeated over and over. All of this plus flashing colored lights, electric images, reflecting mirrored walls, and sparkling ceilings are employed to literally make one feel the driving beat of the music and to bring about a "high" of excitement and passion. One disco patron summed it up by stating:

Disco music is not meant to be confronted head on as something you sit and listen to. Disco is meant to be experienced subliminally, not so much in the mind as in the body, which it exhorts ceaselessly to dance, dance, dance. The disco music says nothing but suggests a great deal (EMP. MINE — DWA).

What it does suggest pure and simple is sexuality as we will notice later.

Where Did It Originate?

There is no denying that the disco scene has homosexual connections. The Detroit Free Press noted, "Disco probably will be remembered as the first cultural happening where gay participation was openly publicized." Yet, the Bible is plain concerning God's attitude toward homosexuality, (Lev. 18:22; 20:13; 1 Cor. 6:9-10). However, disco can be traced back farther than that. Remember, the basis of the disco music is the pulsating beat. Such did not originate with any one performer or song but has as it's "roots" the ancient tribal chants and dances of the voodoo worshipers, primitive tribesmen, and African bushmen. It has been noted that if you strip away all modern accessories you will probably be moving to the same beat as the ancestors of Kunta Kinte. Although the African origin does not necessarily make it objectionable (any more than from any other country) — the thing to be considered is that this type of music was used for dancing to exorcise demons, to arouse sexual fertility, to prepare for sacrificial death to the gods, and in general used to appease the gods. Such was and is pagan to the inth degree! God never approved of the ancients dancing before the idols of man, nor has He ever looked with approval upon dancing that was designed to arouse sexual passions (1 Kg. 14:23-24; Isa. 57:5-8). And all the modern day disco beat is nothing more than a gift-wrapped version of ancient pagan tribal chants that did that very thing!

Disco Dangers

The discotheques, disco music, and disco fashions have but one thing in mind — an exhibition of sexuality! Listen to the words of some who frequent New York's famous disco — Studio 54:

There's no sense sitting at home and starring at four walls. Discos are where it's **at It's flaunting your sexuality. . . People are getting their sensuality up front, out in the open. . .** Kids need a release, and the music gives it to them. . . Discos are fast, fast, fast. Here they can move, move, move. They can fly! (EMP — MINE — DWA)

Free liberated sexual expression — abandonment of restraints — that is the essence, the soul of disco. Call it what you like but the Bible says such is LASCIVIOUSNESS (sensuality — NASV) and those

involved in such "SHALL NOT INHERIT THE KINGDOM OF GOD" (Gal. 5:19-21). Lasciviousness is defined as, "that which is tending to produce lewd emotions, characterized by or expressing lust or lewdness, tending to excite lustful desire" (World Book). Perhaps lasciviousness could better be defined as: "disco!" The child of God should have no part of it!

Dear Christian friend, let me appeal to you to stay away from the disco scene (2 Tim. 2:22). Everything about it, from it's pagan and homosexual origin to it's modern twisting and turning, is displeasing to God (1 Thess. 5:22). It is a movement that places emphasis only on self-gratification through sexualism with not a care as to what God has spoken. It will damage your influence with others (Matt. 5:13-16), have a bad (perhaps lasting) effect upon you, and will cause uncontrollable lust and passion to arise in the heart of another (Matt. 5:28). Yes, everyone else may play those records, everyone else may wear those clothes, and everyone else may go there and dance to the disco beat, but just remember that everyone else is going to be lost (Matt. 7:13-14). Don't let the Saturday Night Fever give you an eternal heartburn!

SOME ADMONITIONS FOR CHRISTIANS

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When writing to the Thessalonians, the apostle Paul admonished, "Therefore let us not sleep, as do others; but let us watch, and be sober" (1 Thess. 5:6). This text sets forth at least three lessons which are very basic to the life of the Christian.

1. Christians are admonished not to ". . .sleep, as do others . . ." The word "sleep" in this text does not refer to physical slumber but rather has a figurative meaning of ". . .carnal indifference to spiritual things on the part of believers . . ." a condition of insensibility to Divine things involving conformity to the world" (EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, W.E. Vine).

There are those described in the Bible who, by their conformity to this world, have indeed been lulled into carnal indifference and have been made insensible to the things of God. A classic illustration would be the Old Testament example of Jonah. While in the act of rising up to "flee unto Tarshish from the presence of the Lord," it is said that Jonah went ". . . down into the sides of the ship: and he lay, and was fast asleep" (Jonah 1:3-5). The physical act of slumber in this case was the manifestation of the far more serious condition: his attitude of rebellion at what God had required of him. Hence, the appropriateness of the shipmaster's question: ". . . What meanest thou, O sleeper?" (Jonah 1:6).

Other examples of "insensibility to Divine things involving conformity to the world" would include the rich fool who was blinded by his materialism to the fact of God and the needs of his own soul (Luke

12:13-21). Then there were the Laodiceans who were "neither cold or hot" and hence were offensive to God (Rev.3:15-16). These people were beyond question "conformed to this world" and were indeed "insensible to Divine things." The Lord said of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev.3:17).

Rather than allowing such spiritual slumber, Paul exhorted Christians elsewhere through a quotation of Isaiah 60:1, "Wherefore he saith, Awake thou that sleepest, and rise from the dead, and Christ shall give thee light" (Eph. 5:14).

2. In the text, Paul admonished, "Therefore let us not sleep, as do others; but *let us watch*, and be sober" (1 Thess. 5:6). The word "watch" is used here to denote spiritual alertness. It is so used in the familiar admonition of 1 Corinthians 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." The same word is translated "vigilant" in the King James Version rendering of 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Christians must constantly be alert in their growth and development (1 Pet. 2:1-2, Heb. 5:12-14), in their responsibilities as members of the body of Christ (Eph. 4:15-16) and in the manner in which they deal with the temptation of sin (1 Cor. 10:12-13).

3. The final admonition of 1 Thessalonians 5:6 is, ". . .be sober." The idea conveyed by "sober" is: "Free from mental and spiritual drunkenness, well-balanced, self-controlled." The word in the original text of the New Testament, translated "sober" in 1 Thess. 5:6, is rendered by the word "watch" in Paul's admonition to Timothy, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5). The same idea was expressed by Peter, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). Peter said again, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. 4:7). With the issues of time and eternity, death and judgment taken into consideration, the life of the Christian is far too serious to be regarded with any degree of frivolity. We must, indeed, ". . .Watch, and be sober!"

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Restoration Footnotes

Earl Kimbrough
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"THEN I WISHED FOR A BEAR"

The best of men are beset at times with uncertainty regarding the course of their lives. The good men of the past century who labored to plant the seed of New Testament Christianity upon American soil were no exception. They were men of faith, but they were also men of flesh. Their personal problems sometimes weighed so heavily upon them that they considered giving up the struggle required to preach the gospel. Perhaps few, if any, of us living in these more prosperous times can truly appreciate the anguish of spirit under which many of the pioneer preachers worked. The grinding hardship of their lives and the bitter opposition they encountered from spiritual enemies would have felled lesser men, and no doubt did. But those who persevered did so because their moments of doubt yielded to abundant faith.

Joseph H. Halbrook, one of the most dedicated evangelists of the post-Civil War Southland, was not unlike many of his comrades in the service of the Lord. He never rose much above the level of "hand to mouth" living until near the end of his life. What little he did accumulate was due to hard work rather than the generosity of the brethren among whom he labored. He eked out a livelihood from a one-horse farm in the red clay hills of Northwest Alabama until poor health prompted him to move to Florida in the 1890's. His evangelistic tours and regular preaching appointments seldom provided much "take home pay" and, perhaps as often as not, failed to provide his meager expenses.

In a reflective and despondent mood following a typical preaching trip in 1890, "Uncle Joe" shared his thoughts in a personal letter to a fellow preacher who thought the letter should be made public. This particular trip was to North Mississippi and lasted about three weeks. During this time Halbrook preached in five communities to "large and attentive congregations" and "made the acquaintance of many good brethren and sisters." The Christians where he preached showed their appreciation for his labors "by opening their hearts and pockets-books" sufficiently to pay his traveling expenses plus "twenty cents" per day to take home with him.

This disheartening turn of events was compounded by the fact that things had not gone well at home during his absence. "But I was just in time when I reached home yesterday," he wrote, "my wife had just fed away the last feed of corn. Then I sat down and thought, and thought, and thought. . . . I thought of my family, and about dying and leaving them, and how they would make out after my death.

And then I thought of the value of souls, and of my duty, and of the shortness of time; and of the glories of heaven and the horrors of hell, and then of the rich man and Lazarus. And then I thought of what I saw while I was gone, at the same place where I preached, and where I had preached several times before. While I was there the same people gave more to see a man wrestle with a bear than I had received for preaching in five months. And then how they insisted on my coming back, and then I thought I would go on and preach the gospel and try to save my soul. Then I wished for a bear so I could make something for my family. And then I thought I would write you and tell you what I thought, and what my wife thought, and how she wanted me to go on and preach, and promised never to complain, and how it encouraged me." (Gospel Advocate, May 14, 1890.)

Halbrook did go on and preach. Through the comfort and support of his good wife and his own sense of duty, he continued to preach the gospel until the Lord claimed his spirit in 1906. His ashes rest in a peaceful little country cemetery near Chiefland, Florida, awaiting the resurrection at the coming of Christ.

What a debt we owe such men!

EXCELLENT COUPLES

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Before and after the wedding day the very finest young people need the right kind of advice on the art of home making. They may reach many proper conclusions on their own based on their knowledge of right and wrong, but they face situations and needs which are new to them. There is not much to say to the modern rebellious type because they are not listening. They must make their own mistakes and reap for their own sowing. We need to do our best to help the most devout young couples who have earnest desires to please God and find happiness in marriage.

Many marry during every month of the year, but there are many marriages after the end of the spring term of school. Let us hope that they are not so often "forced" marriages, but rather that they are big events that come as the culmination of many happy plans and dreams. Marriage is honorable and highly recommended in the Bible, so it is in order that we all rejoice to see happy and wholesome plans of worthy people come to the great day of HOLY matrimony. Remember that heaven is involved, and it is God who joins the two together through His revelation and even through the very laws of nature that are written into the make up of each normal individual. Let us all gladly encourage a proper marriage. Let not man put asunder that which God has joined together.

What shall we say? How shall we advise? The whole law of the Spirit of life in Christ Jesus is needed by those who would please God. Homes of the ideal type are made of faithful Christians who worship God faithfully and regularly, and who aim at the mark of the high calling of God. Briefly, but with great emphasis we recommend the whole counsel of God. Every husband and every wife is made better by fearing God and keeping His commandments. His commandments are for our good always. In showing such faith in and reverence for God one is preparing for heaven. Is it then appropriate advice for young couples who seek happiness in marriage? Yes, indeed, for the best way for them to find the most in this life is for them to live as they should to please God and to inherit heaven by His grace. Such people have the promise of the life that now is and of that which is to come. They sow to the Spirit and reap life everlasting. This is far better than to sow to the flesh and reap corruption.

As good friends we may advise concerning the little things of life. Is this a waste of their time and ours? Not necessarily, for life is made up of little things. If some suggestion can make the home happier and more stable it is not wasted effort.

Sometimes young couples need to be told to use their money for the things NEEDED and not for baubles. They cannot buy everything the world has to offer. Much that is for sale is of little or no value. They need many things. Let the money be spent wisely for food, clothing, shelter, transportation, medical care, and the Lord's service. If this is done by the young couple there will not likely be much to spend for things of no use. Things that are not worth bringing home should not be bought by one who has a limited income, and who has taken on the task of providing for his own family. He is foolish if he acts as one who has denied the faith and is worse than an infidel. We all might be amazed if we knew how many homes are cheated out of a normal measure of happiness in our generation by husbands who have plenty of money to buy useless things, but very little money to buy the essentials. A wise and righteous use of money is a good thing to suggest.

Learning to be content with such things as we can have is a great lesson to learn. Be content as you struggle for a better day. The young husband may not be able to provide as much as his parents have now. The earning power is likely to increase with time, and some things purchased at first may be used many years while other things are being accumulated. The young bride or groom who is selfish in demanding more than his or her share of the funds is threatening the stability of the home.

The ears of the Lord are open to the righteous. Work and pray rather than murmur and complain. Sacrifice for the work of the Lord while you are gradually accumulating things for personal use. After all, every good and perfect gift is from above. What do you have that you could have received without His provision? He is able to bless you so that you may always have all sufficiency in all things. His hand is not short. He is able to do abundantly more than you can ask or think. Seek first the kingdom of God and His righteousness. If you are channels of

blessings to your fellows, and if you please God, happiness will come as a by-product.

Seeking happiness as the primary end in life is like struggling to find the pot of gold at the end of the rainbow. Seek the proper things, and fulfill life's responsibilities, and happiness will walk up beside you and go along with you. Recreation, entertainment, excitement, spending money, dissipation, and sin are not synonyms for happiness. We are getting closer to it by far when we find the peace that passes understanding which the Bible mentions. This would, of course, include a good conscience, trust in one's companion and in God, and the right to have a feeling of being useful and needed in the home. When a lack of concern for others, selfishness, and laziness abounds, happiness hides in some dark underground cave. It cannot be found by such people. You cannot make others happy without being happy. If you are unwilling to share you are the loser.

Summers are hot and winters are cold for even the very best people. Sickness and disappointments come to all. You did promise faithfulness in sickness or in health, did you not? Loving hands are especially for tender care in the trying times. Always remember that you need each other. Be ready when special need arises. God saw that it was not good that man should be alone so He gave him a worthy helper. She needs him just as he needs her. It takes the two to make the one good home.

Children are an heritage of the Lord. Their little steps and words, their laughs and tears, and their needs add to the problems, joys, and hopes of the happily married. These little ones cost much time and money, and they test the patience and skill of training of their parents, but they repay one hundred fold. It is not out of order to suggest the need for little ones to love, teach, discipline, and train. People are at their best when they are training people like Ruth and Timothy for the next generation.

Filthy speech, impure lives, and dishonesty are among the things that destroy the peace, stability, and joy for every member of the family. It is not just the innocent who suffer. None suffers more than the guilty. God will see that he reaps the corruption due such people. They destroy the home here and forfeit the home in heaven. Flee youthful lusts. No man or woman has ever been too pure or too innocent. The beauty of holiness is its own excuse for being. Avoid the companions that would make a mock of sin.

There have been many beautiful marriages because many wonderful people have married, but there are no marriages that ever reach a level beyond which improvement is impossible because there are no husbands or wives but that could go on toward perfection. They can and should grow. There will be times for love and forgiveness to work together in mending some scar or some hurt. Love, mercy, humility, and forgiveness can work wonders when there is some special need for them. They may remove the scar and leave more beauty than ever in its place. They may place joy, a kiss, and even hearty laughter in place of the hurt. Take time for patience to have her perfect work. Harsh words and ugly deeds never help any person in any way.

Marriage is a partnership. Plans are made together. If a telephone call could remove anxiety it should be made. If a worthy task calls for the skills and special efforts of both, let there be no shirker. If it takes two to bring some event of great joy, let there be no kill-joy. The two are one and each must work for and share the joys of the other. Make a success of marriage because failure here has the power to destroy that which is pleasant in this life, and to destroy even the hope of the pleasant life beyond.

HOLDING THE MIND

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Even though Abraham Lincoln was a great man, his method of operation was so simple, practical and concise that we can all grasp, retain and profit from it at will. Here is Lincoln's principle, as given by Russell H. Conwell: "Whatsoever he had to do at all, he put his whole mind into it and held it all there until that was all done." See the principle! Lincoln could control his mind. He could direct his mind along certain channels and keep it there as long as it was necessary for the completion of the job at hand.

Abraham Lincoln was born in 1809. In the first century, A.D.64, 1745 years before Lincoln, the apostle Paul employed the "mind holding principle" as being quite practical. To the church at Philippi, he wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14-15). According to this, the apostle fixed his mind on his course and refused to become distracted. This is the way that it should be for us today. We should clearly keep our mind held on it without distraction.

But how easy it is for our mental train to be distracted! We are to pursue unity, for instance (Jno. 17:20-21). Unity is worth our while. How sad it is when brethren lay aside the word of God, initiate carnal objectives and bog down in the quagmire and

devices of their own ingenuity. We need to hold our minds on the fact that we share a personal responsibility to labor to keep the unity of the Spirit in the bond of peace (see Eph. 4:1-7). This is a responsibility that we must all work toward. As the Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1).

As we outline our objectives one-by-one, we must, absolutely must, every step of the way, demonstrate a profound respect for divine authority. Otherwise, we will be laboring in vain. The apostle Paul wrote, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). Jesus Christ is the one that we are to heed, or hear in all things. Moses said, with regard to Christ, "And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:23).

In reference to his own message, Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). In holding our mind upon our eternal objective, we must realize that we will be judged by Christ and his word. In order for us to finally go to heaven we are to respect the authority of the one who now has all preeminence in heaven and earth. Why not read your Bible now! Respect it! Obey it!

Hailey at Bowling Green, KY

Homer Hailey will teach two courses for credit or audit on the campus of Western Kentucky University at Bowling Green, Kentucky the week of Sept. 24-28, 1979. At 8 A.M. he will teach Daniel and Zechariah. At 2 P.M. he will teach Revelation. Homer Hailey has taught courses in the prophets for many years and also in the book of Revelation and has recently published a commentary on that book. Write Fla. College for further details.

IN THE NEWS THIS MONTH

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(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

TOPES RETURNING TO SOUTH AFRICA

GENE TOPE, 1603 Lauderdale Dr., Richmond, VA 23233 — In December of this year my wife, Betty, and I, and our four youngest children will be returning to South Africa. This will be our fifth tour of labor since our entering into that field twenty-two years ago. So far as I know, we are both in good health and ready to do whatever work the Lord may yet have in store for us there. We earnestly ask for your prayers on our behalf.

South Africa continues to have peace, and the cause is prospering there. Letters, almost weekly, tell us of new opportunities and new areas (especially among the non-Europeans) that are opening up to the presentation of the gospel. Laborers are few; the need is great. The challenge of lost souls confronts us, and we cannot tarry here at home any longer! There is no assurance how long evangelists will be allowed into South Africa.

I am again calling on brethren to help us. As has been true for the past twenty years: we cannot go if you do not send us. We need the aid and fellowship of good and sacrificing brethren. The promise of monthly support by a number of good churches is needed. Travel fund must be raised to ship goods and necessary supplies, and one-way fares for six people. Costs are high and inflation is rampant. But, surely the gospel cause is worth it. If you are interested in helping us again to carry out this small part of the Lord's commission, won't you contact me as soon as possible by phone or mail? You may reach us at the above address. Phone is (804) 740-0848.

(Editor's note: No better family could be sent to any field than the Topes. They have already spent a total of 18 years in South Africa and the work in that country is deeply imbedded in their hearts. While Gene has been preaching for the West End church in Richmond, Virginia, he has also served as one of the elders. Surely, there should be no delay in securing the necessary funds to send this experienced family to such a needy field. — CWA)

THAYER STREET LECTURES

JEFFREY KINGRY, 641 Elma St., Akron, Ohio 44310 — After attending our previous gospel meetings, you requested that we let you know when we plan our next one. We wanted to contact you and let you know that our 1979 Fall meeting will be September 17-20. The speakers and topics are set.

We have always enjoyed having visitors from other places attend our meetings, and if you are planning on coming this year why don't you drop us a note? The brethren get a kick out of the opportunity to keep and visit with "strangers." It makes it easier that week for some families to plan ahead and get prepared when they know whom to expect and how many.

Also, in times past many brethren have come and left their families at home. I understand that this is during the school session, and sometimes it is difficult for both husband and wife to get out. But we want you to know that everyone is welcome. The lessons are designed for the needs of the church here and are presented for their edification, and as such we feel that the material will benefit all brethren. We are looking forward to hearing from you, and maybe seeing you this September for a spiritual feast. Please pass the word. Phone (216) 535-4626 for more information.

CLARENCE R. JOHNSON, P.O. Box 625, La Porte, Texas 77571 — After working with the Lord's church in La Porte, Texas for three years and nine months, I am pleased to report that both our attendance and contribution are the best they have been during that time. Attitudes are generally good, and there is a spirit of togetherness among the brethren that is lacking in many areas. Twenty-two have been baptized into Christ here during this time and a number of others have been restored to their first love. Some have moved away; some have fallen away; some have moved in. Attendance has averaged over 100 on Sunday mornings for the past two months. The congregation helps to support two other preachers. There are several good prospects for future conversion. Brethren, pray for us that our efforts may continue to be successful.

NEW CONGREGATION

JACK L. HOWELL, 1032 Par Ave., Paso Robles, California 93446 — There is a new congregation in Paso Robles, California endeavoring to do the Lord's work. The group is small at this time and meeting in my home at the above address. We are in

need of a full time preacher to work with us and can provide \$400 a month at this time. Paso Robles is located on Highway 101 about midway between Los Angeles and San Francisco. Anyone interested may contact me at the above address or call (805) 238-0173.

EDWARD A. BROUILLETTE, P.O. Box 3747, Fullerton, California 92634 — I will soon be moving to Fullerton, California to work with the church there. Greg Sterling has been selected by the elders to preach in Carmichael, California where I formerly preached.

NEW CONGREGATION

CARROLL FINK, Box 161, Crystal Lakes Estates, Livingston, Texas 77351 — Please let your readers know of the new work which began June 3 in Livingston. This work has been in the minds of conservative brethren for sometime now. After six years at Clute, Texas I have moved to help this new work. We will have about twenty members to begin this work but anticipate steady growth as the word gets around. All of my support is being supplied by six Texas churches. Pray for this new effort and may God continue to bless you as you teach his word through the printed page. We appreciate your stand on the marriage question. Phone for the new work is (713) 327-3293.

UNITY EFFECTED

GILES M. PAINTER, 403 Holly Dr., Albany, Georgia 31705 — Brethren, it is with joy I report to you the progress made in the Lord's work in Albany, Georgia. On April 13, 1979, brethren from Dougherty and South Street churches came together to discuss and resolve all existing differences which had kept the two churches from recognizing each other as faithful brethren in Christ. As an outgrowth of this meeting, fellowship and unity has been restored and the two are now worshipping and working together. When in the area, worship with the South Street church. From U.S. 19 Expressway, exit on 133, go right 3 blocks to South St., then one block on the left.

PREACHERS NEEDED

MOULTRIE, GEORGIA — Dennis C. Abernathy is leaving the work with the Central church in Moultrie, after two years, to work with the North Main and Gay St. church in Gladewater, Texas. In August the Central church in Moultrie will be in need of a preacher to move here and work with them at that time. A small amount of needed wages can be supplied by the church, here with the rest having to come from elsewhere. If interested, contact H. H. Hudgins, P.O. Box 202, Moultrie, GA 31768. Phone (912) 985-6891.

TYNGSBORO, MASSACHUSETTS — The church of Christ of Greater Lowell, Tyngsboro, Massachusetts is in need of a full time preacher to locate and work with this congregation starting in June of this year. Present planning calls for our new building to be completed by then. We are interested in a man who is willing to work with this congregation is doing personal work. Partial support can be provided. Attendance is between 30-35. The town of Tyngsboro has a population of 6,000 and is near a larger city of Lowell with population 94,000. There are only two sound churches in the whole state that we know about, so the need is great in this area. Anyone available and interested may call or write: Bill Krause, 16 State St., Chelmsford, MA 01824. (Phone 617-256-8414); or Mauro Accomazzo, Old Dunstable Rd., Groton, MA 01450 (phone 617-448-5434).

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 XX

AUGUST, 1979

NUMBER 8

Special Edition

The War Against the Works of the Flesh

Flesh versus Spirit

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



There is within each of us a struggle between right and wrong. Upon the outcome of that conflict depends our eternal destiny. Paul put himself in the place of all mankind when he said "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin" (Rom. 7:22-25). Earlier in this passage he pointed out that whenever the opportunity for good was present, the temptation to do evil was also there. This is man's continual predicament. Some have abandoned themselves completely to the lusts of the flesh and mind while others are striving to bring every thought into captivity to Christ lest the crown of life be denied them.

Terms

By flesh is meant not just the physical body but that capability of wrong which may involve both body and mind. The "works of the flesh" in

Galatians 5:19-21 include both sins in which the human body is active (such as fornication and drunkenness) and also those which involve attitudes of heart (such as hatred, emulations and envy). Paul said "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). While flesh has other variations of meanings in Scripture, we are concerned with it as it stands as the great enemy of the soul.

By spirit we mean that part of man which holds communion with God. Sometimes, though not always, soul and spirit are used interchangeably. But spirit is that part of man which elevates him above the beast. It is to this part of man that God directed his revelation of truth. It is by means of the word of God that the Holy Spirit shapes and molds the human spirit to do God's will and glorify his name. It is this spirit which serves as the link between God and man and which makes man peculiarly related to his maker.

The Principals Behind the Struggle

Why are flesh and spirit in such conflict? Flesh is the avenue by which Satan seeks to destroy man's fellowship with God. It is the will of God that "all should come to repentance" and that man should one day be able to stand approved in his presence. It is the will of Satan that man be eternally lost. He is our "adversary" and seeks whom "he may devour" (1 Pet. 5:8). God made us with the power to will whatever we do. We were not made as robots, programmed to always perform without the conscious will being exercised. When man chooses to obey the will of God he rises to his highest potential, realizes his greatest measure of happiness, and glorifies his maker who endowed him with such potentialities.

When he wills to do evil, he dishonors God and brings great rejoicing to Satan. So then, behind the struggle of flesh versus spirit is the conflict between Satan and God. It boils down to whether or not we shall resolve to whip the Devil and conquer the flesh, or give in to the flesh and destroy our bond with God. The stakes are high. The battle is real.

More Than Conquerors

Is the issue already settled? Are we left without defense or hope of winning? By no means. When Paul posed the human dilemma with his heart-rending exclamation "O wretched man that I am! who shall deliver me from the body of this death?" he did not leave us without an answer. In the next verse he gave us the solution when he joyfully exclaimed "I thank God through Jesus Christ our Lord." Through subduing our will to God's will we gain the victory and are "more than conquerors" through our Lord. The very term "Lord" means ruler and indicates our recognition of and submission to his kingly power. That is the only hope we have, but it is all the hope we need.

Works of the Flesh Are Manifest

In Paul's list, which this special issue seeks to explore in order to warn of the dangers we face, he says the deeds listed are "manifest." That means they are open, clearly demonstrated, and obviously opposed to righteousness. Once the definition of these terms is determined, one should have no difficulty in perceiving the sinfulness of such actions or attitudes of heart. Only to the degree that the world sears its conscience and hardens its heart against godliness does it fail to readily understand the wrong these terms indicate. Surely an understanding of these terms should stir a feeling of abhorrence for what they indicate in the heart of every saint.

Perversions of Potential Good

In William Barclay's excellent book, *FLESH AND SPIRIT*, he makes the following point on page 39: "It may be that here is the best point at which to note a grim fact about the works of the flesh. Without exception, every one of them is a perversion of something which is in itself good. Immorality, impurity, licentiousness are perversions of the sexual instinct which is in itself a lovely thing and part of love. Idolatry is a perversion of worship, and was begun as an aid to worship. Sorcery is a perversion of the use of healing drugs in medicine. Envy, jealousy and strife are perversions of that noble ambition and desire to do well which can be a spur to greatness. Enmity and anger are a perversion of that righteous indignation without which the passion for goodness cannot exist. Dissension and the party spirit are a perversion of the devotion to principle which can produce the martyr. Drunkenness and carousing are the perversion of the happy joy of social fellowship and of the things which men can happily and legitimately enjoy. Nowhere is there better illustrated the power of evil to take beauty and to twist it

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into ugliness, to take the finest things and to make them an avenue for sin. The awfulness of the power of sin lies precisely in its ability to take the raw material of potential goodness and turn it into the material of evil."

The Triumph of the Spirit

Not only can the spirit prevail over the flesh, the evidences of that triumph are also manifested in what Paul calls "the fruit of the Spirit." Through the word of God, the Holy Spirit produces in the human spirit "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25)

The Urgency of This Study

While we rejoice to report that we see many today who are earnestly warring against the flesh and manifesting the fruit of the Spirit, we are saddened to say that we observe many evidences of all too many who profess to be the children of God who are indulging anywhere from one to several of the works of

the flesh. Congregations are known to tolerate sin of every description among its members without rebuke or corrective measures. Premarital and extramarital sexual relations are known to have occurred without action being taken to bring about repentance. Adulterous marriages are tolerated without censure. The entertainment tastes of many who wear the name of Christ are slanted toward the swinging side of life. I hear young people (and older ones as well) speak of viewing television series and movies which feature profanity, vulgarity and often poke fun at God's moral standard. If you want to have a lively discussion in a class of high school or college aged young people in nearly any congregation, then raise a question about dancing, social drinking, R-rated movies or abortion and watch what happens. Often you will find some who will defend such practices. Preach against dancing (including the Senior Prom) and watch the glances exchanged between some of the young people and some of their parents as well.

The factious spirit which splinters congregations into warring sects is all too well known in our day. We speak not about divisions which must sometimes come over doctrinal and practical error, but about matters of personal opinions and scruples. Paul lists "strife, seditions and heresies" in the same frame of reference as "fornication" and "drunkenness." Anyone who does not know that these works of the flesh flourish among those who claim allegiance to the Lord is not very observant.

Many of our young are exposed to liberal doses of idolatry and sorcery before they receive a four-year college degree. Oriental cults and even Satan worship are common among some university students. Rock groups which appeal to the very young (such as KISS, which stands for "Kings in Satan's Service) help to spread such idolatry. I even see teenagers who claim to be Christians wearing T-shirts advertising this blasphemous group. Drugs to put the mind out of gear and launch one on some imagined trip of ecstasy are commonly used today.

While many may succeed in resisting these works of the flesh, they are in danger of losing their reward over hatred, variance, emulations, wrath or envyings. Some think that some of the works of the flesh are mortal sins while the others are venial. Some are regarded as absolute felonies while others are just naughty misdemeanors; bad, but not too bad.

"They . . . Shall Not Inherit the Kingdom of God"

It is high time that Christians everywhere be made to realize what these sins are, that they really exist and that the practice of any of them can cost us a place in heaven. It is time for elders, preachers and all Christians to awaken to the fact that all around us some are being overcome by one or more of these evil works. Those who have abandoned themselves to these practices or have even become apologists for any of them, need to wise up, wake up, repent of their sins, honor Christ as Lord and arm themselves to prevail in the struggle against the flesh.

Christ suffered in the flesh and was taunted and tempted by appeals to the flesh in the same way we are. Peter said he left an example "that we should follow his steps" (1 Pet. 2:21). Paul had to "keep

under" his body, and "bring it into subjection" lest by any means he "might become a castaway" (1 Cor. 9:27). John said one who sins should confess such to the Lord in order to be cleansed by the blood of Christ (1 Jno. 1:9). "We have an advocate with the Father, Jesus Christ the righteous" (1 Jno. 2:1-2). Unless the Lord's plan is followed we shall be appointed a place among the doomed and damned. That is too high a price to pay for a few fleeting moments of fleshly indulgence of whatever nature.

This Special Issue

We have prepared this special issue to inform, warn and encourage children of God. We have chosen to simply follow Paul's list in Galatians 5:19-21. The writers have done their work with no anticipation of pay except the conviction that where truth is taught, then good is done. To that end and for that reward they have worked. If you find their material especially helpful to you in this tug of war between the flesh and spirit, then why not express your appreciation in a note to the author or authors whose material helped you the most. We ask our readers to tell others of this special issue and help us spread this material as widely as possible that it might do the most good possible.

Flesh and Spirit

by William Barclay

A word by word study of the works of the flesh and the fruit of the Spirit in Gal. 5:19-23. Perhaps each writer of the material in this special issue has consulted Barclay's work for help.

127 pages, Paper

\$1.95

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ABORTION

The Personal Dilemma

by R. F. R. Gardner

Seldom has a more explosive issue burst upon a society than this one. Mr. Gardner is an English Minister and Consultant Obstetrician and Gynecologist, Sunderland Hospitals. He deals not only with the medical aspects which compel him to oppose abortion, but with the moral and ethical problems as well. Gospel preachers must come to grips with this issue. We believe Mr. Gardner's book will provide much help.

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Fornication

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This present generation is morally and spiritually sick! The horrors and nightmares that plague our attempts to sleep or go about any normal life function flow from the cesspool of the immoral standards set by the national leaders in government, the educational system, the entire entertainment field, the religions of the day, and the decay of the family unit. How long this nation will survive this moral and spiritual rebellion against God and all that is decent, only God knows. The "salt" has lost about all its "savor" and the "light" is just about out. It is time to wake up and seriously review our own personal lives in this jungle of heinous crimes against God and humanity. This is the reason for this special issue of *Searching The Scriptures*.

I have been assigned the subject of FORNICATION for this special issue. I shall do my best within the necessary confines of this article to bring to light the terrible consequences of this sin against God, mankind and one's own body.

I could use a ream of paper copying the many definitions of the term "fornication" from various Greek-English Lexicons, Greek Texts, English Dictionaries and Commentaries. I hardly think that is necessary to a word so generally understood. I do feel that some definition should be given to make it clear what I am speaking of when I use the word "fornication".

What Is Fornication?

There are five words (nouns and verbs) that are translated "fornication" or some form of the word. These words describe the sin. I shall combine the definitions given by a number of standard lexicons and scholars of the original language of the New Testament.

According to *Gall's English-Greek Concordance* *PORNEIA* is used 26 times in the New Testament and each time is translated "fornication." *PORNEUO* is used 7 times; *EKPORNEUO* is used once; *PORNOS* is used 5 times.

FORNICATION: "The practice of sexual immorality and harlotry; hence a symbol for idolatry . . . in the NT the words for 'fornication,' 'to practice fornication,' etc., refer to every kind of sexual intercourse outside marriage." (*The Interpreter's Dictionary of the Bible*, Vol. 2, p. 321).

PORNEIA — "Fornication; of illicit sexual intercourse; whoredom; concubinage; adultery; incest; lewdness; uncleanness; prostitution; it is used in the plural (1 Cor. 7:2); it stands for, or includes, adultery; unchastity; of every kind of unlawful sexual

intercourse; of the sexual unfaithfulness of a married woman (Matt. 5:32; 19:9).

PORNEUO — "To prostitute one's body to the lust of another; to give one's self to unlawful sexual intercourse; to commit fornication; prostitution or sexual immorality generally.

EKPORNEUO — (related to porneuo) W. E. Vine says of this word used only in Jude 7: "a strengthened form of No. 1 (porneuo) to give oneself up to fornication, implying excessive indulgence, Jude 7." It is translated "fornication."

PORNO — "A woman who sells her body for sexual uses; a prostitute; a harlot. Any woman indulging in unlawful sexual intercourse, a fornicator, whether for gain or for lust; having to do with a prostitute; whore."

PORNOS — "Denotes a man who indulges in fornication; a fornicator; a whoremonger." "A man who prostitutes his body to another's lust for hire, a male prostitute. A man who indulges in unlawful sexual intercourse; generally a fornicator; one who practices sexual immorality."

All these words are also used metaphorically as the worship of idols; given to idolatry to worship idols; to permit one's self to be drawn away by another into idolatry. (Rev. 14:8; 17:2; 18:3,9). To practice idolatry."

What Promotes Fornication?

Those conditions that exist in our society that produce all forms of sexual sin are simply the recycle of history. Fornication has become so common among all classes of people: among all nationalities, on all social and economical levels, including educational, business, political and religious, that it is no more a minor problem among young teenagers that must be handled by parents and school officials. It has become a chief element in organized crime all over the world. It is the single greatest factor in wrecking the family unit, and thereby destroying the nation.

What causes fornication? Why is it growing so rapidly among all classes of people with hardly more than a groan from the "moral" advocates that "Someone should do something about it"? These questions are relatively easy to answer when we have the courage to face up to our own weak and spineless attitude toward the low moral standards; and the sensual emphasis placed upon every phase of our life style.

Space does not allow a full discussion of all situations and factors that contribute to growing acceptance of fornication as a way of life. However, a few may serve to make us think about the real sources of this horrible cancer of the souls of humanity. I shall address myself to five factors that contribute to this sordid way of life.

1. **The False Concept of Marriage.** The general social and religious acceptance of divorce and remarriage is far from what it was just 50 years ago. It certainly is foreign to what the scriptures teach about divorce and remarriage.

Adultery is a specific term which describes illicit intercourse with the spouse of another. Fornication may be used where both married and unmarried people are involved. The "spouse of another" may

commit "fornication" (Matt. 5:32; 19:9). While "fornication" has a broader meaning than "adultery" they are sometimes used interchangeably in scripture. We have shown that "fornication" includes all kinds of unlawful sexual behavior of all people, married or unmarried. The word includes adultery.

That "adultery" is sometimes used to include "fornication" (all forms of sexual sin) is clearly taught in both the Old and New Testaments. The seventh of the ten commandments given by God through Moses said, "Thou shalt not commit adultery" (Exodus 20:14; Deut. 5:18). Now if "adultery" here is limited to married people, where is the law of God that forbids sexual sin among the unmarried in the Old Testament. Does any serious student of the Bible believe that "adultery" in the ten commandments does not include all illicit sexual intercourse among all people?

The sexual crimes and the punishment for them under the law, "Thou shalt not commit adultery", are explained in Leviticus 18:6-23; 19:20,29; 20:10-21 and in Deuteronomy 22:13-30. The sexual abominations forbidden include the married, the betrothed, the unmarried and family relations. The nature of the sexual sins include rape, incest, seduction, sodomy, prostitution, homosexuality, bestiality and self abuse. Most of these sins were punished by death. All these sexual sins are the transgression of the command, "Thou shalt not commit adultery" (Exodus 20:14). If this is not so, what command of God by Moses prohibited sexual sins by those unmarried?

Jesus said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). There is not one word in this sentence that suggest that the 'whosoever' is limited to married men. Nor is there a slight implication that "a woman" is a married woman. Adultery here has the same sense as fornication, meaning illicit sexual sins in general. The same is true of the wicked "having eyes full of adultery, and that cannot cease from sin . . ." (2 Peter 2:14).

The present concept of marriage that one can go in and out of the relationship as he pleases and not be guilty of one of the most destructive sins known to man is sure to produce fornication everywhere.

2. Loose Morals Among Youth. Children in junior and senior high school are easy prey for the vultures who look for dope peddlers and prostitutes. The type dress worn by women and men generate "eyes full of adultery" that cannot cease from sin. School teachers tell young teenagers about their freedom to experiment in sex and encourage it by their own lives. Mothers provide contraceptives for their daughters, and even permit them freedom of the bedroom with their dates for an evening or weekend. Fathers tell their sons about their affairs with women, and encourage them to learn about this life while they are young. Parents permit their children to roam the alleys, back streets and cheap hotels like wild animals. This is the condition of our times that produce the most corrupt forms of fornication. Dope, diseases, lawlessness, abortions and early death are

the fruits of this style of life.

3. Religious Approval of Fornication. American life is changing because of the new religious views on homosexuals and other sexual perverts. Churches are now welcoming with open arms known homosexuals and prostitutes.

Closer to the readers of the magazine are the divorced and remarried church members who are living in sin, and many of them will confess it. Some ridicule the idea of "living in adultery", but some "lived in fornication" includes adultery (Col. 3:5-7). Others, including some preachers, will argue that about all the divorced and remarried members of the church are all right. This acceptance of fornication is accomplished by illogical arguments and perversion of scripture to justify any put away fornicator to remarry and have the full fellowship of brethren.

The denominational solution to broken marriages is the growth of "Trial Marriage Programs" wherein the pastor or priest will sanctify a trial marriage for twelve months, after which they will be married "for life" if they approve their trial relationship. There is also a growing acceptance of "live in" situations by many religious bodies which are both large and popular. This religious approval and endorsement of fornication in many forms creates havoc with the moral and spiritual standards of this generation.

4. Government And Legal Immorality. The influence and power of government and civic leaders of the world are putting the stamp of approval on fornication. The local, state and national elected officials are guilty of using call-girls for high officers of other countries. All branches of government in America are guilty of making and enforcing laws that grant "rights" to sexual perverts and fornicators in our society. It is very popular for political leaders to frequently divorce and remarry. I resent my tax dollars being used to finance the sex orgies that go on in high places.

5. The Immoral Emphasis in Entertainment. The whole entertainment world is given to the spread of corrupt sexual practices. Television is in complete control of the minds of the majority of America, and this medium is flooding the country with sexual filth. Just about any program you watch is suggestive or openly displaying some form of fornication. The X rated movies are all over the nation. Pornography is on display everywhere. Night clubs are filled every night with nude dancing and prostitutes advertising themselves around such places. The songs of today have words (to say nothing of the loud beat) that suggest all forms of fornication for the youth of the land. This is what the entertainment segment of our nation is contributing to immoral standards of our times.

Hugh Hefner, Editor of Playboy Magazine, has done more to destroy this nation than one can imagine. His sexual corruption has degraded the minds of millions for 25 years. The first and most vulnerable place to begin is with the sexual corruption of the minds of the people. Fornication is practiced, promoted and justified until it becomes a way of life. Then look around and ask, "Where is God"?

What Fornication is Doing to the Nation

With all that has been said thus far—what is fornication doing to the nation, the family, society, the church and the souls of men? The government has become so corrupt that fornication has become an essential part of the function of some departments. It is a well known fact that prostitutes are used by big business to entertain high officials for government contracts. The "rights" of sex perverts are financed by government funds. This is fornication!

The family is falling apart because of the sexual sins of wife-trading, family prostitution, divorce and remarriage, and the sexual abuse of children. Not only physical abuse, but also abuse by not teaching them the truth of God.

The business world is infested with the corruption of this terrible sin of fornication. Prostitution and all that goes with it has found its way into big business. This means that organized crime is there, because organized crime controls prostitution and drugs. This involves our economic life whether we want to admit it or not.

We have already mentioned the fact that fornication is having a profound impact upon the church. While we spoke of religion in general, I want to impress upon the reader the evil influence fornication is having upon the church of our Lord. Today it is getting more difficult to find qualified elders, deacons, Bible teachers and preachers because of the influence of fornication upon their families. The church is weak because it tolerates fornication among the members and never dares to discipline the guilty parties. This not only weakens the church, it also hinders the effectiveness of the gospel to those who are not Christians. Why should a fornicator want to obey the gospel when he knows of many in the church who are as guilty of fornication as he is?

How Must we Deal with Fornication?

Since the sin of fornication has such a destructive impact upon mankind in all areas of life, what can be done to erase this sin from this generation? At least erase it from our own lives and our families?

The scriptures provide the only source for the answer to the problem of fornication. The word of God says that fornication comes from an evil heart (Matt. 15:19). Get your heart right! We are to abstain from fornication (1 Thess. 4:3). This is God's will. We must flee from fornication (1 Cor. 6:18). It is a sin against one's own body. We are not to let fornication be once named among us (Eph. 5:3). Fornicators will not inherit the kingdom of God (1 Cor. 6:9). As a work of the flesh, those who do such things shall not inherit the kingdom of God (Gal. 5:19-21).

We must withdraw ourselves from every one who is guilty of this sin of illicit sexual crimes against the law of the Lord, called fornication, who will not repent of it (1 Cor. 5:9-11). If we strive to follow the word of God and have no company with those who persist in fornication, we can escape the consequences of this horrible sin in the day of accounting of all men to God through Jesus Christ by the standard of his word (Acts 17:30,31; John 12:48; Rev. 20:12). **FLEE FORNICATION!**

"Uncleanness"

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The subject of this article classifies as one of the sins of impurity or immorality to boast companionship with adultery, fornication and lasciviousness in Galatians 5:19. Uncleanness covers a wider range of sensual sin than either of its textual companions. Although companions within the same text there needs to be a recognition of the distinction between "fornication," "lasciviousness," and "uncleanness." The work of the flesh treated in this article is, in view of our definition, connotive of a more general idea than either of the others. While there may be some overlap of uncleanness in the definition and practice of fornication as one understands the latter to mean all kind of sexual impurity, the distinction is there and our study seeks to maintain it. Uncleanness can and very often does become the contributing factor to fornication.

Speaking of the walk of "other Gentiles" in contrast to the church at Ephesus, Paul says they, "have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19). The "all" would seem to indicate a wide range of conduct identifying as uncleanness. The evidence from New Testament study of the word includes impurity of thought or deed, any unnatural lust particularly within the range of sexual sensuality.

In some ten New Testament passages the noun form of the word "uncleanness" "*AKATHARSIA*", appears. The import of each passage lends to impurity of a moral nature. "For our exhortation was not of deceit, nor of uncleanness, nor in guile" (1 Thess. 2:3), is suggestive of the fact that sensuality and evil doctrine are frequently associated. Refuting any compatibility between uncleanness and holiness in apostolic labor, or godliness generally for that matter, Paul further impresses Thessalonica that "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

Uncleanness in the New Testament, sometimes rendered impurity, refers to unnatural practice: self-abuse, bestiality, and sodomy. Such sins were common among the heathen but were not to be with Christians. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves" (Rom. 1:24). Repentance was the requisite to forgiveness in saint and sinner alike where this sin was evident. "And lest, when I come again, my God will humble me among you, and that I shall bewail many that have sinned already, and have not repented of the uncleanness and fornication and

lasciviousness which they have committed (2 Cor. 12:21).

What is uncleanness? The New Testament plainly associates it with fornication, inordinate desire, and like evils which bear on unlawful sexual activity and thinking. We can define it as "whatever is in opposition to purity." Embraced in the word is all kinds of moral defilement. It includes whatever is contaminating in word or look, in gesture or dress, in thought or sentiment. The heathen of Romans 1:21-27, who "became vain in their imaginations", were given up "to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves."

In the Old Testament uncleanness more commonly connoted ceremonial defilement as well as physical impurity. The Law designated certain meats unclean but the restraints of that legislation were temporary. While the primary purpose of the vision to Peter in Acts 10:9-16 was to show acceptance of Gentiles through the gospel, there was also shown the removal of these restraints. The dispensation of the Law was an age of ceremonial rites and cleansings whereby symbolic holiness was attained. God taught abhorrence of physical and ceremonial uncleanness in the Old Testament and such serves to educate to abhorrence of spiritual uncleanness. Leprosy was considered uncleanness and the afflicted were commanded to cry out "Unclean!", "Unclean!", as they passed and/or approached others in the streets. Typical of sin, "Unclean!" becomes the cry of moral and spiritual impurity.

Jesus during his ministry, encountered those possessed of unclean spirits and having power over such, cast them out. His disciples were given such power in the exercise of their commission (Mt. 10:1). Those possessed of unclean spirits were often given to actions and conduct subject to the rebuke of Jesus (Lk. 9:42) as he cast them out. Where the sin of uncleanness exists today it is Jesus who has been cast out and the spirit of evil which has taken up rule within.

When considered as "what ever is in opposition to purity", uncleanness issues a broad indictment. Many of the things which will justifiably classify we may be oblivious to or simply have our sensibilities dulled toward. This whole context presents a warring of flesh and spirit with the flesh exercising all the powers of seduction to draw man downward. Actually there are two sides to the sin of uncleanness. There is the gross and overt side and then there is the subtle and insidious side. As with most things having to do with sin and our susceptibility to it, the subtle poses the greater threat.

Our day and culture is seeing the purity of holiness threatened by the contaminating threat of evil words, seductive looks and gestures. Thought and sentiment conveyed via picture and print, page and stage, book and look,, seem to challenge the vain imaginations that produced the uncleanness of Romans 1. Respect for morality and purity will not allow the child of God to countenance and condone such flagrant disregard for the principles and practices of moral and spiritual cleanness.

While I am not against movies as such, I am opposed to the moving picture industry's practice of displaying lewd, indecent and suggestive scenes. A quick glance at the "bill-of-fare" in the entertainment section of the newspaper will bear out our appraisal. It is obviously becoming increasingly difficult to find a wholesome picture and yet many parents give their children little or no supervision in their movie going and television watching. The result is that young minds are feeding on a lot of moral filth, feasting on the uncleanness which is diametrically opposed to purity. Such callousness is not confined to young people who ought to be under the supervision of their parents, it goes beyond to those who have passed that era of supervision, to those who ought to be carefully setting and regulating their own course in harmony with the purity of the gospel, but who are not.

A constant diet of sex exploitation caters to uncleanness and in my judgment this constitutes the major threat to spirituality today. Everything from hardware to underwear is advertised as having sex appeal. Public places are filled with conversation and language which is unclean. The popular topics of conversation seem to revolve about such themes with activities frequently matching the talk. Under the guise of freedom and in some instances "religion" uncleanness is encouraged by the sponsoring of dances, beer parties, mixed swimming and the like. The liberal minded constantly attack the Biblical standards of purity and morality with the cry of "outmoded" and "puritanical". Premarital sex is upheld on the grounds of psychological and emotional behavior while overlooking the painful results.

It is time, yea past time, that those who profess to believe the Bible and claim to respect morality cry, "Unclean!" "Unclean!" Reins must be tightened on attitudes and practices and in many instances the direction completely reversed. Members of the church need to muster the courage to recognize not only the overt expression of uncleanness but the subtle and insidious working as well and not only this but see it for what it is, sin, and repent and demand repentance of it.

As Christians let us not forget that "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). No unclean person "hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness" (2 Pet. 2:9-10). "Uncleanness.....they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

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Lasciviousness

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The major difference between the conduct of the people of our time and that of those who lived immediately prior to us is seen in the openness and shamelessness with which sin is committed in our day, and the manner in which it is being accepted without social or moral reprisals. Sin has always been around, doing its damage and causing men misery and shame. But today it is being committed with blatant disregard for moral suasion and without any feeling of compunction, as well as without regard for the sensitivity or feelings of others. Sin today is rebellious, uncontrolled and that is what lasciviousness is all about.

Lasciviousness is the attitude which precipitates such unfettered and uninhibited actions. Lasciviousness, in Gal. 5:19, "denotes excesses, licentiousness, absence of restraint, indecency, wantonness . . ." "The prominent idea is shameless conduct" (Vine). *The Pulpit Commentary* says of the word, "Lasciviousness or wantonness is scarcely an adequate rendering of 'aselgia' in this connection: It appears to point to reckless shamelessness in unclean indulgences." The parent word is "selges," which is self-restraint. *Arndt and Gingrich* uses such expressions as "licentiousness," "debauchery," "in-decent conduct" with which to define the uses of the word. The English word, in its present form, is virtually unchanged over the past several centuries. It was a word used by secular writers to convey essentially the same concept as does its present usage. For instance, in Milton's *Paradise Lost* (1667), he says, "he on Eve began to cast lascivious eyes." In Puttenham's work, *English Poesie* (1559), he speaks of "carols and rounds and such light or lascivious Poemes". Brooke, in *Le Blanc's Travels* says, "Their garments are something lascivious, for being cut and open their skin is seen." And in 1602, T. Fitzherbert says, "How many are there . . . that . . . make no scruple to keep lascivious pictures to provoke lust." Even Shakespeare says, "he capers nimbly in a Ladies chamber to the lascivious pleading of a Lute" (1594).

The word is not used very extensively in normal conversations today. As a result, it has taken on almost an ecclesiastical flavor. The reason for the lack of its use may be attributed to the difficulty of pronunciation or it may be, and more probably is the case, that people are depressed at the concept portrayed by the word. It is a forgotten sin. And as a result, a most expressive term is excluded from most

vocabularies and especially from the consciences of most people.

Lasciviousness is basically an attitude of mind and it issues in both subjective and objective ends. It is, subjectively, lewd and wanton thinking, the kind that conjures up all manner of involvements, mostly sexual, in which the body becomes the instrument for the gratification of some lustful activity. Objectively, it is seen in wanton and blatant disregard for restraint as well as in the lewd actions which are obviously calculated to cause shock in others.

Lasciviousness is seldom, if ever, a sin of ignorance. Almost without exception it is committed with complete realization of truth and often with full intention of showing an open and unashamed disregard for any sort of control. It results from insensitivity to truth and from self-imposed ignorance (Eph. 4:19). It originates in the heart (Mk. 7:22). And it can be titillated with a view toward enslavement (2 Pet. 2:18). Finally, it is stated as a "work" or an accomplishment of the flesh (Gal. 5:19), so it is hardly surprising that one can actually be said to live a life of lasciviousness, one in which lewd thinkings and their accompanying actions are a matter of course. All such evidence points emphatically toward willful and premeditated sin. That a person can unwittingly and without premeditation be guilty of lasciviousness must be readily admitted, but such a possibility is so remote as to render more than the mere mention of it unnecessary.

Today's affinity to be completely "open" is deplorable. Lasciviousness, the seldom mentioned sin, runs rampant and goes virtually unnoticed. And yet on every billboard we see the sad disregard for natural shame. On almost every television program there is vulgar and lurid filth which if obviously calculated by writer, producer, and director to bring exhilarating shock to the viewer. And one can hardly go to the neighborhood grocery store without being faced with women whose apparel (or the lack of it!) is indelicate, immodest and unblushingly scanty and revealing. In her book, *Let Me Be A Woman*, Elizabeth Elliot describes a trip to Cape Cod and the nudity and near-nudity she saw there. Her reaction is timely. "The, nudity is not supposed to move us. We are asked to behold without shock, without even surprise, the nearly total exposure of every conceivable shape and size of physique. But I don't want to look upon nudity without emotion. I want it reserved to enhance, not exhibited to destroy, the depth of individual experience. Modesty was a system of protection. But the alarms have all been disconnected. The house is wide open to plunder" (pp. 176). And the saddest part of all to me is that Christians, particularly the young ones, are involved in this same disregard for modesty. You can preach on 2 Tim. 2:9-10 and 1 Pet. 3:3-4 and other such passages dealing with immodesty with as much vigor and enthusiasm and conviction as you can muster and still some will leave the auditorium saying, "Well, I just don't see anything wrong with it!" Such an attitude is lasciviousness in its purest sense and will cause its adherents to be lost.

Today's music is filled with phrases and

suggestiveness which has as a design to produce lewd and coarse, foul and dirty thoughts in the minds of the listeners. And the very foundation of much of today's music, the beat, lends itself easily to an illustration of the sex act when dancers fall hypnotically into its mesmerizing pulsations. The modern day "disco" dance is the prelude to sex. And any one who would deny that such is so is seriously deluded. It is intended to promote it by its vulgar and uncontrolled movements, to excite toward it with its tantalizing and sensual attire, and to set the scene and mood for it with the lights, pulsating rhythms, and free-flowing love phrases. And, again, the saddest thing is that some Christians are now being heard trying to justify participation in modern dance. Dancing is lasciviousness, it shows both the lwdity of thinking and the lack of moral restraint inherent in the very idea of lasciviousness.

Lasciviousness as it relates to shocking and uncontrolled conduct is vividly illustrated in modern day speech. Radio, television, movies, newspapers, periodicals, even the heretofore harmless "funny papers" are punctuated with expletives of various sorts which not only serve no useful purpose, but actually detract from the content and value of the communication. There was a time when at least the ears of the women were spared the disgusting filth which proceeded from some men's mouths. But today not only do men show no respect for women, but the women themselves fill the air with coarse, vulgar, and totally unbecoming language. And it seems that such usage by both sexes, and even by the very young in some instances, is expected to produce some shivering dismay to the hearer. And it does! And it is especially disquieting to hear that so many Christians are said to be engaging in such lascivious actions today.

There is among the modern libertine movement, the "do your own thing" crowd, an attitude which is "catching on", too. They actually enjoy recruiting others to their way of life! Time was when a crook would not recommend his crooked way of life. Now, those in sin tempt, both by their actions and their words, the weaker elements to follow them in their blatant disregard for restraint in both thinking and actions. Most sin affects the mind or the actions — one or the other. Lasciviousness affects both, and those engaged in its practice work hard to sell it to others (Rom. 1:32). Lasciviousness, you see, can be both the object of sin and the sin itself and the body is the instrument used for the fulfillment of both (Compare Mk. 7:7 with Gal. 5:19).

Let us beware of lasciviousness, the forgotten sin. Let us revive its usage in our language and speak often of its harmful effects. Let us beware of its effort to cause our spiritual demise. Let us come to realize the importance and value of personal discipline. Let us become aware that our own control relates directly to both our safety and our destiny (Rom. 6:16). Let us remember that those who engage in any of the works of the flesh, "shall not inherit the kingdom of God" (Gal. 5:21).

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Idolatry and Witchcraft

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Idolatry and witchcraft are related to each other for both are a rejection of God. While one might think we have no problem with such today, I hope this article will not only show such is a problem, but also will help turn people from a practice of these sins unto God (I Thess. 1:8-9).

Idols In New Testament

In the New Testament much more is said about idolatry than one might at first think. John warned "little children, keep yourselves from idols" (1 John 5:21). Out of the Jerusalem meeting, one of the things written in the epistle was "that they abstain from pollutions of idols" (Acts 15:20). Paul warned the Corinthians "I have written unto you not to keep company, if any man that is called a brother, be . . .an idolater . . .with such a one no not to eat" (I Cor. 5:10), and further warned "neither be ye idolaters" (I Cor. 10:7). "The covetous man, who is an idolater" does not have "any inheritance in the kingdom of Christ and of God" (Eph. 5:5) but rather "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Paul saw the city of Athens given "wholly to idolatry" (Acts 17:16) and many cities today are almost, if not altogether, given to the sin. Paul said "covetousness" is "idolatry" (Col. 3:5). Why should there be all the warning in the New Testament about idolatry? It was from idolatry that the Thessalonians turned when they turned to God (I Th. 1:9). If God was turned away from, back to idolatry one would turn. God and idols do not go together (2 Cor. 6:16).

Old Testament

There is much to be said about idolatry in the Old Testament. We can learn God's attitude toward such from a study of several Old Testament passages.

The neighbors of God's people all had their idols and such was a problem to Israel. The Philistines had Dagon, the Ekronites had Baalzebub, the Moabites had Chemosh, the Ammonites had Molech or Milcom, the Phoenicians had Astarte and the Canaanites had Baal and Ashtoreth. However "honest" these were in their worship, such did not cause God to accept their worship.

One of the first references in the Old Testament to idols is when Rachel stole Laban's images (Gen. 31:19). However, probably the best known of the early Old Testament references is when Aaron made a golden calf by melting the gold of earrings and then fashioned it with a graving tool. Israel then made sacrifice and worship to the "molten calf" (Ex. 32). "The worship of the golden calf was star worship; it

was the solar bull, the constellation Taurus . . . that was thus represented" (*International Standard Bible Encyclopedia*, vol. 1, page 298). Did you ever hear of Taurus, the bull, of the Zodiac? Stephen preached about such in Acts 7:40-43. Abraham was called out from among idol worshippers by God (Gen. 12:1-3; Josh. 24:2).

As Israel prepared to enter the promised land, God through Moses warned them about making "graven images" either "male or female" of beast, fowl, fish and they should not lift up their eyes in worship of the sun, moon or stars (Dt. 4:15-19). Israel was instructed when they came into Caanan they were to destroy the altars of the seven nations that were there, break down their images, cut down their groves, and burn their graven images with fire (Dt. 7:1-5, 25; 12:3). Those of Israel that sacrificed to "other gods" and worshipped either "the sun, or moon, or any of the host of heaven" were said to have "committed that wicked thing" and were to be stoned "with stones, till they die" (Dt. 17:2-5). God said the idols of wood, stone, silver and gold were an abomination (Dt. 29:16-17).

Solomon's wives turned him to idolatry (I Kings. 11:1-8). Upon his death, Jereboam divided the kingdom and set up "two calves of gold" in Dan and Bethel (I Kgs. 12:28-29). All of the kings of the northern kingdom walked in his sins, as did a good number of the kings in the southern kingdom. Thus one reads that Judah "built them high places, and images, and groves, on every high hill, and under every green tree" (I Kgs. 14:21-23). One further reads of God's people not only worshipping idols, but also of causing their children "to pass through the fire and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger" (2 Kgs. 17:16-17). Israel was at a low ebb when she would depart from God and worship idols by burning her own children in sacrifice to some idol.

One of the good kings of Judah was Hezekiah. He destroyed idols and "broke in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it . . ." (2 Kgs. 18:4). Does this help you understand why we do not have the autographed letters of Paul? Manasseh followed Hezekiah and raised altars for Baal, made a grove, worshipped the host of heaven, built altars for them, sacrificed his children in the fire and set up a graven image in the house of God (2 Kgs. 21:1-13). Manasseh reigned 55 years. Amon reigned 2 years and then the good king Josiah began to reign. Out of the temple he took the vessels of Baal and burned them. He put down idolatrous priest. He took the grove out of the house of God, burned it and stamped it to powder. He destroyed the houses of the sodomites. Josiah did all within his power to completely destroy all idol worship from among God's people (2 Kgs. 22-23).

Israel had gone into Assyrian captivity and Judah would soon go into Babylonian captivity for her sin.

What Is An Idol

Thayer defines the word "idol" as "an image, likeness, . . . the image of a heathen god . . . a false

God" (page 174). Vine says "an idol, an image to represent a false god, . . . the false god worshipped in an image" (page 583). A simple definition of an idol would be anything that comes between man and God. Now, how many of us are idolaters? We may not bow down to Baal, but we bow down over an instrument, a fishing pole or a golf club when we should be eating the Lord's Supper. We spend little or no time in the worship of God for we are following after our idols. Few will bow to Baal, but how many bow to family, strong drink, pleasure, boats, houses, jobs, etc.? Some of these are inherently wrong and sinful, yet these do not pose the great problem the idols that are not inherently evil do. The "tree out of the forest" that Jeremiah spoke of was not inherently sinful, yet men bowed before the works of their hands and it became sinful. Fishing poles, golf clubs, boats, pleasure are not inherently sinful, but when they come between Christians and service to God, they are as sinful as Baal. Pleasure comes between many and God on the Lord's Day. Paul said idolatry was a work of the flesh and the practice of such would keep one out of heaven. Golf clubs, boats and motors and pleasure trips will not be able to deliver one from the wrath of God any more than Baal could.

Witchcraft

Closely kin to idolatry is the sin of witchcraft. Those who practice such shall not inherit the kingdom of God. God said, "Thou shalt not suffer a witch to live" (Ex. 22:18). He further said to Israel it was an abomination of those nations into whose land they would come. God said "there shall not be found among you . . . a witch . . ." (Dt. 18:9-14).

God said "neither shall ye use enchantment, nor observe times" (Lev. 19:26). "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them" (Lev. 20:27).

Isaiah said one should go "to the law and the testimony" and not "unto them that have familiar, spirits, and unto wizards that peep, and that mutter . . ." (Isa. 8:19-20).

Jeremiah said "your prophets . . . diviners, dreamers, enchanters and sorcerers" "prophesy a lie unto you" (27:9-16). Sorcerers, diviners, and dreamers do not speak the truth; they speak lies.

Ezekiel mentions the king of Babylon using divination by looking "in the liver" (21:21). Some of the ancients thought they could learn the unknown from the gods by looking at the liver of an animal sacrificed unto that idol.

Daniel informs his readers that all the magicians, astrologers, sorcerers, Chaldeans, and soothsayers could not reveal secret matters (Dan. 2:2, 27, 28; 4:7). All these diviners speak lies and offer "comfort in vain" (Zech. 10:2).


What Is Witchcraft

A witch is not some peculiar little old lady wearing a black dress. The word "witchcraft" is from the Greek word "pharmakeia" and means "literally the act of administering drugs and then of giving magical potions" (I.S.B.E., vol. 5, page 3,097). Vine says

"primarily signified the use of medicine, drugs, spells; then, poisoning; then, sorcery" page 1,075). Thayer says "the use or the administering of drugs . . . poisoning . . . sorcery, magical arts" and then adds the comment "often found in connection with idolatry and fostered by it" (page 649). Barclay says of "witchcraft" "this word literally means the use of drugs. It can be used for the beneficent use of drugs as a doctor uses them; but it can also mean poisoning, and it came to be very specially connected with the use of drugs for witchcraft and sorcery of which the ancient world was full (*Letter to Galatians and Ephesians*, page 52). Barclay further points out in his excellent work, *Flesh and Spirit*, there are three stages to the meaning of pharmakeia, witchcraft. (1) It is used as "a medical word for the medical use of drugs. (2) The word then took on the idea of the "misuse of drugs, that is, the use of drug; to poison and not to cure." (3) The third stage usage is that of sorcery and witchcraft. "Sorcery is a perversion of the use of healing drugs in medicine" (pages 36-39). A.T. Robertson says "a drug, the ministering of drugs, but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry" *Word Pictures In The New Testament*, vol. 4, page 312).

Witchcraft is not the use of drugs for healing as prescribed by a physician. Using drugs or abusing drugs, any drug, comes under the heading of witchcraft. Much of the drug abuse today is by people seeking some kind of "religious" experience, but that experience is not seeking to learn of Him who is "the way, the truth, and the life" (John 14:6) but rather is seeking some far out, idol related experience. Those so misusing drugs are seeking the occult, the idolatry of Eastern religions and not the religion of Jesus Christ. Mind expansion is fine, but it comes from meditating upon the word of God (Psalms 1) and not from taking drugs. The religion of Christ calls for a sober mind, not a mind clouded by drugs to the point many times of not knowing where one is or who one is.

When one turns to astrology, crystal ball reading, card laying, casting spells, palmistry and fortune telling, they need to understand such comes under "witchcraft" and they "shall not inherit the kingdom of God" (Gal. 5:19-21).



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Hatred and Variance

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In the list of "works of the flesh" in Galatians 5:19 ff, these two words (hatred and variance) appear in the King James Version of the New Testament. Though the words are closely associated, we want to discuss them separately in the article and then draw our conclusion.

Hatred — Echthra

Although there are four different Greek words translated "hatred" in the New Testament, the word "hated" in Galatians five is from the Greek word echthra and is used six times in the New Testament. Five times it is translated "enmity," once "hatred." In various translations of Galatians 5:20 the word is translated "hatred" (King James Version), "enmity" (Revised Standard Version), "quarrels" (New English Bible), and "quarrelling" (Williams' translation).

The word echthros, the adjective form, is translated enemy, adversary, or foe, and is used to describe the Devil (Matthew 13:39); death (I Corinthians 15:26); men who are opposed to Christ (Matthew 13:25); of professed believers who attempt to be friends with the world (James 4:4), just to mention a few. ⁴

Kittel, in his *Theological Dictionary of New Testament Words*, defines echthrai "translated, 'hatred, hostility' as an inner disposition, an objective opposition and as actual conflict between nations, groups and individuals.

"It is not common in the LXX. In the canonical books, it is mostly used for hatred and enmity between individuals; of God's enmity against the sinful people Isaiah 63:10; embroilment in enmity, Proverbs 25:10.

"In the New Testament enmity between men is one of the works of the flesh, Galatians 5:20. Also of Herod and Pilate in Luke 23:12. In particular cf. Ephesians 2:14, 16. The Law means enmity for man i.e. enmity between and enmity against God (not God's enmity against us as in Gal. 3:10, but ours against God as in Romans 8:7)" (Kittel, Volume II, Page 815).

Variance — Eris

The word "eris" translated "variance" in Galatians 5:20 is used nine times in the New Testament and is translated "strife" four times, "debate" twice, "contention" twice, and "variance" once (Smith's *Greek-English Concordance*, Page 150). The Greek word "hatred" (enmity) denotes one's mental attitude toward another, "variance" (strife) is the outward expression of the enmity. (Below is a list of both these words and the passages where they are used).

Hatred (enmity) Luke 23:12—enmity Romans 8:7—enmity Galatians 5:20—hatred Ephesians 2:15, 16—enmity James 4:4—enmity	Variance (Strife) Romans 1:29; 13:13— debate, strife I Cor. 1:11; 3:3— contentions, strife II Cor. 12:20—debates Galatians 5:20—variance Philippians 1:15—strife I Timothy 6:4—strife Titus 3:9—strivings
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Before Christ came into the world, there was such hatred between Jew and Gentile that there seemed to be no way to resolve the differences. However, Paul points out that through the death of Christ and the shedding of His blood, "the middle wall of partition was abolished" (Ephesians 2:15-16). In Christ this hatred can, yea must, be removed.

It appears, however, that these two words (hatred and variance), in their meaning, constitute a vicious circle. A person "hates" another which in turn brings about variance or strife. Yet the strife caused, when the hatred is expressed, brings about more hatred.

In the Scriptures we see a "love for man," a "thinking more highly of men than we ought to think" bringing about contentions (variance) at Corinth. Paul said that the "contentions" among the Corinthians were brought about because some were saying they were of Paul, of Apollos, of Cephas and others of Christ (I Cor. 1:11-12). This amounts, however, to an attempt to place man before God. However, man's allegiance must be to Christ. He is the only one, Paul points out, who was crucified for us and into whose name or by whose authority we are baptized. Thus to try to place our respect and love for man ahead of God and His Chosen One is to show our contempt or enmity toward God by trying to "demote" Him to a mere man.

On the other hand, we see that hatred for a man will also cause enmity. Paul's letter to the Philippians described those who were preaching Christ as being motivated by envy and strife, hoping to add afflictions to Paul's bonds.

The harboring of hatred in our hearts for anyone will finally result in variance or strife. So because we allow these characteristics to become a part of our life, we become friends with Satan — friends with the world, and in turn become spiritual adulterers and adulteresses. And as per our definition of echthra and echthros, we become enemies of God. But let's let James explain it for us. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God" (James 4:4).

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Emulations



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The term "emulations" is a work of the flesh that is often engaged in but little understood. The word is used twice in the KJV but the ASV renders it "jealousies".

The root work in the Greek is *zelos*, from which the word *zeal* is derived. It may have either a good or a bad connotation, depending on the context. In Gal. 3:20 it is used in the bad sense — that of envious rivalry. Vine says "jealousy desires to have the same or the same sort of thing for itself." Barclay says "zeal could denote a great thing which degenerated into a sin." To observe the achievements of another can stir within one the desire to "emulate" or "imitate" with a view to achieving the same worthwhile thing in oneself. But if the same ambition, good at first, should provoke to a bitter resentment, then *zelos* becomes a work of the flesh. This deterioration of zeal is not the work of the Spirit but of the flesh.

Bible Usage

Greek Old Testament. ". . . envy slays the silly one" (Job 5:2) "Jealousy is the rage of a man. . ." (Prov. 6:34). "Again I considered all travail, and every right work, that for this a man is envied of his neighbor" (Eccles. 4:4). In the Greek Old Testament these passages will serve to demonstrate that *zelos* has its bad usage in the Old Testament. There is, then, an envy or jealousy which destroys personal relationships and individual well-being.

New Testament. Paul uses *zelos* in Rom. 10:2 in speaking of the unenlightened zeal of the Jews. "For I bear them record that they have a zeal of God, but not according to knowledge." Zeal for God is good but without knowledge it is bad — zeal gone astray.

In Phil. 3:6 Paul exercised zeal (*zelos*) in persecuting the church. His zeal was a noble ambition to do God service. It was well-intended and yet it was zeal out of place.

Zelos is again used in the unfavorable sense in Rom. 13:13. Here Paul speaks of how a Christian should walk or conduct himself. "Let us walk honestly, as in the day; not in chambering, and wantonness, not in strife and envying." The word "envying" is from *zelos* and is rendered "jealousy" in the R. V. Christians must rid themselves of these things, Paul says. Envy or jealousy is misguided zeal and to allow our ambitions to deteriorate, is to make provisions for the flesh and "they which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Several other N. T. passages employ *zelos* in a bad sense such as I Cor. 3:3 where envying is associated

with other sins of carnality. Paul in II Cor. 12:20 was fearful of returning to Corinth "lest there be debates, envying, wrath, strifes, backbitings, whisperings, swellings, tumults." Again envying from *zelos* is found in bad company. In James 3:14, 16 envying is a form of lying against the truth and is from *zelos*. It denotes a sinful condition of the heart and is associated with "confusion and every evil work."

In Acts 5:17, *zelos* is used with reference to the indignation of the high priest and the Sadducees. In verse 18 their envy resulted in the seizure and imprisonment of the apostles. Again we see ambition or zeal vented in an unholy manner.

Present Day Application

Unless we can relate our findings on the subject of "emulations" to our own time and in our own lives, such a study would be a waste of time. Unless we can determine, not only the definition and Biblical usage of the term but just how Christians may avoid such a work of the flesh, the time spent is of no real value. Therefore, let us make some practical application in this regard.

Sometimes Christians are caught up in the vortex of swirling ambition that is common to our times and known as "keeping up with the Joneses". If Mr. Jones has a new car, then I should rejoice with Mr. Jones. Some might go over and try to find some flaws so that his joy might be diminished. It might be that I would so admire the looks and performance of his vehicle that I would decide to buy one almost or just like it. So far, so good. But if I notice his new car and begin to burn with envy and jealousy, though I would do nothing to deprive him of his car, I become guilty of "emulation". This would be true whether or not I buy one like his. But, if I should go so far as to buy one **just to keep abreast of Mr. Jones**, I am guilty of bitter rivalry, emulation, jealousy. It is "emulation" (*zelos*) and constitutes a base erosion of the heart and thus, a work of the flesh. This is a sin!

To bring it even closer home preachers may be guilty of the sin of emulation when they view one another with a spirit of envious rivalry rather than as fellow workers in the kingdom. Elders may be guilty in this respect by trying to outdo one another. An elder who is always fearful that he will be overshadowed or outdone is a dangerous man. He will seek ways to hold his place even to the extent of discrediting those toward whom he feels a sense of inadequacy. Such a one is envious, jealous, thus guilty of the sin of emulation.

Preachers and elders who see noteworthy qualities and abilities in other preachers and elders can "emulate" them in the good sense of *zelos*, that of imitation. This is the proper use of ambition.

Among Bible teachers and song leaders there is sometimes the spirit of envy and rivalry. This certainly ought not to be and is contrary to New Testament teaching. From our study it is evident that such is comprehended by the term "emulations". Such ought to regard one another as "co-workers" rather than as "competition". If a brother is a good Bible teacher, then try to duplicate those good qualities out of admiration, not from envy or jealousy. Likewise, song leaders can learn from other

song leaders. There is nothing wrong with this. But to be envious and jealous of the more capable person is to be guilty of the sin under consideration — emulation.

Brethren, let us not be guilty of "emulations" thus forfeiting our inheritance in the kingdom of God. When we observe that which is good in another person let us strive to imitate it out of a desire to effect the good thing in our own lives rather than with the competitive spirit, that of moving from no higher motive than to equal or exceed the other man so that he will not set ahead of me.

Wrath

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Among the ancients, from Homer down, "wrath" (*thumos* in the Greek) signified the seat of emotion, both the gentler and the more turbulent, such as "temper," "courage" and "anger." In the Septuagint and Apocryphal writings of the Jews, in the majority of the cases, *thumos* meant "anger."

Definition of Wrath

In this study we are considering the word "wrath" in its turbulent sense, which the Bible classifies as a work of the flesh (Gal. 5:20). It denotes an outburst of passion and anger that is hostile and reprehensible in nature.

A related word to *thumos* (wrath) is the word, *orge*, which is sometimes translated "wrath," and sometimes, "anger." W.E. Vine says that "*thumos* indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while *orge* suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. *Orge* is less sudden in its rise than *thumos*, but more lasting in its nature."

Barclay states, "*Thumos* is a blaze of sudden anger which is quickly kindled and just as quickly dies. . . . *Orge* is anger which has become inveterate; it is long lasting, slow-burning anger, which refuses to be pacified and nurses its wrath to keep warm. For the Christian the burst of temper and the long-lasting anger are alike forbidden" (*The Letters to the Phil., Col., and Thess.*, p. 153).

Webster defines "wrath" to mean "violent anger; vehement exasperation; indignation; fury." Hence, "wrath" is an emotional violence that is vented through such tumultuous outbursts as blasphemy, cursing and fighting.

(Parenthetically, with reference to the wrath of God, his wrath is an expression of his divine nature that is just, proper and holy. There is nothing capricious or unethical. It is a righteous indignation toward the willful and inexcusable sins of mankind.)

Proper Attitude Toward Wrath

The following things about wrath show how it should be viewed and dealt with by the Christian.

(1) **A Work of the Flesh.** In cataloging several works of the flesh in Gal. 5:19-21, Paul lists "wrath" as one of them. He states that they who practice such shall not inherit the kingdom of God. Hence, wrath is no more respectable in God's sight than any other sin.

(2) **To be put away.** "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31). "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8). These things are part of the old man of sin. They are to be mortified at conversion.

(3) **Not to be prolonged.** "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26). This verse recognizes justifiable anger, such as anger toward hypocrisy, injustice of an oppressive, unscrupulous tyrant, profanation of the sacred, etc. But, the text says that we should not harbor these angry thoughts, but banish them before the day's end, lest we be tempted into committing some sin. Righteous anger was seen in Jesus (Mk. 3:5), Moses (Ex. 32:19) and Nehemiah (Neh. 5:1).

(4) **Not to be angry with a brother.** Jesus said "that every one who is angry with his brother shall be in danger of the judgment" (Matt. 5:22). Barclay wrote, "It is not enough not to strike a man; the only thing that is enough is not even to wish to strike him; not even to have a hard feeling against him within the heart" (*The Gospel of Matthew*, Vol. 1, p. 138).

Jesus proceeds in Matt. 5:22 to show how anger turns into insulting words. Hence, anger in man's heart and anger in man's speech are prohibited.

(5) **Worketh not the righteousness of God.** James wrote, "For the wrath of man worketh not the righteousness of God" (Jas. 1:20). One who is violent and mentally agitated is not in a frame of mind to accept or practice the righteousness of God. He will not accept the truth, nor will he do what is right. This is why James says in verse 19 to be "swift to hear, slow to speak, slow to wrath." Anger has caused many people to reject the truth of God when they hear it, both in and out of the church.

(6) **To be avoided in rearing children.** Paul stated, "And, ye fathers, provoke not your children to wrath. . ." (Eph. 6:4). In other words, "Do not embitter them or stir them to an angry mood." William Hendriksen points out several ways this can be done: a. Over-protection, b. Favoritism, c. Discouragement, d. Neglect, e. Bitter words and outright physical cruelty, f. Failure to make allowance for the fact that the child is growing up, has a right to have ideas of his own, and need not be an exact copy of his father to be a success (*Com. On Ephesians*, pp. 261-262). Not a few children have been made hostile and rebellious by inconsiderate parents.

Examples of Sinful Wrath

Several examples stand out in the Bible of those who demonstrated wrath in its sinful and

reprehensible nature.

(1) Cain (Gen. 4:5-6). Because Jehovah had respect unto Abel and his offering, Cain was very wroth and his countenance fell. This led to the murder of Abel by his brother, Cain.

(2) Esau (Gen. 27:45). As a result of Isaac blessing Jacob, Esau hated Jacob and his anger was turned against him, purposing in his heart to kill him.

(3) Naaman (2 Kings 5:11-12). When Elisha did not tell Naaman, the leper, what he expected to hear to cure his leprosy, he was wroth, and turned away in a rage.

(4) Saul (1 Sam. 20:30-33). To Saul, David was a threat to his throne, and, thereby, a rebel. Seeing Jonathan, his son, befriend and protect David, Saul considered Jonathan a rebel as well. This so enraged Saul that he cast a javelin at Jonathan to smite him.

(5) Herod the Great (Matt. 2:16). Seeing that his authority was mocked by the wise men when they failed to return, Herod was exceeding wroth and slew all the children in Bethlehem from two years old and under.

Today, we still have the Cains, Esaus, Naamans, Sauls and Herods. Some of them are in the church, even in the Bible classes, at times, and business meetings. Although they may not go as far as to perpetrate murder, they "blow their stack," "fly off the handle," and keep things in constant turmoil. They help to divide churches and retard the Cause of Christ.

Causes of Wrath

In analyzing the causes of wrath, at least three major ones can be given.

(1) **Threat or injury to a personal value.** The Jews had great pride in their fleshly lineage. They thought this merited special favor with God. When Jesus showed them at Nazareth that instead of being in good standing with God, they were like widows for want and lepers for uncleanness, they were filled with wrath, ready to dash him to pieces (Lk. 4:28-29).

We see this feeling manifested by the Jews in stoning Stephen (Acts 7:51-59), and opposing Paul (Acts 13:50), as well as the examples we have already given of sinful wrath.

(2) **Personal Injury.** Almost daily in any of our large cities we read in the paper where someone has been beaten, stabbed or shot in retaliation of some personal wrongdoing.

(3) **Victory Substitute.** Some individuals, if they cannot have their way, will substitute an emotional outburst in its place. Children throw temper tantrums for the same reason. If they cannot have their wishes, they can have their anger.

As Prov. 19:19 indicates, wrath is dispositional in nature and tends to become an emotional habit. Solomon says, "A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again." People with quick and fiery tempers, always getting themselves into trouble, need to break the emotional pattern that they have allowed to develop in their heart.

Conclusion

In conclusion, we again quote from the voluminous pen of William Barclay. He wrote, "Many a person is

well aware that he has a violent temper; and many a person claims that he cannot help it, and expects others to accept and to forgive his bursts of passion. . . . It may well be that such a person is never fully aware of the way in which he wounds othersBecause he blazes and forgets he thinks that others should equally be able to forget the pain he has inflicted. Let such a person remember that such displays of temper are sin, and that the way to overcome them is through the power of the Spirit in his heart" (through the word of God, of course, we) (*Flesh and Spirit*, p. 53).

Strife, Seditions and Heresies

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I appreciate the privilege of making a small contribution to the success of this special issue on the works of the flesh. After all, this will probably condemn more people at the judgment than any other thing. A successful life, and especially that of a Christian, is one of mind over body, knowledge and control over lust and gratification. Paul expressed it this way: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:12-13).

The Christian is under the guidance of the Spirit, and the Spirit continually prompts him — through the word — to imitate the Father who has adopted him and the Christ who has died for him. Anyone who submits himself to the guidance of the Spirit, will not yield to those lusts of the flesh which he knows are displeasing to God. But he will be tempted to yield to those lusts, for there is an inner conflict forever waged within him in which the flesh contends with the Spirit and the Spirit with the flesh, each desiring to constrain the man to fulfill its will. This is true of the Spirit which guides, and the spirit of the informed person. Thus it is that we may not do things that we would, for there are two wills within us, and one or the other of them must be subdued and disappointed. Again we turn to the apostle who said: "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22, 23).

We can tell much about a sin or command by the context or company it keeps. The three works of the flesh which I am discussing are not in good company. On this point, J. W. McGarvey said: "It is startling to find 'factions, divisions, parties' in so black a list, and coupled with so clear a declaration that these sins exclude the perpetrator of them from the

kingdom of God. Verily all professing Christians would do well to take heed to what the Bible designates as sins, and not trust too much to their own fallible sentiment and judgment in such matters."

The task before me is relatively simple. We know already what God thinks about the works which we are discussing. We need only to learn the true meaning of each term, what these sins have done to others, how they are manifest in the lives of people now, and the warnings against them. To do this, I have before me the Bible, a dictionary, several lexicons, and at least a dozen translations.

Strife

W. E. Vine defines the term (*Eritheia*): "strife, contention, in the expression of enmity, Rom. 1:29." (Expository Dictionary of New Testament Words, Vol IV, p. 82.) Thayer says, "contention, strife, wrangling." The King James Version uses the word strife, while in other translations we find such words as factions, selfishness, selfish ambitions, intrigues and rivalry.

When problems arose between the herdmen of Abram and Lot, the old patriarch said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren" (Gen. 13:8). To avoid the strife, Abram offered Lot his choice of the land, and was willing to sacrifice his own wealth and future. Does this tell us anything? It certainly should!

Solomon tells us much about strife: "A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife." "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife." "The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with." "He loveth transgression that loveth strife. . ." "It is an honour for a man to cease from strife: but every fool will be meddling." "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." (Proverbs 15:18; 17:1, 14, 19; 20:3; 26:20, 21.)

There was strife among the disciples over who should be the greatest (Luke 22:24). There was strife in Corinth (I Cor. 3:3). Paul admonished the Romans not to walk "in strife and envying" (Rom. 13:13). To the Philippians he wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves" (Phil. 2:3). He warned of those who are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" (I Tim. 6:4). James tells us of the fruits of strife when he said: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work" (James 3:14-16). Need we say more about the dangers and evils of strife?

Seditions

Seditions (*Dichostasia*) "a standing apart, hence a

dissension, division." (Vine, Vol. 3, p. 336.) The verb form is defined as "to excite, unsettle, 'to stir up to sedition,' is so translated in Acts 21:38." Where the KJV uses sedition, other translations speak of divisions, dissension, party spirit and factions.

In Caesarea, Paul accused a man of sedition (Acts 21:38). In Athens, Paul was accused of the same when they said he had "turned the world upside down" (Acts 17:6). Thayer observes, "to upset, unsettle, minds by disseminating religious error: Gal. 5:12" where the record says of the Judaizers "I would they were even cut off which trouble you."

When the Jews were rebuilding Jerusalem and the temple, false charges were made against them which prompted a letter from Artaxerxes the king to the rulers in Samaria wherein he said, "And I commanded, and search hath been made, it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein" (Ezra 4:19).

Barabbas, who was released instead of Jesus, was guilty of sedition and murder (Luke 23:19). In testifying against Paul, Tertullus charged, "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world" (Acts 24:5). We do not believe that Paul was guilty of sedition, any more than he was a member of a sect. True, he had "unsettled" Judaism and the sects of that day, but he did not do so by "disseminating religious error."

Heresies

Heresies (*Hairesis*) "denotes a choosing, choice: then, that which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal. 5:20; such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage." (Vine, Vol. II, p. 217.) "4. a body of men separating themselves from others and following their own tenets." (Thayer) He gives as examples the Sadducees, Pharisees, and even the Christians "with a suggestion of reproach" when they accused Paul of being "a ringleader of the sect of the Nazarenes" and he acknowledged walking in "the way which they call heresy" (Acts 24:5, 14).

Other translations use parties, party spirit, party quarrels, and factions.

As we have already learned, they called "the way" of the apostle Paul "heresy." The apostle Peter prophesied: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1) Heresy doesn't involve only those who follow "their own tenets." The real tragedy is that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Peter 2:2).

The man who holds to a heresy is a heretic. The Bible says, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned

of himself (Titus 3:10, 11). Why such drastic action? Because of the dangers involved. Notice how, according to the definitions and scriptures, a heretic develops: (1) he makes a choice; (2) this becomes an opinion; (3) he becomes self-willed; (4) he then becomes opinionated and substitutes his opinion for truth and thus makes it law; (5) this causes division and the formation of sects and parties.

In writing to the church at Corinth, Paul said, "For there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19). In commenting on this verse, brother David Lipscomb made some observations which I have found meaningful, and I believe I have seen what he described in the church many times during the past twenty-five years. He said:

"It is part of the policy of God in governing the world to test those serving him, and to that end he allows evil men to come into their midst.

"The church of God, like the Jewish nation, will continually fall away from steadfastness in the faith. Those who cannot be faithful to God under temptations to disobey him are not worthy of his Kingdom. So God allows evil men to come among his people who would lead away from God and his order, to try and test who among them are faithful and true to him. Paul said to the elders of the Ephesian church: 'Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them.' (Acts 20:28-30) This was permitted to prove and to show who could stand firm and steadfast under temptations to turn away from God.

"God tests them on the point of fidelity to him in faith and doctrine as well as love of the world, lusts of the flesh, and pleasures of life. One who cannot resist these and give them up for the Lord is rejected by him as unworthy to be his disciple; so every one who cannot stand fast for the truth despite the divisions and the popular currents that sweep through the churches to carry them away from their steadfastness is unworthy of Christ. These are God's tests to purify the churches. He desires only true and tried and faithful subjects in his kingdom. Those who cannot stand the test must be purged out. So divisions come to every church to make manifest those who are approved. It is God bringing the churches to judgment in this world, that those who are approved and true may be made manifest. All we have to do is stand true and firm to God and his word, and leave the results with him." (Commentary on the New Testament Epistles, Vol. II, pp. 170, 171.)

It has been suggested that the works of the flesh listed in Galatians 5:19-21 may be classified as follows: 1. Sins of sensual passion. 2. Sins of superstition. 3. Sins of social disorder. 4. Individual excesses. According to this, strife, seditions and heresies would be classified as sins of social disorder.

But as we have seen in this study, they seem to involve attitudes, motives, doctrines and divisions among the people of God. Why then are they listed as "works of the flesh"? As we observed in the beginning, the answer lies in the fact that the attitudes, motives, opinions and desires of man are too often controlled by the lusts of the flesh. This will lead him to be self-willed, contentious, unsettled and factious, and to deny the truth, work for personal advantage, and even deny the Lord. Why did Judas deny the Lord? Lust for thirty pieces of silver. Why did the witnesses lie about the empty tomb? Lust for money. So these sins are works of the flesh, even though they may be mental and spiritual in nature, because they are results of the weakness and desires of the flesh.

Note that these works are "manifest." They break out into open acts of transgression, which are manifest alike to God and man; manifest by the light of nature and the law of God. We see the history of the flesh in the whole record of man's moral degradation and the resulting misery. These works are all manifest, open, tangible proofs of a life at enmity with God.

By our study of strife, seditions and heresies, we see that the peace and progress of God's people, and even our eternal salvation, depends upon our desire and ability to avoid or overcome these evil works.

May our lives be filled with the fruit of the Spirit, for, "against such there is no law."

Envyings

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Definition

The fourteenth sin which is named in this list (KJV) is "envyings." R. C. Trench (**Synonyms of the New Testament**), points out that there are two Greek words rendered "envy": phthonos always has an evil meaning, while zelos may be good as in "zeal," or "enthusiasm"; or bad as in "jealousy" or "rivalry." The latter word is rendered "emulations" in the KJV of Gal. 5:20. Our word is phthonos.

William Barclay (**The Letters to the Galatians and Ephesians**) comments: "The essence of it is that it does not describe the spirit which desires, nobly or ignobly, to have what someone else has; it describes the spirit which grudges the fact that the other person has these things at all. It does not so much want the things for itself; it merely wants to take them from the other person."

"The English word 'envy' comes from the Latin word invidere 'in — against'; videre — 'to look at', meaning to look askance at, or to have hatred or ill will toward another. It is a feeling of displeasure and ill will because of another's advantages, possessions, etc. . . ." (Zonderman Pictorial Encyclopedia of the Bible, p. 314.)

Assorted Passages

Envy is a sin we seldom talk about, or think about. Personally, I've never heard of it being confessed publicly. Yet, the word of God is filled with teaching concerning it and warnings against it. In the book of Proverbs, one of the most practical sections of the Bible, we are advised to, "Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. . . Be not thou envious against evil men, neither desire to be with them" (Prov. 23:17; 14:1).

This sin is listed in Romans 1:29, Titus 3:3, I Timothy 6:4, and I Peter 2:1, as well as in our text, along with every stripe and color of ungodliness and immorality.

A great prophecy of the peaceable kingdom of Christ includes the words, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. 11:13). Obviously, then, Christ will not share the throne of our hearts with envy. If envy reigns there, Christ has been forced out.

Categories of Envy

Envy of the talents and gifts of another: "They envied Moses also in the camp, and Aaron the saint of the Lord" (Psalm 106:16). This statement concerns

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the rebellion of Korah and "two hundred and fifty princes of the assembly, famous in the congregation, men of renown" (Numbers 16:2). These mighty men were envious of the leadership God granted to Moses and Aaron and rose up against them. God showed His displeasure at their disposition by causing the earth to "open her mouth and swallow them" and then sending a fire to consume them (Numbers 16:31-35).

Even Aaron himself, and Miriam, had earlier become envious of their brother, Moses (Numbers 12:1, 2) and became objects of God's anger. Indeed, here is a sin that doth easily beset us!

Envy of the Prosperous wicked: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity" (Psalm 37:1). In this wonderful passage, God exhorts us to never have the notion that we would trade places with such people.

Reason? They're just a step away from ruin, heartbreak, or death! They may suddenly face the judgment of God for which they have made no preparation: "For they shall soon be cut down like the grass, and wither as the green herb" (v. 2). No one is so foolish as to envy the fat steer that's being led to the slaughter, so why envy the ungodly their pleasures on this earth?

Envy of the Labor and resulting blessing of another: "And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell" (Gen. 4:4, 5). Cain was spinning his wheels. The blessing which his brother had received was available to him also: "If thou doest well, shalt thou not be accepted?" (v. 7). But a rotten disposition kept him from correcting his error, and drove him to commit the first murder.

Envy of the popularity of another: "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (Acts 7:9). What on earth possessed these men that they would so hate their brother and would lay plans to kill him, then decide to sell him like selling a beast, and break their father's heart? Were they possessed with a devil? In a sense, yes. They were possessed with the devil called envy! The station that Joseph had occupied in the heart of their father had provoked this spirit within them.

Effects of Envy

Envy will cause some to despise faithful preachers: "Some indeed preach Christ even of envy and strife. . . supposing to add affliction to my bonds" (Phil. 1:15, 16). This ugly spirit sometimes arises when a preacher thinks another preacher is getting too much praise, or holding too many meetings, or does too good a job in the pulpit.

It's easy to let a desire to do better lead to envy. I might wish I had the education of Ed Harrell, or could quote scripture like Leonard Tyler, or had the voice of Roy Cogdill, or could flat shell down the corn like Robert Jackson, or write like Robert Turner. (I'd really be something, wouldn't I?) But I'll not stop thanking God for such men, simply because their talents and abilities surpass mine.

This type of envy is based on pride. It's reported

that one preacher of another generation was asked who the three greatest gospel preachers were, in his judgment. He answered, "Two of them are C. R. Nichol and Joe Warlick. Modesty forbids me to name the third!"

Envy will bring strife and division to the church: "For ye are yet carnal: for whereas there is among you envying (zelos), and strife, and divisions, are ye not carnal, and walk as men" (I Cor. 3:3). Many congregational problems have nothing to do with doctrine. Rather, the cancer of envy is eating away. Perhaps one has been a bit too successful in public life, or is hearkened to a bit too much in the judgment of some. Before you know it, trouble comes.

Envy will arouse hatred of good people: "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the Kingdom? And Saul eyed David from that day and forward" (I Sam. 18:8, 9).

A deed even more terrible is recorded in Matt. 27:18: "For (Pilate) knew that for envy they had delivered (Jesus)." Here was one whose earthly pilgrimage consisted in doing good. Yet they tortured Him to death, because of envy.

After that, envy continued to be an impetus for the persecution of Christ's followers: "But when the Jews saw the multitudes, they were filled with envy. . ." (Acts 13:45).

Envy will bring physical sickness; "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14:30). Like other ills of the spirit, envy probably often triggers physical symptoms. One little fellow, upon hearing that his mother was suffering from colitis, replied, "Oh? Who's she been colliding with this time?"

Envy will cause one to lose his faith: "But as for me, my feet were almost gone; my steps had nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked" (Psalm 73:2, 3). Fortunately, Asaph got a rein on his thoughts and went into the sanctuary of God (v. 17). There he understood the destiny of the wicked, and the folly of envying them.

Causes of Envy

Envy seems to be provoked by a combination of pride, ambition, and laziness. Pride can endure no rival or superior. Ambition may be worthy or unworthy. Its character is determined by the underlying motive: "Seekest thou great things for thyself. Seek them not," was God's message to Baruch (Jer. 45:5). Laziness causes one to try to achieve equality by pulling the other down, rather than by going up. It's easier to call the religious "hypocrites" than to discipline oneself. It's much easier to refer to the educated as "high-brow" than to advance in learning. It's easier to make a nasty remark about an attractive person than to do the best you can with what you've got.

How To Overcome Envy

Grow Up: "Wherefore laying aside all. . .envies. . .

as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:1, 2). Envy is something that should be laid aside as one would dispose of a soiled garment. It cannot long remain in the life of one who is making spiritual progress.

Increase in love: "Love envieth not" (I Co. 13:4 ASV). A mother and father do not become uncomfortable when their child is honored or makes good. Why? Because they love that child. As we increase in brotherly love, we will weep with those that weep, and rejoice with those that rejoice.

Trust in the Lord. This is the solution that David gives us in Psalm 37: "Trust in the Lord, and do good. . . Delight thyself also in the Lord. . . Commit thy way unto the Lord. . . Rest in the Lord, and wait patiently for him. . ." (verses 3-7).

Pride, unworthy ambition, and laziness cannot survive in the lives of those who follow this divine prescription. There is no soil there in which the cancerous plague of envy can take root and grow.

May we increase in our understanding of this work of the flesh and refuse to give it space in our hearts.

Drunkenness

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Galatians 5:19-21 lists a number of deeds (sins) of the flesh. The list is a long, yet definitive, description of what a Christian is not to do if he or she is to be pleasing to God. In the following verses (22-23) the fruits (works) of the Spirit are listed. Both in the letter to the Romans (Romans 7) and in the letter to the Galatians Paul pictures man as having two faces which are constantly warring to obtain dominance over him and that is the flesh against the spirit. Thus God has not left us in doubt or worry or concern about our direction in life or what we should be doing or not doing. It was specifically Paul's purpose to let these Galatians know what was expected of them.

Those things which would obviously be pleasing to one who is seeking after fleshly desires are denied the Christian. Unfaithfulness, uncleanness, idolatry, strife, jealousies, etc. and the such like are condemned because of the destruction they reek, the harm they do and the trouble they cause. Today in our modern world we cannot ignore God's plan given two thousand years ago. It has not become outmoded. We must constantly guard against the sins of the flesh.

Because of this special edition, I was asked to write on the subject of drunkenness. It is quite possible that from the entire list which Paul gives, the sin which is most blatantly wrong is the sin of drunkenness. There should be no doubt even to the

most casual Bible reader that God abhors the evils of alcohol, the ill effects of this drug (a point to be further clarified later in the article) and the damage both spiritually and physically it can do to mankind. The ultimate effect of alcohol is drunkenness. In Eph. 5:18, Paul states emphatically "Do not get drunk with wine, for this is dissipation." I wonder if the time has been taken by some to determine the meaning of this word. Paul tells Titus in Titus 1:6 in listing the qualifications of an elder not to have children accused of dissipation or rebellion. The term simply means any wasteful use of time and energy. Being filled with alcohol and allowing ourselves this improper effect is dissipation. The scriptures are replete with passages admonishing the Christian not to become drunk. Notice Romans 13:13; "Let us behave properly as in the day, not with carousing and drunkenness." I Cor. 5:11 says we are not to have association with a brother who is a drunkard. We cannot mistake God's displeasure with too much drink, it is too plain and too explicit.

However, human nature being as it is, we sometimes begin to question God's desires on a certain subject. Alcohol is such a case in point. Man's reasoning is this. . . God explicitly states we are not to drink too much wine (drunkenness) but what about just a little less than too much wine or maybe just a little wine or alcohol. "God doesn't say anything about imbibing 'just a little' and in fact tells deacons not to be 'given to much wine' (I Tim. 3:8). Doesn't this allow at least a social drink or a nightcap or possibly one or two drinks periodically?" I usually answer this question by stating what we are really attempting to do is get as close to sin as we possibly can, enjoying the pleasures of sin, but not being held accountable because we have violated no passage or commandments of God. However, there may be one passage these brethren have overlooked. In I Peter 4:3, the Apostle writes "For the time already past is sufficient for you to have carried out the desires of the Gentiles, having pursued a course of lasciviousness, lust, winebibbings, revellings, carousings and abominable idolatries" (A.S.V.) Apparently, I am told by scholars, the term carousing (Banqueting in K.J.V., rendered **surfeiting** in Lk. 21:34 as distinct from drunkenness) not only can mean drunkenness as is commonly translated but can also carry the connotation of just tipping the glass or social drinking and does not necessarily have to mean excessive drinking, since that thought was covered in the preceding two statements (winebibbings and revellings). My dear brethren, suffice it to say the Bible covers any and all misuses or abuses of alcohol from "a little bit" to excessive use.

In describing the effects of alcohol one need not turn any farther than Proverbs 23:29-35. "Who hath woe? Who hath sorrow?" Notice some of the other succinct remarks made by Solomon. . . "Who hath babbling; Who hath redness of eyes." In verse 32 he states "at the last it biteth like a serpent and stingeth like an adder." I particularly like the sentiments in 35 where he writes "They have stricken me, They have beaten me, when shall I awake? I will seek it yet again." Here we have possibly the best commentary anywhere I know in the scriptures or

otherwise on the results of alcoholic intake. The wise man understood its effects. He also comprehended how man would return again and again to the grape even though misadventure usually accompanied its use. Man forgets its bad effect and remembers only what he considers its pleasures. Please read this passage closely and begin to see the wisdom behind Solomon's words.

In considering the spiritual reasoning why one should not drink alcohol, I thought we might consider briefly some of the more prominent medical problems of alcohol. Alcohol is a drug which has both immediate (acute) effects and more longer lasting (chronic) effects. Usually it is the immediate effects that the drinker is seeking. The first organ system that shows a rapid effect from alcohol is the brain. The brain is quite compartmentalized and there are certain areas that perform different functions. The frontal portion of our brain called the frontal lobe (that part of the brain which anatomically and neurologically separates man from other animals) controls our inhibitions among other things. It so happens that this is the portion of the brain quickly affected by alcohol. This is why we see a person becoming "happier", louder and more boisterous. He begins to do things he would not normally do. (By the way, this is not the point at which a person is as yet defined by all criteria as being drunk). This is also why it is so very dangerous for the young and others who otherwise under normal conditions have proper sexual inhibitions, but may lose these inhibitions while drinking, thus engaging in sexual activities they would not normally do. Now we can begin to see why people like alcohol and its immediate effects. Other acute effects are visual disturbances, loss of balance, and loss of motor coordination. If questioned closely law enforcement officials will tell you anywhere from 50 to 90 percent of all automobile accidents are a direct or indirect result of someone being under the influence of alcohol. Not necessarily drunk either, but just drinking and not in total control of all faculties or not totally aware of circumstances.

The ill effects of alcohol also have their longer lasting results. The most common problem is that of cirrhosis or loss of liver function. The liver is the organ in the body that detoxifies alcohol. If taken in abundance and for a long period of time, the liver can and will be destroyed by this drug. This type of individual is not a very pretty sight to see. Usually at this stage he also has chronic brain damage which is the direct result of the alcohol as well. The gastrointestinal tract is the next most common organ that is affected by alcohol. Disasters such as ulcers, stomach inflammation, and severe bleeding from the esophagus or stomach can occur as a result of alcoholic consumption. The heart can most definitely become adversely involved from its chronic use. Secondarily, the pancreas, muscles, skin, and a number of other organs are also involved destructively.

I think we can begin to see that we are not discussing a harmless drug. Yes, alcohol under proper circumstances and used appropriately can have its

benefits. However, this is not the purpose of this article, but it has been an attempt to show how and why God does not want us to be users and abusers of alcohol. Under almost any circumstance there is not going to be any reason why the Christian should be involved with the use of wine, whiskey, beer, et. al. Its influence is wrong, its effects are destructive and the results of its use are going to cause significantly more harm than any momentary pleasure it might bring. Besides brethren, we can argue its use to the bitter end, but God demands temperance, sober-mindedness, and self-control from a Christian and none of these things can accrue from the use of alcohol.

Revellings



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The word which identifies the title of this article appears in the New Testament three times:

"Let us walk becomingly, as in the day; not in **revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy**" (Rom. 13:13, A. S.V. — Emphasis MEP).

"**Now the works of the flesh are manifest, which are these; Adultery, fornication, un-cleanness, lasciviousness, Idolatry, witch craft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like:** of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21 — Emphasis MEP). For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Pet. 4:3 — Emphasis MEP).

The urgent need for the study of this subject is evident from the fact that those guilty "shall not inherit the kingdom of God." Can you define "revellings"? Can you make proper application to such in the world of today? The design of this article is not only to give a clear understanding of what this sin is, but also to help all to identify such in our modern world.

Scholars define "revellings" as follows: "To be festive in a riotous or noisy manner" (Webster's Collegiate Dictionary). The word "riot" means, "Wild and loose festivity; revelry" (Ibid).

The Greek word for revelry is "komos," which is defined by THAYER as follows: ". . . a nocturnal

and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feast and drinking parties that are protracted till late at night and indulge in revelry; plur. (revellings): Rom. 13:13; Gal. 5:21; 1 Pet. 4:3".

Adam Clarke says of this word in his comments on Gal. 5:21, "Lascivious feasting, with obscene songs, music, etc."

William Barclay says, "A komos was a band of friends who accompanied a victor of the games after his victory. They danced and laughed and sang his praises. It also describes the bands of the devotees of Bacchus the god of wine. It describes what in regency England would have been called a rout. It means unrestrained and uncontrolled revelry, enjoyment that has degenerated into licence" (THE LETTERS TO THE GALATIANS AND EPHESIANS).

Revellings, therefore, involves boisterous merrymaking with others wherein divine limitations are ignored and free, unrestrained and uncontrolled carnal appetites are expressed in song, dance, feasting, drinking parties, and "such like."

The modern dance hall with its loud music, jukebox, live, or otherwise, obscene songs, drinking, and other forms of carnal pleasure is indeed a place of revelry.

The modern Disco Dance, with its noisy, sensual music, obscene songs, indecent bodily movements, which demands abandonment to the pleasures of the senses, is indeed revelry. While not all forms of dancing come under the heading of revelry, some do. The word "lasciviousness" (Gal. 5:21) is more inclusive in its meaning and should be considered carefully when studying the subject of dancing.

Just as surely as the celebration of victory (of whatever nature) by riotous festivity was revelry in New Testament times, so it is now. It is easy to understand the desire to celebrate after our team has won the victory in a ball game. Among the rewards of championship are the feelings of joy, satisfaction, and even exhilaration. There are proper and improper (right and sinful) ways to express these feelings. The Christian must exercise discretion. He should not get "caught up" in some "wild and loose festivity." He should refrain from participation in any "nocturnal and riotous . . . drinking party." He should not use the victory as a "license" to participate in any form of unrestrained, uncontrolled, degenerated enjoyment. All such come under the heading of **revellings**.

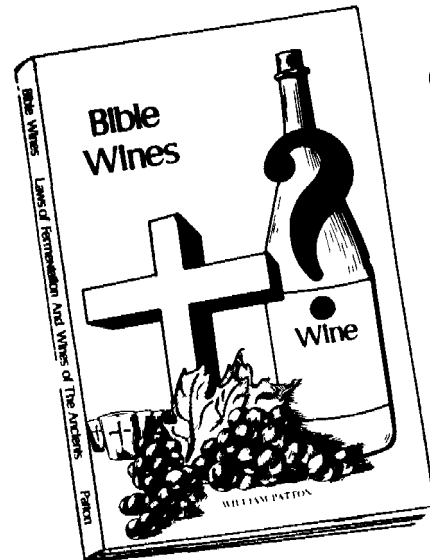
Unfortunately, so much of this modern world's entertainment involves and centers around loud sensual music, suggestive, provocative, and even obscene songs, drinking, and the fulfillment of carnal desires, that far more comes under the heading of this article than many realize.

Before listing the works of the flesh, Paul says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that

ye cannot do the things that ye would" (Gal. 5:16,17). When Paul said, "ye cannot do the things that ye would," he meant one cannot do as the once popular song suggested, namely, "that which comes naturally." If so, one would be led and directed by his natural or fleshly desires. God never intended that our bodies with their carnal appetites be our masters, but rather our servants. The following verses make that plain:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12,13).

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:12-14).



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The works of the flesh named by Paul in Galatians 5:19-21 are evil deeds that have their origin in lustful desires. Each of these works is indicated by a word that describes a particular type of action that violates the will of God. But the apostle ends the list with a general phrase, "and such like," which does not describe any particular work of the flesh, although it does carry significant implication in regard to these works as a whole.

The word translated "like" means, in the original text, "like, similar . . . i.e., resembling . . . in nature." (*Thayer's Greek-English Lexicon*.) Therefore, "and such like" obviously embraces all works of the flesh that are similar in nature to those listed but that are not mentioned in Galatians five. Paul made no effort here to give a complete catalog of fleshly works, and he added the general phrase so his readers would understand this. The phrase also shows that the rest of these works come under the same condemnation as the ones named. Those who do "such things," both the things mentioned and all other things resembling these, "shall not inherit the kingdom of God."

All the evil deeds that are comprehended in "the works of the flesh" are similar in their essential character. They are sins that arise from the lusts of the flesh and that are committed in response to the will of the flesh apart from and in opposition to the Spirit of God. (Cf. Rom. 8:5-12; Eph. 2:1-3; Gal. 5:16.) But what are the works of the flesh included in the phrase, "and such like," and how are they identified as such?

Sin is defined by John as the act or practice of breaking God's law; it is, in a word, "lawlessness" (1 John 3:4). But where there is no law there is no violation (Rom. 4:15). And it is through law that the knowledge of sin comes (Rom. 3:20). These principles, being true of the law of Christ, make it evident that all works of the flesh must be made known in the New Testament. There is no way, apart from the Scriptures, that the child of God can know what the works of the flesh are, or how they may be avoided or overcome.

Therefore, the idea that Paul meant "and such like" to serve as a sort of verbal blank space to be filled in with anything Christians might later decide to include among the works of the flesh is not so. Yet there are some who hold this to be the apostle's intention. E.M. Zerr expresses this view in his commentary on Galatians. He says: "The phrase is very significant in that Paul knew that as time _passed, men would be originating new forms of sin,

and he thus includes all such in the condemnation, even though a person might deny guilt of the ones specified. Any conduct, therefore, that resembles or may be compared to any of the evils named would be wrong for Christians." (*Bible Commentary*,) Vol. VI, pp. 88-89.)

If Paul knew men would afterward "be originating new forms of sin," he knew more than he told. It is true, of course, that new names are sometimes given to old sins ("gay" for homosexual) and that old sins are often disguised in new garments (men continually strive to make evil appear good and good evil); but every form of sin that can be originated — that is, brought into being or created as something original (*Webster's New World Dictionary*) — has been originated already and is at least as old as the New Testament. Furthermore, every form of present-day sin is identified, described, and condemned in the New Testament. New ways of dancing come into existence from time to time, but the form of sin in the act is lasciviousness, and this is not new. The liquor industry frequently creates new concoctions to lure people to drink more, but drunkenness has been around at least since the days of Noah. Clothing styles change almost as often as the weather, but no new form of nudity can outstrip Bathsheba's bathing suit.

Zerr acknowledges the problem his interpretation poses in application. "The question arises," he notes, "who is to decide in any given case, whether it comes under this classification?" He then offers a solution: "Hebrews 5:14 shows that such ability should come from use or practice in the Christian life. But if a disciple refuses to use his ability thus acquired, 1 Corinthians 11:31,32 shows that some other person must exercise judgment in the case. Hebrews 13:17 says the rulers (elders) watch for the souls of the flock, hence the sheep are commanded to obey them. Elders must be the final judge on the unspecified things, as to whether they are considered 'such like' or compared to the works of the flesh enumerated in the passage." (*Ibid.*, p. 89.)

Hebrews 5:14 teaches that mature Christians are capable of discerning good and evil because they have trained themselves to that end by the word of righteousness, but this power of discernment does not include the ability to discover "new forms of sin" in human behavior. Nor does Hebrews 13:17 confer such power upon the elders. No requirement for the office qualifies elders to be "the final judge on the unspecified things," as to whether they belong to "such like." If elders should decide that it is a work of the flesh for a woman to powder her nose, that wouldn't make it so.

In truth, "the unspecified things" embraced in the phrase, "and such like," are only unspecified in Galatians 5:19-21. They are not unspecified, or at least signified, in other passages in the New Testament. First Corinthians 6:9-10 broadens the list to include the works of the "effeminate," "homosexuals," "thieves," "revilers," and "swindlers." Other works of the flesh may be added from such passages as Ephesians 5:3-4 and Colossians 3:5-9. A discerning Bible student could compile a

complete catalog of such works, one that contains every form of sin it is possible to commit; but the Scriptures would be his only source of authority as to the things that go in it.

McGarvey and Pendleton, in discussing the works of the flesh in Galatians 5:19-21, summarize the whole affair succinctly: "Verily all professing Christians would do well to take what the Bible designates as sins, and not trust too much their own foolish sentiment and judgment in such matters." (*The Standard Bible Commentary*, Vol. III, p. 283.)

Kept Out of Heaven

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To be kept out of Heaven is the greatest tragedy of human existence. When we consider Heaven and being kept out, we need to think of two important factors: (1) the glorious blessings of Heaven, and (2) the possibility of obtaining this bliss. I. First, The Bliss Of Heaven.

It is difficult for uninspired man to speak of Heaven without singing. The thoughts of Heaven seem to come more natural to us when they are expressed in words of praise:

"Sing to me of Heaven, sing that song of peace, from the toils that bind me it will bring release; burdens will be lifted that are pressing so, SHOWERS of Great Blessings o'er my heart will flow."

Paradise, Heaven, is the most glorious garden of provision and beauty man's mind can capture. Every problem will be erased, every pain soothed, every tear dried, and every burden lifted. Picture the eternal God and the Lamb in total righteousness, and if that were not enough, then picture us being made like them. YES, words cannot describe its glory. Therefore, consider the picture of it in Revelation 7:15-17.

They wore white robes. They wore golden crowns. They surrounded the throne, and they sang His praises eternally. Rev. 7:16,17, "they are before the throne of God; and they serve Him day and night in His temple and He who sits on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more, nor suffer from heat, for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life, and God shall wipe every tear from their eyes."

This beautiful picture begins with the Lord "spreading his tabernacle over them." This evidently refers to the feast of the tabernacle where provisions were made to spread a feast before friends, visitors

and the poor, homeless and strangers. Here, as we draw from this Old Testament usage, God speaks of the ultimate feast before the poor homeless sinners who have given their lives for Him, and now His tabernacle, or BOOTH, will be their eternal resting place. Strangers and pilgrims they have been, but now an eternal resting place is theirs. The feast says they shall hunger no more. Remember in Chapter 6, the black horse of the third seal was hunger in the midst of plenty. Now the Father that had seen His children starve to death would see His family now seated at an eternal feast.

The blazing sun of persecution and the heat of death would no longer blister the tormented saint. The burning heat of the middle East, along with the driving sand-laden winds were always a threat to life. But now the heat, the sun, the blaze of torment would be taken away. How could this be? Because the Lamb is their shepherd. He will lead them to green pastures, to still waters, to rest, peace and security. This Lamb will be the Davidic shepherd of Ezekiel 37:24 to wipe every tear from their eyes. To summarize this glorious picture in Revelation 7:9-17 we note the condition of the Great Multitude before the throne. Notice their perfect condition as it is described by John:

A. "WASHED IN BLOOD" Perfect in Purity and Holiness.

B. "BEFORE THE THRONE" Perfect communion with Deity.

C. "SERVING" Perfect occupation.

D. "SPREAD HIS TABERNACLE OVER THEM" THEM" Perfect protection.

E. HUNGER AND THIRST NO MORE" Perfect Provision.

F. "NO TEARS" Perfect Joy.

These are the Blessings of Heaven. Yet, we all know and appreciate the greatness of Heaven. However, the next point is the key factor at issue. II. Secondly, The Possibility Of Heaven.

How many of us feel like we are not going to Heaven? One lady, an elder's wife, some time ago blurted out in Bible Class: "Well, I'll never make it! I don't know why I keep on trying." A hush fell over the auditorium, it was deathly still, and every heart beat sounded like a bass drum. The poor sister turned pale and seemed to wish that she could become invisible. Even though everyone sat in shock, many confessed they really felt the same way. Is it possible that many others in the church really feel that way as well?

Our Lord has not given us an impossible task! While we need to be on guard against Satan and the dangers of Hell, there is the possibility of victory. Satan as our enemy is not so great, not so formidable that we are simply as jousting windmills with no hope of triumph. The possibility of Heaven with all its glories is real. The opportunity to go there is not as a carrot dangled in front of a plowing mule which is too dense to know that no matter how far he walks he will never sink his teeth into the dangling carrot. Notice John's tribute to Heaven in the Revelation letter. Nowhere has a clearer picture been drawn of the glories of eternal bliss than in John's vision.

YES, tribulation was coming; tribulation so great that when the warning went out it was approaching, men called for the rock to fall on them, and they hid themselves in caves seeking to avoid the wrath of the Lamb. YET, even in the overflow of this judgment of tribulation, "blessed are those who are faithful unto death." John's vision, while dark and foreboding, carries with it the glorious possibility of Heaven in Rev. 12:10-11: "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their life even unto death "

There we find the key word "OVERCAME." We think of Satan as invincible, but Satan is a loser! He has been dethroned and defeated right here in the 12th Chapter of Revelation. His powers were so great that his tail swept away one third of the stars, But he was defeated by Michael and His Angels. As we consider the defeat of Satan, it is good news to me that the carpenter from Nazareth overcame Satan in their struggle because the Devil was not strong enough. Yet, that is not the real good news for us today. The greatest good news is found in one small pronoun, "THEY OVERCAME HIM", — "They," the brethren of Verse 10, "For the accuser of our Brethren has been thrown down, who accuses them before God . . . and they overcame him." The greatest news of all eternity is that the SAINTS overcame Satan! Oh, it is good news that the Son of God overcame him, but I'm not divine. Oh, it is good news that Michael overcame him, but I'm no angel. What is really the good news is that the brethren, saints like you and me, overcame that dragon, the Beast, the liar of all liars; that we can overcome and the portals of Heaven swing open to sinners who were washed in the blood.

How did they overcome? First, by the Blood of the Lamb. They didn't overcome because of their great intellect. If so, Heaven would be lost for most of us. They didn't overcome because of great numbers. If so, the hand full of saints would be doomed. They overcame because of the Blood of the Lamb. Secondly, they overcame because they loved not their lives even unto death! Simply because they were committed to one objective only in life.

Brethren, Heaven is possible for sinners. Heaven is possible because of His Blood and our commitment. Now, what HELL really is, is closing our hearts to something which is so possible to obtain but is wasted and frittered away because of neglect. Now, the agony of Hell would be terrible if we were condemned to go there and knew we never had a chance for anything better. But consider the agony of Hell when we realize the Glorious Bliss which we let slip through our fingers.

Kept out of Heaven? Friend, "if we are kept out of Heaven, it will be because we wanted it that way. It will not be because we were forced out of Heaven or because we had the door closed in our faces, but rather because it was our decision to choose Hell rather than Heaven.

Jesus Was Different

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Jesus was totally different. The attitudes, planning, methods, teachings, and behaviour of Jesus distinguish Him from men. Jesus lived in the flesh but He was divine. He was the Son of God in the flesh (John 1:14). The works that He performed while on earth show clearly that He was different from men. In this article we want to notice a few things about Jesus that prove Him to be in a class by Himself.

Jesus was sent by God to this earth for a definite purpose. He had an end to accomplish. John records the words of Jesus which explain why He came to this sin-filled earth: "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3:17). Again in John 10:10 Jesus states, "I came that they may have life, and may have it abundantly." In John 12:44-46 the record says: "And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness." Jesus, as we see from the above passages and many more, came to save sinners from eternal torment.

His Attitude Toward Sin

The attitude that Jesus had toward sin distinguishes Him from men. Jesus clearly recognized that SIN is the root of the troubles of mankind. The stain of sin was to be removed from the lives of believers. His mission was one of saving men from evil: "For the Son of man came to seek and to save that which was lost" (Luke 19:10). Jesus emphasizes the fact that mankind must be freed from the horrible bondage to sin (John 8:31-36). He stated that everyone who committed sin was the bondservant or slave to sin. Here Jesus was different. Many modern philosophies deny the reality of sin.

His Methods

The methods that Jesus used to free men from sin were entirely different than what men themselves would have done. The Son of God did not seek simply to change circumstances or environment, but the men themselves. He did not concentrate on changing merely the environmental or social conditions, but rather the character, heart, and lives of men and women.

Man needs salvation, not simply a change of climate or social status. Jesus was not an ordinary "social reformer," and He picketed for no economic or political revolutions, but His teachings can and have revolutionized the hearts and lives and subsequently the environment of many men. Jesus joined no political party nor established any social clubs to accomplish His mission. He did say He was going to

build "His church" (Matt. 16:18).

Jesus' concern is for character and not circumstances alone. Our Saviour worked to change the hearts of individuals. He knew the heart was the seat or beginning of all actions, and that if the heart was changed to righteousness — then naturally circumstances and conditions would change to the better. The heart must be cleansed and kept pure. Good social conditions will follow as a natural result of a Christ-like character being instilled in the hearts of men and women.

The mission of the body is the same as the mission of the head. The church is the body, and Christ is the head (Eph. 1:22, 23). Therefore, the body of Christ, the church, is not an organization having no higher aim than mere social reform. The church is not a political organization. It is the purpose of Christians, members of God's community of saved ones, to teach the glad tidings of the risen Saviour trying to save souls of those who are lost. The most precious and priceless thing in the whole world is the soul of man (Mark 8:36).

No Coercion

To attain His mission Jesus used different plans than what mere humans would have used. Jesus completely excludes using physical force in bringing men out of sin and to God. He did not use a spear, sword, or a mighty army to accomplish spiritual ends. We cannot "machine-gun" Christianity into a person, nor bayonet or bomb the gospel into his heart. Jesus rebuked His disciples for suggesting force on one occasion (Luke 9:51-56). It was LOVE that Christ sought and love will die or become hypocritical under force. Physical compulsion had no place in the ministry of our Lord. May it find none in ours.

Attraction of Money

Neither did Jesus use money in order to attract followers. He made no bribes and bought no favors. Jesus denounces anyone who will use such methods. He taught that when wealth was used for selfish purposes, its owner was a "fool" (Luke 12:13-22). Actually, Jesus had very little material goods to call His own (Matt. 8:20) He was not rich in this world's goods. How different from present day political, business, and religious leaders.

No Political Tactics

Neither did Jesus use "diplomacy" or political tactics and maneuvers so common to ambitious men. His conquering power was truth. He did not try to "play politics" with Herod, Pontius Pilate, or the Pharisees. He made no "deals." The Son of God knew that truth motivated by a sincere love was the conquering power, and we should learn the same lesson. Jesus never appealed to the selfish or greedy side of men to accomplish His mission. Quite the contrary; He told His disciples that they would suffer persecutions just as He suffered: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: But because ye are not of the world, but I chose you out of the world, therefore the world hateth you." Then Jesus, instead of promising His followers

a "bed of roses and cushions of ease" said: "Remember the word that I said unto you, A servant is not greater than his Lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also" (John 15:18-20). No, Jesus did not hide the coming perils and afflictions from His disciples. He never tried to "cover-up" or deceive. His followers concerning anything, as a tyrant or dictator would.

Truly, He Was Different

Surely Jesus did not act and think as do the majority of men. He looked for no political power or high place in the affairs of men (John 6:15), and He offered no prestige or popularity or material wealth or sensual pleasure to His follows. He was different, and His disciples must be different from the crooked and perverse generation in which they live.

Jesus taught that the kingdom He would establish would never perish, but He took the way of perishing to establish it. Many times He told His disciples He would die, but He never made provisions for a successor (as men do) because He knew He would rise again (Mark 9:31).

Consider how wonderful a life the blessed Son of God lived among wicked men. Truly, He was different from the rest of humanity. He is our Redeemer, the Lamb of God who takes away the sin of the world. Has he taken away yours?

The CCR Version

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What is your favorite version of the Bible? Is it the KJV? Is it the RSV? Is it the NASV? Maybe, it is one of the other versions, translations, and paraphrases that are so abundant today.

Have you heard about the newest version of the Bible? This version is called the "Church-of-Christ Revised Version" (CCRV). The CCRV was written especially for the members of the Church of Christ.

I want to study with you some of the important changes, omissions, and additions that have been made in this version. After completing this examination, you will understand why the CCRV has received the approval of so many brethren.

Important Changes

(1) Matthew 28:19, 20 — "Go ye therefore, ye full-time preachers, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

This passage has been changed to reflect the current thoughts of many brethren. It has become "accepted" by most brethren that only the full-time preachers have a responsibility to teach the gospel to others. After all, isn't that what they get paid for?

(2) John 4:24 — "God is a spirit: and they that worship him **may worship him at their own convenience.**"

This change also reflects current attitudes. Some brethren see no "need" to assemble with the rest of the congregation for worship. Others attend faithfully, and even worship "in truth" (right forms), but don't worship God "in spirit" (right attitude).

(3) Matthew 7:21 — "Not everyone that saith unto us, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the **brethren that run the church.**"

In some churches, Jesus is no longer the Head of the church because certain Christians have tried to take His place. Since these brethren have "taken over", they have substituted and bound their own rules on the congregations. Thus, this situation prompted the more "accurate" translation of this passage in the CCRV.

Important Omissions

(1) 2 Timothy 2:15 — This verse does not appear in the CCRV. Since it is much easier to depend on someone else for our knowledge of the Bible, there is no longer any reason for the "average" member of the church to study it. Besides, it requires too much time, effort, patience, and prayer to really study the Scriptures for ourselves. I doubt that very many brethren will "mourn" the omission of this passage.

(2) James 1:12 — This verse has been left out of the CCRV. Enduring temptation is no longer "important" to some Christians. It is too difficult to live faithfully! It is much easier to "give in" to temptation than to try to overcome it.

(3) Philippians 4:4 — This verse was omitted in the CCRV. Rejoicing in the Lord involves putting our faith into practice. Some Christians spend so much time worrying about material things because they don't want to put complete trust in the Lord.

Important Additions

(1) Opinions 3:12 — "Thus saith the brethren, preach the gospel, o ye preachers; rebuke the brethren of other congregations that sin, but rebuke not the brethren of the church for which thou preachest; yea, lest their anger wax hot against thee."

It is always "popular" to preach about the sins of the denominations and the sins of the brethren in other congregations. It is always "unpopular" to

preach about the sins of the church where the preacher is preaching.

(2) Opinions 4:7, 8 — "Thus saith the brethren, all of the Christians within 100 miles of us shalt come to our gospel meetings, lest we be discouraged by small numbers in attendance. The brethren here shalt not go to any other gospel meetings if it is not in accordance with convenience."

The brethren from all of the surrounding churches must come to our meetings to "make up" for the alien sinners who are not present. Our attendance at their meetings is not really "necessary" since we get more Bible teaching than we "need" on Sunday, anyway.

(3) Opinions 9:14 — "Thus saith the brethren, hear ye our commandment, o ye preachers: thou shalt preach up to 30 minutes, but not a minute longer shalt thou preach; lest thy brethren be late for lunch."

The brethren have "proven" that too much Bible preaching will do severe damage to their sinful lives. Many Christians are thoroughly "convinced" that physical food is much more important than spiritual food.

Conclusion

I hope that I haven't really deceived anyone. You see there is no printed version of the Bible called the CCRV. But, this version of the Scriptures does exist in our own imaginations. In fact, some Christians have been using it for a long time!

The changes, omissions, and additions that were examined are some of the changes and alterations that we have made in our own minds. We have revised the Scriptures to match our attitudes and lives, instead of revising our attitudes and lives to match the Scriptures!

We can revise, change, omit, add to, and otherwise pervert and twist the Scriptures, but that won't really change the facts. We will still be judged by God's Word (John 12:48), not by our own sinful attitudes! Brethren, stop using the CCRV before it is too late!

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(Taken from bulletins and papers received by the editor)

SEARCHING *the* SCRIPTURES

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



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

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THE BAPTISM OF SUFFERING

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In Mark 10:32-40 there is recorded for us the account of the coming of the sons of Zebedee, James and John, to our Lord with a request for place of prominence in His future kingdom. It seems they (as well as the others) still expected Christ to be their political champion, military hero, and warrior king who would lead them in a victorious onslaught against their heathen oppressors, and in so doing would construct a physical, political kingdom of which He would be the ruling Messiah. Naturally they were concerned (along with their mother — see Matt. 20:23) about their place in such a kingdom and, as it seems, wanted to get their reservations in early for the chief seats of preeminence, one on the right and the other on the left of Christ. Suffice it to say that Jesus would later show that His kingdom was "not of this world" (John 18:36). It would not be a physical kingdom but a spiritual one. For now Jesus makes this reply to their request:

"You do not know what you are asking for. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. "But to sit on My right or on My left, this is not mine to give; but it is for those for whom it has been prepared" (V. 38-40).

There can be little doubt that Jesus is referring to His coming sufferings and persecutions to which He had just afore-mentioned (V. 32-34). He so ably reminds James and John that such a request for glory in His kingdom would also mean certain suffering for those who followed Jesus. Both would later

come to realize the truthfulness of these words as James would die a martyr's death (Acts 12:2) and John would be exiled to the island of Patmos (Rev. 1:9).

Christ often referred to His sufferings in prospect as a baptism (Lk, 12:50). By the synonymous use of "cup" and "baptism," Jesus reveals that the time will shortly come when He will be buried or immersed in total suffering. Although He had given a brief glimpse of such suffering back in verse 34 the apostles still could not have imagined the suffering that Jesus or they would undergo. And like the apostles we, too, fail to fully comprehend all the suffering and agony that our Lord went through on our behalf. He truly received the baptism of suffering.

Try to imagine if you can the thoughts of Jesus as He partook of the last passover meal with His blessed apostles realizing that He soon was to be taken from them. See the anguish in His face as He reveals that it will be one of them who would be the betrayer. Feel the hurt as Judas replies, "Surely it is not I, Rabbi?" Picture the blood flowing tears of Christ as He pleads with the Father in the Garden of Gethsemane. See the hypocritical kiss that Judas plants on the blessed face of the Lord Jesus. One of His very own had now betrayed Him. Try to imagine the feeling Christ had when He reached out for a hand, but none was there for His apostles were following "afar off." Then see His eyes meeting the eyes of Peter immediately after Peter had cursed and sworn saying, "I do not know the man!" Envision if you can the gruesome, repulsive, and illegal trial of Jesus as He was shoved here and there, being mocked and ridiculed by the very ones He had created. Conceive of the pain of that thorny crown and picture the hurt in the eyes of the Lord as the spit and the slaps landed on the face of the Son of God. Imagine the weight of that cross and hear the snide remarks as He struggled toward Golgotha's rugged heights. Feel the pain of that first nail as it is driven by glancing blows through His hand. See His anguish, distress, and agony as the cross is raised and the Savior's weight pulls the torn and battered flesh of His nailed hands. SEE IT ALL! Jesus truly underwent the baptism of suffering. He was immersed in total suffering. And for what reason? Dear Reader, HE DID IT FOR YOU! Are you willing to suffer for Him?

I believe some of us have become a little warped as to what suffering for the Lord really involves. Why it has gotten to the place that if the preacher goes overtime (meaning 30 minutes these days) and we miss Battlestar Galactica — why that is suffering for the Lord! Or if we get that 20% pay increase and decide to "kick in" an extra dollar in the contribution — why we're suffering for the Lord! And such ought not to be.

Suffering involves standing up for what is right no matter what the cost. It cost Jesus His life as well as most of the apostles. No, our lives may never be put on the line but our convictions will be. Are we willing to be reviled, persecuted, and spoken against for the cause of Christ? Are we willing to run with the Lord instead of with the crowd even though such a choice will cause us to be ridiculed and laughed at? Are we willing to put the kingdom first before anything else? Are we really willing to suffer for the Lord? Let us remember the pain and agony that Christ went through because He was willing to suffer for us. Someone had to pay the price and He was that someone. What a Savior! May the Lord help you and me to stand strong and to possess a willing attitude to suffer for His cause when such occasions arise. Finally, may we all realize that it is not the way of the world but the way of the cross that will lead us home.

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Julian R. Snell

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DRIFTING

"For this reason we must pay much closer attention to what we have heard, lest we drift away from it" (Heb. 2:1 — NASV). God has spoken to man. Through history he has 'spoken in diverse ways and through numerous messengers. God "hath in these last days spoken unto us by his Son" (Heb. 1:2). What Jesus said and what the Holy Spirit empowered the apostles to speak and write was a revelation of *the* mind of God for our instruction and guidance. The Holy Spirit guided the apostles into "all truth" (Jno. 16:13-14). They had "the mind of Christ" (1 Cor. 2:16). John said "he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 Jno. 4:6).

Some have so hardened their hearts against what God said that they have never stood in the truth. Others have received the word with joy only to drift away from it in times of trial. The greater our familiarity with what God said, the greater should be our reverence for it. Unfortunately, with some, "familiarity breeds contempt." Some have preached the will of God to others with telling force only to conclude that they were exempted from the same truth in their own lives.

What Causes Drifting?

1. Obviously, drifting occurs where there is no anchor. Hope is the anchor of the soul (Heb. 6:19). When that hope is dimmed or obscured, then we have raised anchor and are set adrift to whatever port circumstances shall direct.

2. Drifting is hard to perceive at first. Little by little and step by step we move away from foundation truths and principles. It is easy to rationalize sin until we awaken one day to realize how far we have drifted from what we used to be.

3. Some drift from the truth because they never developed enough familiarity with it. "These have no root . . . and in time of temptation, fall away" (Lk. 8:13).

4. Some drift because of the pursuit of material things. Their hearts are thus divided and their values distorted. Jesus said "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Mt. 6:33).

5. Some drift because of evil influences. Family and social ties have strong influences on us all. Employment pressures cause some to weaken and drift. Peer pressure takes its toll on the young. The influence of the entertainment world is antagonistic to godliness. The Christian is not exempt from the

strong social pressures of the day. So many have called evil, good, for so long, that it is all too easy for us to join in the chorus before we know what is happening.

Congregations Drift

In just a few decades the Ephesian congregation had drifted to the point that the Lord said he would remove their candlestick if they did not repent (Rev. 2:5). Here was a work established by Paul who had labored night and day with tears. He "kept back nothing that was profitable" unto them and "shunned not to declare all the counsel of God" to them (Acts 20:17-27). What had happened in such a short time? Had they become doctrinally unsound? No, that was not it. They had left their first love. They were drifting. Continued drifting would carry them far enough away from the Lord that he would remove their candlestick and claim them no longer.

Whenever a congregation settles down into a simple house-keeping routine, content to drift from week to week as long as everything runs smoothly, ignores uncorrected sin, pays little attention to its overall teaching effort within and without, then the drift has already started.

Signs of Drifting

Many of us have pointed out often the signs of drifting among those of the institutional persuasion. For this no apology should be offered. Now, some of that persuasion are speaking out plainly along similar lines, up to a point, at least. But while we have been busy doing that, it does not seem to have occurred to some that among those of conservative attitudes toward scriptural authority, there are also signs of drift. We would be less than honest to ignore them or pretend they do not exist.

(1) There is drifting in the pulpit in many places. Too many preachers have become theological lecturers. Their preaching (if it may be called that) is on such a level that it misses the needs of ordinary people. It lacks urgency. Novel and catchy approaches and "cute" phrases are being substituted for old fashioned gospel preaching. Fundamental truths are by-passed in favor of sensationalism. We have so many specialists that we are in dire need of dedicated general practitioners. Is this too strong an indictment? All right. How long has it been since you taught on the distinction in the covenants? How much preaching have you done (or heard) lately on Bible authority, or the nature, work and organization of the church? A new generation is on the scene and they have not been grounded in these truths. Have you preached definitive sermons on faith, or repentance or baptism lately? I don't mean a few hastily made remarks at the end of a lesson while the audience has already turned you off and is fumbling with song books. What are you saying about the difference between the church of the Lord and denominationalism? Have you dealt with scriptural worship? How long has it been since you either heard or preached a sermon on instrumental music in worship? Have you said anything lately about the Bible teaching on the Holy Spirit? Are you speaking out militantly against the works of the flesh, or closing your eyes to known sin among the brethren?

Are you afraid or ashamed to name names when necessary to warn against error confronting the people of God? What are you preaching about the need for corrective discipline in the case of the unfaithful and rebellious?

Is "soundness" to be measured only in terms of what is not in the budget or the building? There are congregations which have passed through the fire in years past in resisting the institutional and social gospel promotions which have clasped to their bosoms every form of ungodliness by their fellowship with unrepentant scoundrels. "Brethren, we are drifting" to quote the late J. D. Tant.

(2) Some elders are drifting. Instead of feeding the flock, they are confounding the flock with indecisive leadership, weakness in the face of error, and timidity in handling the ungodly. Patience and longsuffering are in order with the weak, but even the patience and longsuffering of God have a terminating point. Churches need men who truly watch for souls and provide strong, aggressive direction. Many of the troubles caused by preachers who have become weak in faith and therefore in preaching would have been averted had elders everywhere been alert to what was taking place.

(3) Many are drifting when it comes to personal involvement in the work of the church and especially in personal evangelism. The year-end reports of many churches of considerable size reflects a pitiful rate of conversions for the number of members. That spells out the fact that either there is an absence of personal evangelism among the members (including the preachers), or else it is not being properly done.

(4) There is equivocation in the press. While we stand squarely opposed to irresponsible journalism and have no desire to fan into flame matters of personal judgment, it must be recognized that much of what is written nowadays is pretty bland. There are important issues which need attention. Fear of upsetting "brother Somewhat", or of bringing down the wrath of influential brethren involved in various projects of great proportions should deter none of us "from speaking the truth in love" (Eph. 4:15). Human institutions have their place when properly organized and operated. They are out of their place when they solicit the funds of churches to build, maintain or defend them. But human enterprises have a tendency, as time passes, to forget the principles upon which they were founded and to close their ears to the warnings and criticisms of their own best friends. Schools and papers have often deserted their original ground in the second and third generations. Some have not taken that long. Let none of us cry "Wolf" when there is no wolf except in our own excited imaginations. But let none of us fail to speak out when times and circumstances demand it. We detect a definite sensitivity to criticism from some of those related to some private enterprises, which enterprises are not reluctant to ask for help from any and all when they need it.

Some of you may not see the drifting which this writer does. We would like to discover that we are simply mistaken. The future bears watching. In the meantime, the words of the Hebrew writer should be earnestly pondered. Indeed, let us "pay much closer

attention to what we have heard, lest we drift away from it."

A STUDY OF I CORINTHIANS 7:1-15

— Part 3 —

This study considers the claim that I Cor. 7:11 gives conditional permission to leave a marriage partner. We have pointed out that the obligation to establish authority for our action places the burden of proof on those who make this claim. If interpretations that do not grant such permission are shown to be possible, then the claim fails. We considered two such possibilities in the previous article.

The Third Non-Permissive Possibility PASSIVE, FUTURE

(If she is left sometime in the future, let her remain unmarried or be reconciled to her husband.)

The verb translated "should she depart" is passive. A. T. Robertson's Greek grammar says, "Significance of the Passive: the subject is represented as the recipient of the action. He is acted upon." (p. 815)

A number of impressive scholars affirm that this is the proper view.

Cambridge Greek Testament, p. 111. "This contemplates a separation taking place in spite of the command, i.e., by the action of the husband. A case is put in which the husband, in violation of the Christian law, divorces his wife. A rule is then given for the divorced wife."

Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians*, p. 240. "But if she has been expelled from her house, or has been put away, she must not think that even in that case she is set free from his power. . . ."

Robertson, *Word Pictures in the New Testament*, Vol. IV, p. 126. "If in spite of Christ's clear prohibition, she gets separated (ingressive passive subjective) let her remain unmarried. . . ."

Gromacki, *Called to Be Saints: An Exposition of I Corinthians*, p. 90. "The verb 'depart' is an aorist passive imperative, 'choristhenai.' It implies that departure was forced upon her".

On the other hand, some interpret this as a "reflexive passive." The subject acts on itself. In this case, the woman would be acted upon by herself, by separating herself from her husband.

This is Lenski's position. "... regarding the wife's action, a passive: she is separated from her husband by something, she leaves him. . . ." *Interpretation of I and II Corinthians*, p. 287.

However, this is not the primary, natural use of the passive, but is possible when clearly indicated by the context. It is a matter of interpretation, not grammar.

The context is in the direction of prohibition, not permission. It involves a solemn charge, "depart not." Where is the contextual indication hinting at an interpretation that would grant permission for her to depart? There is none. Rather, the context plainly and authoritatively affirms the opposite.

The Passive Christian vs. 11-15

On the other hand, a consideration of the obligations of the deserted Christian follows naturally at this point. While telling the believing wife not to leave and telling the believing husband not to leave, it is reasonable that Paul would give instructions should they find themselves left.

Furthermore, in the following verse (v. 12), Paul considers the possibility that the unbelieving wife might not be content to stay with the believer ("If . . . content to dwell"). In other words, she might be discontent and decide to leave the believer. In the next verse (v. 13), he considers the possibility that the unbelieving husband might not be content to stay. Discontented, he might decide to leave her. Of course, that would mean that the passive believing wife would be left.

In fact, the point being emphasized is that they must be sure that they are passive. The believer is not to act. In verse 12, Paul says, if the brother has an unbelieving wife content to stay, "let him not leave her." In verse 13, if the sister has an unbelieving husband content to stay, "let her not leave her husband."

Unbelievers determined whether to go or stay on the basis of their own contentment. Obviously their decisions would not be made on the basis of the Lord's commands. When we consider the great contrast between the life of a Christian and the life of those in that grossly immoral society, we can understand why an unbeliever might become discontent. As a result of the radical change in the life of their newly converted spouse, they might decide to leave. Paul was powerless to change such a decision.

However, that should not be the case with a believer. Paul's plain instruction to the believer married to an unbeliever was "Do not leave!" Under the circumstances just described, we can understand that the believers might well become discontent. They might piously say, "I just can't live in that environment and be a Christian." While that may seem right to us, the wisdom of the Holy Spirit is very different. The time for such considerations is before marriage. After one has been "joined" by God, having become one flesh, the believer is commanded not to leave. If discontentment should occur, any active leaving would have to be on the part of the unbeliever. The believer must remain passive.

We will point out later that the lack of conditions in verse 11 argues against the presumption that conditional permission is granted. Feeling the weight of this problem, some have gone all the way to the latter part of verse 15 to find their conditions. They argue that the clause, "God hath called us in peace" suggests that a lack of peace justifies a believer deserting his marriage. This passage says nothing about the believer departing, nor does it speak of

peace as a condition determining whether anyone should depart.

Rather it deals with the obligations of believers when they are left. "Yet if the unbeliever departeth, let him depart: the brother or sister is not under bondage in such cases." In other words, the believer is not required to continue struggling to maintain their obligations in the relationship if the unbeliever determines to leave. Having emphasized the requirement to maintain the marriage even with the unbeliever of that day, Paul finds it necessary to tell them that a continuing, hopeless struggle to keep up the obligations of their marriage is not necessary if the unbeliever departs. It is in contrast to that kind of struggle that peace is urged.

The idea that believers are given conditional permission to act in deserting their spouse is completely foreign to this verse and the entire context. They are commanded to remain passive.

Summarizing; the idea of permission to actively leave one's spouse is opposite to the context, while the idea of the believer passively being left is a primary subject of the context.

Therefore, the reasons for concluding that the woman of verse 11 does not act in leaving (rather, she is left, being acted upon) are as follows:

1. The verb is passive.
2. The primary sense of the passive involves the subject being acted upon.
3. Exceptions to the primary sense of the passive require clear indication from the context.
4. The idea of actively departing is forbidden by the context. It is opposite to the context.
5. The idea of Christians being passively left is the subject of the following verses. It fits perfectly with the context.

Of course, if the passage deals with a woman being left, it could not authorize future, purposeful action. Permission would not be granted. The plain, clear prohibition would stand.

The Fourth Non-Permissive Possibility PAST, PASSIVE

(If she has already been left, let her remain unmarried or be reconciled to her husband.)

We have pointed out that if the action under consideration had taken place in the past, it would be impossible for the passage to grant permission for future action. It was shown that if it is passive, it would be impossible for the passage to authorize future action. We have presented good reasons for believing that both are correct; that the passage involves passive action that had already taken place.

However, if neither position is correct, (if it is both active and future) there are still at least five factors, presented earlier, which demonstrate that permission cannot be established.

In other words, if the passage is either passive or past action, permission is impossible. If it is neither, permission is still not established. Therefore, the Christian who would hope to authorize the desertion of his or her spouse is left in a hopeless condition.

**RESULTS OF SEPARATION
"DEFRAUD"**

I Cor. 7:2 — "Because of fornication. . . ." I Cor. 7:5 — "Defraud ye not . . . that Satan tempt ye not. . . ."

Thayer defines this term to mean, "to defraud, rob, despoil," p. 60. This is the same word found in James 5:4 — "Behold the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out. . . ."

Paul says that when sexual privileges are withheld (necessarily involved in separation), robbery, fraud occurs. That which belongs to individuals by right is taken from them.

"TEMPT YE"

Furthermore, Paul indicates that one of the effects of being defrauded is that temptation is forced upon the deserted spouse.

The seriousness of tempting one to sin is emphasized by Christ in Matt. 18:6,7.

"But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea. Woe unto the world because of occasions of stumbling! For it must needs be that the occasions come; but woe to that man through whom the occasion cometh!"

Departure by one party brings temptation to both. Experience teaches that, almost invariably, at least one will eventually succumb. Such tragedy emphasizes the wisdom of I Cor. 7:2,5.

MATT. 5:32

In this passage, Christ is concerned with such temptation and pronounces everyone guilty who "puts away" (with one exception).

Unfortunately, many are under the impression that this passage says the same thing as Matt. 19:9. While the construction is basically the same, the primary subject is different. Matt. 19:9 deals primarily with divorce and remarriage. Matt. 5:32 deals primarily with "putting away." Here, the one "putting away" does not remarry. He is guilty, but not of adultery. He is guilty of making his wife an adulteress.

Of course, the wife is not literally and necessarily forced to be an adulteress. However, as a result of being deserted, she is exposed to the very temptation that marriage is supposed to combat (I Cor. 7:2,5). She is forced in the direction of, tempted to become, an adulteress. Because of this temptation, Paul forbids separation, "except by consent for a season." One who "puts away" indefinitely exposes their mate to temptation whether they remarry or not. This is why Paul forbids such action. It is why Jesus says that everyone putting away his wife is guilty.

There is one exception. Most brethren fully understand the implications of the construction used in this passage. It is the same construction used in Matt. 19:9 which speaks of divorce and remarriage. There is little doubt that the passage clearly and

forcefully teaches that divorce and remarriage are absolutely wrong, with only one exception. In the same manner, Matt. 5:32 teaches that "putting away" is absolutely wrong, with only one exception.

MATT. 19:9	MATT. 5:32
Whosoever shall put away his wife (except for fornication)	Everyone that putteth away his wife (saving for the cause of fornication)
and shall marry another committeth adultery maketh her an adulteress	
RULE:	RULE:
DIVORCE AND REMARRIAGE IS ADULTERY	PUTTING AWAY MAKES ADULTERESS
"Whosoever except for fornication" MEANS ONLY ONE EXCEPTION	"Everyone . . . saving... fornication:" MEANS ONLY ONE EXCEPTION
DIFFICULT CIRCUMSTANCES?? OTHER EXCEPTIONS??	DIFFICULT CIRCUMSTANCES?? OTHER EXCEPTIONS??

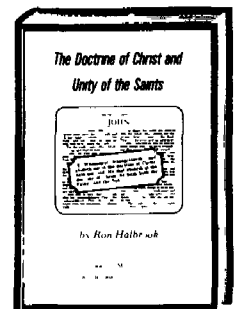
Consider the comments of John Murray on Matt. 5:32. ". . . it is not the exceptive clause that bears the weight of the emphasis in the text. It is rather that the husband may not put away for any other cause. It is the one exception that gives prominence to the illegitimacy of any other reason. Preoccupation with the one exception should never be permitted to obscure the force of the negation of all others." Divorce, p. 21.

We should realize that justifying separation necessarily involves a justification of those things the Bible says are involved: temptation to both parties which the Holy Spirit defines "defrauding"; and the guilt Jesus places on everyone "putting away" (with one exception).

In our concluding article we consider some of the pragmatic problems of both the permissive and non-permissive positions.

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Overseas Preaching Report

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RUBEN C. NOTARTE. A GREAT MAN AND A PRINCE IN ISRAEL HAS FALLEN

On 5 July 1979, I received the following overseas cable: "Daddy three weeks seriously sick. Spent loan. Died. Burial Friday. Please secure benevolence for us. Inform supporters. Letter follows." It was signed by Ruben Notarte's son. He left his widow and nine dependent children. He was fifty when he passed from this life. I read the message through tears. I was unaware he was even ill. All who knew him have sustained a deep personal loss, as has the work there.

Bro. Notarte was converted in 1972 out of the denominations. Since, his determination to serve the Lord has been a source of great inspiration to those privileged to have contact with him. All Americans who had opportunity to work with him recognized this and valued him for it. He spent most of his work preaching the gospel among the cultural minorities in Calinan and Magsaysay, on the southern island of Mindanao, in the area north of Davao City. With several other preachers, he established at least seventeen churches having a combined membership of approximately 600. He was the "glue" that put and held this work together. I endorsed him strongly and encouraged him in this, as did other Americans who worked with him among these cultural minorities.

Ruben was one of the most capable half dozen men there, but he didn't boast of his ability; recognizing it came from God and was to be used in His service. That is exactly what he did, pressing with a determination to do all the good he was capable of, no matter what the opposition. He did not seek the important, the rich and the socially prominent. Rather, he went into the highways and byways, working with a people as poor as any in that nation. They loved him for his concern for them. Ruben was the stimulus behind my appeal in the summer of 1978, to provide benevolent assistance for these brethren who suffered the loss of what little they had because of a drought. I was privileged to work closely with him in the distribution to these needy saints. His love for them was obvious.

The kingdom will continue; God's work there will be done, but that which he had been doing will be hard-put because of his departure. God called him home, and the loss is very definitely ours. 2 Sam. 3:38, 39 partially expresses my feeling: "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? and I am this day weak. ..." Ruben C. Notarte was truly a great man and prince in Israel; we are made poorer by his death.

Perfecting Holiness in the Fear of God

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DEVALUING DOCTRINE

A regrettable thing has happened to our way of thinking in the United States. We began two hundred years ago by affirming the liberty of all human beings and the freedom of each person to speak his mind. These liberties were held to be among the inalienable rights of persons equal before their Creator. In recent times, however, this noble belief in the right of each individual to hold his own convictions has degenerated into the notion that anybody's ideas are as true as anybody else's. And that shift in our thinking has already begun to lead to an even more perverse way of thought: one in which we cynically view every person's ideas as equally worthless.

To see how far we have drifted from the original intent of freedom of thought and speech, we have only to study the lives of the men who made those freedoms possible for us. They were vigorous men who maintained clear distinctions between the true and the false, the helpful and the harmful. Their conviction that humans are free to believe as they choose did not sway them from an equally firm conviction that it really matters what humans actually DO choose to believe. No doubt the founding fathers would agree with a statement this writer heard Jerry Clower, the Mississippi comedian, make not long ago: "I hope you will always have the right to do whatever you want to do in this country. And I hope you won't be fool enough to do some of the things you have the right to do!"

Unlike our forefathers, we dislike dogmatism in any shape or form. Nothing is quite so offensive to our enlightened sensibilities as someone with the audacity to insist that he is right. For someone to argue that he is right implies someone else is wrong, and that makes us uncomfortable. At times we even catch ourselves feeling better about someone who is manifestly wrong than about his opponent who is right and has had the effrontery to be dogmatic about it. A case in point is the recent controversy over Anita Bryant's clear-cut stand on homosexuality. Not a few so-called Christians who themselves disapprove of homosexuality have been heard to complain about Mrs. Bryant's forceful insistence that she is right. The attitude behind such complaints is one which says, "Some of us oppose homosexuality and some of us don't. But it's a free country and, after all, who really cares one way or the other?" The irony of it all is that we defend this indifference to truth with an appeal to our American

freedom, a freedom which our ancestors intended as a means of aiding the discovery and defense of truth!

The effects of this re-interpretation of freedom have become more and more evident in the Lord's church. The ecumenical movement spearheaded by W. Carl Ketcherside is a good example. In theory brother Ketcherside has preached the freedom of each man in Christ to hold his own convictions. That sounds as patriotic and American as it does Biblical. In practice, however, this preaching has translated into a plea for freedom FROM any convictions at all! What appears on paper to be a war against intolerant factionalism, which unfortunately often accompanies doctrinal controversy, is in reality a war against doctrinal controversy itself. The factionalists who deprive others of the right to think for themselves are not the only objects of brother Ketcherside's fury. Anybody who values truth enough to spend time discussing doctrinal differences (no matter how courteously) and who presses his own case strongly enough to leave the impression somebody else might be wrong is accused of legalism, bigotry, and repressiveness. It is precisely the same reaction one so often gets these days in secular matters if he is so backward as to believe it matters very much what one believes. We are told that the worst sin against freedom is that of rocking the boat.

If nothing else, this devaluing of doctrinal truth is a form of laziness. When a person finds himself in the middle of a welter of competing ideas, it is tempting to try to avoid the whole arduous business of searching for the truth by denying that truth can be found or by convincing himself the entire question he has been pondering is no longer of any real consequence. Brother Ketcherside has adopted the latter posture. The drift of all his writings is that doctrinal discussions amount to much ado about nothing, and his sympathizers follow suit by superciliously pretending that disputes about all such petty matters have long since ceased to be of any interest to them. If a choice is to be made, they prefer to associate with brethren with whom they theoretically disagree on numerous doctrinal issues, rather than waste any time on brethren with whom they have many things in common but who still believe that doctrine matters enough to talk about!

These are sharp words, to be sure. But it is well past time for many of us to be standing up and pointing out that freedom of belief and speech, tolerant understanding of our adversaries, humility, and a reverent desire for the unity of god's people are ALL compatible with a determined emphasis on doctrinal truth. Devaluing doctrine disguises the problem of religious division and does nothing to solve it. At best, the approach of a man like W. Carl Ketcherside to our present doctrinal disunity is superficial. At worst, it is a serious departure from the responsibility we all share to sift truth from untruth. That work is often less than pleasant, but so long as any of us are accountable to our Lord for all our words and deeds, it will be necessary. Crawling into a theological cave and waiting for the end to come will benefit neither our Lord's church nor ourselves.

MY SERVANTS THE PROPHETS

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HAGGAI — GOD'S PREACHER:

The Method — Part I

Because Haggai was one of the most successful preachers ever to present God's TRUTH we have taken time to observe the message and now we need to observe the method. His job was to motivate God's people to rebuild the temple and this he does in Chapter 1, Vs. 2-3, but by the time we read Verses 14 and 15, only 23 days have gone by and the people have responded to the urging of Haggai. This is almost beyond belief! After 16 years of neglect he is able to move the people in a 23-day period of time. Any kind of preaching that will conquer materialism, discouragement and procrastination deserves your attention and mine. As a matter of fact, it deserves more than attention. It deserves emulation. What then did he do to produce this great result? I. Reform Begins at The Top.

Notice in 1:1 "The word of the Lord" came by the prophet, Haggai, to (1) Zerubbabel, THE GOVERNOR and (2) to Joshua, THE HIGH PRIEST." The important point here is that reform begins at the TOP because he begins his message of rebuild, rebuild, rebuild, not with the man in the field, or the merchant in the store, but with the two most important men in Israel, the CIVIL Leader and the RELIGIOUS Leader. This blazes the most important truth in moving God's people to do God's work. IT MUST BEGIN with the Leadership.

Thus, brethren, the first application is that to move God's people to do God's work, it must begin with the Eldership. The local congregation will live or die based on the action or non-action of the Elders. Haggai's method of beginning at the top illustrates 5 important points that we need so desperately to see today:

1. The Leadership Must Have Vision — "Where there is no vision the people perish" is a Divine decree as well as a picture of the every day life. These men had no real vision as pertaining to the needs of those following them. They saw no real need to rebuild the temple because of the crush of materialistic pressure which they had to face every day. God's true Shepherds or Leaders must not only see today and its needs, but they need to see tomorrow and the day after. Where are we going? What are our plans? What do we want to accomplish? We must have wisdom and foresight or the next generation will be lost! Haven't we seen enough of our own children lost in past generations to know it will happen again and again if we are not careful and if we do not plan? Brethren actually plan for

FAILURE by neglecting to plan for success. Every good teaching program or personal evangelism program must be planned if it is to ever come about. Good things will not happen by accident.

2. God's People In Failure Have Always Been Lead There. What kind of leader will you be? One that leads others into failure or one that leads others into success. Every great indictment of God's people began with a scathing rebuke of the shepherds for scattering the flock. Ezek. 34 is a crystal clear example of the shepherd that scattered the flock. Matt. 23 is not an indictment of the people generally, but specifically the leaders. "Blind guides" so the Lord called them. We generally think of leaders who lead others into false doctrine as not accepting what God reveals, which is Truth, but those that simply lead others in inactivity are just as bad. It is so much easier to ask others to act rather than lead others into it. Consider: How many persons were baptized into Christ by personal evangelism of the Elders where you attend? How many Elders are teaching effective Bible classes where you attend? The sad truth is that in many places those in leadership do less than any other member of the body!

3. We Are No Better Than Our Leaders. With a condition as described above, what are the chances of turning this organization around and converting it into an active teaching and preaching congregation? ZERO is the general answer UNLESS THE LEADERS CHANGE FIRST! I have seen too many examples where Bible class teachers, because of their opportunity to be trained and properly motivated, have wanted to "turn over a new leaf" and begin again. To do so there is the need for approval and support of the eldership who scheduled the training in the first place. Without such support, they VETO the results to improve. Why, you ask? Simply because a need for a change automatically indicts the OLD methods and priorities which they were responsible for evolving. A local congregation in the grass roots of its membership lights a new fire, but unless the LEADERS are first committed, division will result.

4. Without The Approval Of The Eldership The Result is Revolution, Not Reformation. Every member and every leader must be aware of this situation. Too often preachers have been guilty of by passing the leadership and starting a new breath of enthusiasm in another pew because maybe they were more sympathetic. But, such is not God's order. His order is from the TOP down. How difficult it is to move the elders, and they must be moved first or the effort will end in revolt. Before one seeks to "fire up" anyone, he must begin with those in authority.

5. The Leaders Must See Today's Problems. There are cities today in which there is no faithful church but in times past had been good working bodies. The problem was that somewhere in the passing of time someone failed to see the problems of the future and the future lost with the devil winning. It could and will happen in your city if you are not the proper leader or if where you attend does not have the proper leadership. When Paul told Titus to set in order the things that remained, he simply said that

until you have godly elders the picture is not complete.

How desperately we need men who can scripturally be appointed so that the needed things might be set in order in congregations today. No local congregation will be much stronger, much more active, or much more zealous than its eldership. At the root of dead churches is a dead eldership and at the heart of thriving churches is an active and vibrant eldership. In the human body, many parts and some organs can be removed and while handicapping the body, it can still function. Yet, when the heart or the brain is impaired, the entire body must suffer. Why? Simply because of the centrality of influence that both the heart (all blood and oxygen functions) and the brain (control of voluntary and involuntary as well as reasoning) command.

If the eldership is not alive, active and vibrant the right kind of programs (spiritual growth activities) will not be planned, carried out, or participated in. Because they hold the keys to what congregational activity is going to be engaged in and because they know they will be expected to lead the way in that activity, they are not going to initiate programs to cause them embarrassment. Elders who don't plan on knocking on doors themselves seldom call the other Christians around a personal work program which involves that kind of activity. Elders who don't plan on learning to develop better teaching methods are seldom going to rally a teacher development program to aid the members and other Bible class teachers. Elders who are not interested in an active, zealous, participating congregation are seldom going to hire a preacher known for his work and involvement with a local congregation. Elders that don't believe in the POWER of the gospel will seldom commit the kind of money necessary to preach the gospel in foreign lands, on the radio, or in the local newspaper.

The overseeing of the flock involves all of these types of decisions that must come from commitment, dedication, and zeal. So, when an eldership doesn't want to "roll up its sleeves" and get to work it is like the body when the brain decides to take the day off.

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"WEIGHTIER MATTERS" REVIEWED

In the July issue of ENSIGN, the editor, R. L. Kilpatrick wrote an editorial entitled "Weightier Matters" in which he came to the conclusion regarding baptism that I had thought for some time that the "grace — fellowship" brethren were going to be forced into. However I never thought it would be put into print this soon or this emphatic.

On page two of the article, R. L. Makes the following statement. "Let's face it, we have in times past majored in minors and left the "weightier matters" of the gospel unattended. We have placed undue emphasis on the fundamentals, namely, our obsession with baptism, until we have lost our spiritual perspective. When someone said that 'baptism is an outward expression of an inward heart' he spoke the truth. As to whether or not God forgives sins at the point of heart obedience or at the point of the literal act is, as far as I can see, completely immaterial. That's God's business."

R. L. then gives examples that are supposed to show that his statement is true. He says, "The outward act of obedience is merely the expression of what is already present in the heart, whether of sin, obedience, or worship. Let's look at several examples." He then gives the examples of Adam and Eve, Abraham offering his son, David when he and his men trespassed into the tabernacle's Holy Place and ate the forbidden "shewbread," when Jesus and his disciples were plucking ears of grain and eating on the Sabbath day, and in a reverse case R. L. says, "The rich young ruler kept all the commandments outwardly, but broke all of them inwardly. . ."

One of the things that R. L. is getting at is trying to show, you guessed it, death-bed salvation, and being saved like the thief on the cross. For, he continues his article by citing both of these situations. Lest I misquote him, I want to quote his entire thought on these subjects.

"When does God forgive? At the point of obedience? or at the point of the physical act? The examples above should have already answered this question, since the outward act of baptism is an expression of what's in the heart. There is nothing here that will likely cause us any problem, except possibly in those 'death-bed-repentance' cases, i.e., where the dying call upon the Lord at the last minute for salvation — but are never baptized. Let not our brethren belittle death-bed-repentance. If the thief on the cross is not a genuine case of it, then I don't know what is."

I have known all along that these brethren were Calvinists to the core. They not only do not understand the design of God in conversion, but they fail miserably in their understanding of the Scriptures that there are some things that God chose not to know. Such is true in the case of Abraham. Could God have known the heart of Abraham before he went to offer his son Isaac on the altar? Who is willing to deny that he could have? But what does Genesis 22:11-12 show? It shows that God said, when Abraham had placed Isaac on the altar and was about to plunge the knife into him, "Now I know that thou fearest God." Also, when did God cast Adam and Eve out of the Garden of Eden — before or after they had eaten of the forbidden fruit?

James said, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). Being tempted is not sin. But when we are tempted and drawn away of our own lust, then that is what brings forth sin, James said.

Does He, or Doesn't He?

Paul said of Christ, ". . . he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Does He, or doesn't He? Neither I, nor any other man, have a right to tell anyone that God will save him on any terms other than those that God has revealed. If God decides to do it, that will be fine. But I have no right to tell him anything other than that which God has revealed. The only way I can know the mind of God is by what is revealed in the Bible. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 3:11-12). So, I have no right, and neither does R. L. Kilpatrick or any other man, to tell anyone, anything that the Spirit of God has not revealed. And nowhere in the Scriptures, that I know anything about, has the Spirit of God revealed that a man can be saved on his deathbed without being baptized. If so, where is the passage?

Oh, but notice in the above quotation from one who claims to be a Christian, a member of the body of Christ, he says that "the thief on the cross is a genuine example of it." However, he anticipates just what answer might be given to this "weighty" argument and says, "Our orthodox comeback to this argument is that 'the thief lived under the law of Moses and not under the law of Christ.' This point of argument leads us into a much graver error. When we say that the thief lived under the law of Moses and therefore not subject to the provisions of the New Testament concerning baptism, we make two fundamental mistakes. First, to say that the thief did not live under the NT law implies that salvation is by 'law', which is not the case. Secondly, it reverses the roles we normally assign to the 'old law' and 'new law'; that is, we assign justice to the law of Moses and mercy to the law of Christ, which is correct

(John 1:17); but here it is reversed!"

R. L. is in grave error on his arguments on the thief. First of all, he could not prove to save his life that the thief was not baptized unto John's baptism. Secondly, he misses the point of the Law of Moses and the Law of Christ. The reason this is stressed today is because today we are subject to Christ's baptism. The thief was not subject to Christ's baptism because when they were both on the cross, Christ had not commanded that men be baptized by his authority. That was after His death, burial, and resurrection (cf. Matt. 28:18-19). Paul said of those who are obedient to Christ, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2). Thus Paul refers to that by which we are saved as being the "Law of the Spirit" of which baptism for the remission of sins is a part. If, as R. L. says, God looks on the heart and one is saved "at the point of heart obedience," then Saul of Tarsus was saved before he was ever baptized. For the Scriptures teach that Saul called Christ "Lord," and asked what Christ wanted him to do. If he was saved at the point of heart obedience, then he was saved in his sins. For when Ananias came to him in Damascus three days later he told Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Thus Saul had not been forgiven of his sins at the point of "heart obedience" R. L. Kilpatrick notwithstanding.

R. L.'s doctrine of death-bed-salvation is as far from the truth as any denominational preacher that ever preached it. Neither He, nor any other man, has the right to presume what God will do for anyone — UNLESS God has stated it. And the fact of the matter is, Jesus said, "He that believeth and is baptized shall be saved. . ." (Mark 16:16). Now in these instructions, does baptism come before or after salvation? The fact of the matter is, brother Kilpatrick, the doctrine that one can be saved without being baptized is rotten to the core, and is, in fact, a flat denial of what Jesus said. It is a failure to believe what Jesus said. Thus the latter part of Mark 16:16 is applicable to you and all who fail to believe what Jesus said, ". . . he that believeth not shall be damned."

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THE CHRISTIAN AND EMOTIONALISM

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Introduction:

1. Visit to "Holy Rollers" meeting — high pitch of excitement, get religion, lose control of self, roll in floor, sometimes speak in "tongues." This religious experience was better felt than told, so they said (told!). The Holy Spirit had come into their lives and they would not trade what they felt in their hearts (erroneously located as the physical blood pump) for all the Bibles in the world.

2. Ignorance of the Scriptures and dependence on emotions create a religion of excitement. Several forms of analysis are possible; let us note these:

I. GOD NEVER PUT THE OPERATION OF THE HOLY SPIRIT AND FEELINGS TOGETHER.

A. The Apostles on Pentecost. (Acts 2:1-4).

1. No reference to how the apostles felt.
2. What they did was rational - they spoke in other languages - and it was understood by those who heard. They preached Jesus!

B. Philip preached at Samaria, many heard preaching and were baptized. (Acts 8:12).

1. Peter and John came and laid their hands on them and they received the Holy Spirit.
2. Again - no reference to how one feels. (Acts 8:17).

C. The household of Cornelius. (Acts 10:44-46).

1. The Holy Spirit fell on them. The Jews were amazed . . . "for they heard them speak . . ." This was a rational act.
2. How did they feel? No indication!

D. The Twelve Men at Ephesus. (Acts 19:1-7).

1. The Holy Spirit came on them "and they spake and prophesied." (v. 6).
2. Again - a rational act and no mention of feeling.

E. The Prophets of the Church in N.T. Times. (1 Cor. 14:32).

1. The spirits of the prophets are subject to the prophets.

F. To assume that feelings were an evidence of salvation in the New Testament and then to make feelings, emotionalism and non-rational behavior the evidence of salvation today is both illogical and unscriptural.

II. IF FEELINGS, EMOTIONALISM AND NON-RATIONAL BEHAVIOR CAN NOT BE RELIED UPON AS AN EVIDENCE OF SALVATION NEITHER CAN IT BE AN EVIDENCE OF SPIRITUALITY OR ACCEPTABLE WORSHIP.

- A. Dull, routine church services are being blamed for a lack of spirituality. 1. Americans are bored! We constantly seek some artificial means of

stimulation. We pay others to entertain us and keep us happy for a few minutes. It is no wonder that this "boredom" becomes evident even in our religion. 2. Many Christians have a yearning for a more meaningful, gratifying, religious or spiritual experience. Regular church services are often found to be dull, routine, lifeless, even boring.

3. Pat Boone, in his book; *A New Song* (Creation House, 1970), tells of his reception of the Holy Spirit, speaking in tongues, and the general revitalization that has since taken place in his life. Pat says "Church services seem completely out of context with the world we live in the other six days of the week." (p. 18). "Sure, we'd go to church, but my children would have to punch me to keep me awake." (p. 19). "When we sit down in a church service, we know somebody is going to preach a sermon. We know we're going to sing songs we've sung many times before. We've done this so many years that we can predict what the next move will be without opening our eyes." (p. 19). "I had many friends who said, 'I just don't get anything out of church.'" (p. 19).
4. Even though Pat claims that the coming of the Holy Spirit caused him to feel differently about religion, to show emotion, and to sing "A New Song," his book fails to admit that it was his own unfaithfulness and unwillingness to apply the teaching of Christ to his life that caused church services to be so boring and unmeaningful. The book also fails to show the correlation between his unfaithfulness and his acceptance of the doctrine of the direct operation of the Holy Spirit. Pat's life became empty. Yet he had a need, a longing for the spiritual that was going unfulfilled. This made his heart fertile ground for the emotionalism of these Pentecostal doctrines.
5. Earlier in the lesson we showed that there is no relation between the Holy Spirit and feeling in the New Testament. The New Testament never tells how anyone felt when he received the Holy Spirit. We emphasized that feelings, emotionalism, and non-rational behavior can not be the evidence of salvation or of a right relationship with God.

B. Dependence upon emotionalism as an evidence of spirituality is making its way into the churches of Christ. 1. Leroy Garrett, (extremely to the left among churches of Christ), reports on what he likes to call The Underground Church of Christ, and of a Holy Spirit Retreat held in Dallas, Texas, Dec,

1969; also reprinted in *The Gospel Guardian*, March 20, 27, 1969. Note some excerpts from his article:

"Much of it yet in its embryonic stage, taking the form of cell groups within well established congregations. It is in prayer and study groups that the underground is emerging. In many of the larger congregations there is cellular activity, which forms more or less spontaneously, which becomes what may be called a second church. It is usually a case of the more concerned, more spiritual ones being drawn together by their common interests. The minister himself is sometimes involved, being a rather status quo preacher in the pulpit, but a deeper, freer, more daring individual within the cells. The underground members understand that he can go only so far, and they excuse his mainline orthodoxy in the pulpit on the grounds that if he went too far he would only destroy his chances to liberate the congregation.

"Underground elements are as prevalent in some Sunday School classes as anywhere. These are often independent cells within a huge congregation, enjoying a freedom that enables them to do surprising things, such as reading from *Restoration Review*, and debating the issues raised in *Voices of Concern*. There have been denunciations of Church of Christism and a call for renewal in these Sunday School classes that would rival what any of us have been saying. Occasionally the preacher has a rather select group, an underground element, in one of these classes, at which time he is so different from the man who occupies the pulpit that people might suppose they have two different ministers. Somehow he gets by with saying unorthodox things in the class that he could never say in the pulpit and keep his job. Either the cell doesn't tell on him or there is something about a room in the southeast corner of the basement that allows for more equivocation than does the sacred desk in the auditorium. If a man is given to relatives, he knows to forget them and to speak in absolutes when he enters a Church of Christ pulpit."

2. Garrett continues to tell of "consciousness of the Holy Spirit" that over shadows all else; candle-lit rooms; spontaneous observance of the Lord's Supper by individuals; an observance of Lord's Supper by entire group at a time other than the Lord's Day;

- tongue-speaking, casting out of demons, etc.
3. I do not object to proper attitude, disposition in our life and worship. Our worship could not be acceptable without it. But when we begin to emphasize feelings, emotionalism and non-rational behavior in our worship I become concerned. May I raise a Voice of Concern?
- C. The use of artificial means to try to create an "atmosphere" for worship concerns me.
1. Turning lights low or out. Candle-lit rooms. One group even tried to make secret worship places like those they assume the early Christians met in.
 2. Leave building and get out under the stars or by the lake, river, etc. The building is not sacred; it is the approach here that is of concern. Others have used the same reasoning for building elaborate cathedrals.
 3. Touching prayer; holding hands. Touch and tell. We may be closer to one another — but not necessarily closer to God. (Some are simply adapting the questionable practice of sensitivity or encounter groups.)
 4. Spontaneous, unstructured worship becomes a structure — a ritual. A group may become known for its ritual use of the unstructured.
 5. This has a show of wisdom in will-worship (Col. 2:23). Vine defines "will-worship" as "voluntarily adopted worship, whether unbidden or forbidden, not that which is imposed by others, but which one affects."
- D. Some dangers in these new trends.
1. Danger: Presuming that one has attained a superior spiritual status and relegating others who are more "orthodox" to a place of second-class citizenship in the kingdom. Students who derive a great benefit from the "devotions" conducted at college tend to think of the worship back home as dull, etc. Brethren are not unspiritual because they happen to sing three songs, have a prayer, another song, and then the sermon!
 2. Danger: This "spiritual attitude" often adopts an ecumenical spirit which says it loves everyone, even those whom they believe to be in error. But it soon embraces the error and becomes sectarian to the point that it can not tolerate those who question its liberal attitude.

Conclusion: Note these warnings to Christians. Let no man deceive you through persuasive speech; let no one make spoil of you through vain deceit; let no one rob you of your prize through his voluntary (mock) humility. (Col. 2:4, 8,18). *(To Be Continued)*

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WHEN GOD HAS NOT SPOKEN

In a publication called *The Banner of Truth*, January, 1979, pages 2-3, editor Fred O. Blakely has an article, "The Blade Cuts Best the Other Way" in which he seeks to uphold the practice of having instruments of music in the worship of God today. He says if we have "banned musical instruments from the worship of God" we have made a "misapplication" of the New Testament. He argues in the article that the silence of the New Testament is "in their defense."

In response to this article, Professor Dwaine E. Dunning of Dakota Bible College writes a note of appreciation for his article in *The Banner of Truth*, March, 1979, page 12. Dunning claims to "have done a great deal of study over the years on the musical instrument issue" and his conclusion is that those who do not use instrumental music in the worship of God have borrowed "the old Anabaptist principle of forbidding the uncommanded."

Two Attitudes

There are at least two attitudes toward the word of God that people have. (1) The first is man must do only what is authorized in the New Testament. (2) The second is when the New Testament is silent, man is then at liberty to act as he pleases and do whatever he wants to do in service to God.

Editor Blakely admits that in New Testament days "the apostolic writings have nothing to say which would indicate that mechanical instruments were used in Divine worship." Professor Dunning's "great deal of study over the years" did not produce (1) any command of God for its use in worship, (2) any record of a New Testament church using such, (3) any evidence that a New Testament Church should use it, or [4] any evidence that anyone knows of a New Testament church using it.

The argument of these men is this: since God has not spoken on the subject of instruments of music in worship, one way or the other, then man is at liberty to use instrumental music in the worship of the New Testament church. Thus, their argument, if they have one, is on the silence of God, not on what God has said. Will they consistently accept their argument?

(1) *Angels Are Superior To Jesus*. In Hebrews one, Paul makes the argument that Jesus is superior to angels on the basis that God did *not* say to any angel but did say to Jesus "Thou art my Son, this day have I begotten thee" (Heb. 1:5; Psm. 2:7) and "I will be to him a Father and he shall be to me a Son"

(Heb. 1:5). If either editor Blakely or Professor Dunning had been present, they would have reasoned on the silence of God and concluded that angels were superior to Jesus.

(2) *Priests of the Tribe of Judah*. In Heb. 7:14 Paul is showing that Jesus could not be a priest of the law of Moses even if he were on earth today for Jesus was of the tribe of Judah "of which tribe Moses spake nothing concerning the priesthood." Now if our friends, Blakely and Dunning, were present, they would have made priests of the tribe of Judah upon the basis of "nothing" being said.

Finding instrumental music used in the Old Testament is not authority for it in the New Testament church. Incense, circumcision, animal sacrifice was found under the law of Moses. Will our friends bring these into the New Testament church? If not, why? If their argument will permit the instrument, it will also permit animal sacrifice.

Because God *said* to Christ "Thou art my Son, this day have I begotten thee," Jesus is superior to angels. Because God *said* priests were to be of the tribe of Levi (Dt. 10:8) only Levites could be priests. Because God *said* "sing" in the New Testament, only singing is authorized (Mt. 26:30; Mk. 14:26; Acts 16:25; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13).

Jesus Christ never authorized his church to use instrumental music, no apostle ever taught it, no New Testament church ever used it, no historian ever said New Testament churches used it, and no one every heard of a New Testament church using it. Read the New Testament all you want and all you will find is "sing."

Can either the editor or the professor be persuaded to discuss these propositions; (1) "New Testament teaches the church to sing" or (2) "The New Testament teaches the church to use instruments of music." I will affirm the first and deny the second. What will the editor and professor do?

-----PREACHERS NEEDED-----

FLINT, MICHIGAN — We are in need of a preacher to work with a small congregation to replace Joel Wilsford who goes to England the middle of September to work with Phil Morr. We own our own building and can provide partial support with the rest having to be raised elsewhere. Those interested may write or call: Frank Raisin, 8412 Birch Run Rd., Millington, Michigan 48746, or call (517) 871-4667.

BUTLER, ALABAMA — The church in Butler, located in southwest Alabama, is in need of a preacher. The congregation has an average attendance of 20-25 and is able to fully support a man for several years. Our twelve year old building is debt free and is very adequate. Interested individuals should contact either: Don Green, Rt. 1, Butler, AL 36904 (459-3393) or C. Q. Smith, P.O. Box 671, Butler, AL 36904 (459-2122).

SPENCER, INDIANA — The church in Spencer needs a full time preacher. Steve Mosely who has been with us has moved to Indianapolis. The church is self-supporting and has elders. Those interested may write the church at P.O. Box 64, Spencer, Indiana or call Bernard Bucklew at 812-3207.

PENSACOLA, FLORIDA — The Myrtle Grove congregation in Pensacola needs a preacher. There are 80-90 members and the church is self-supporting and has elders. If interested contact: Ken Davis, 1625 N. Austin, Foley, AL 36535 (205) 943-5754; or, Jardine McKeelie, 16 Fountain Abbey, Pensacola, FL 32506 (904) 455-0508.

CHARLOTTE, NORTH CAROLINA — The church located at 5327 York Rd., Charlotte, NC 28210, is seeking a preacher to come and work with us. Those interested may write to the above address.

THE PARADOX OF UNBELIEF

Part I

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Definition of Terms Employed

In a meaningful discussion of any controversial subject, it is essential that the terms used are well defined. The attention of the reader is thus directed to two words.

1. Paradox: The word, paradox, may be defined as, 1. A statement that is seemingly contradictory. An Example would be Paul's words to the Corinthians, "...for when I am weak, then am I strong" (2 Cor. 12:10). 2. A person who makes contradictory statements, or who can be quoted on both sides of a controverted issue. 3. A position, or a philosophy held by some one that involves him or her in an inconsistency. An example would be, rejecting a proposition or an explanation of some phenomenon as incredible, and then adopting one that is even less credible.

2. Unbelief: The word, unbelief, may be defined as the rejection of a stated proposition, or of an explanation that is offered for any fact or occurrence. Unbelief parades in many forms, and appears in varying hues and shades. Jesus equated disobedience with unbelief. "He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life" (John 3:36). In rebuking the Corinthians for unseemly conduct, Paul said, "But brother goeth to law with brother, and that before unbelievers" (1 Cor. 6:6). Thus Paul regarded those who are not Christians as unbelievers.

In the famous treatise on faith in the eleventh chapter of Hebrews, the writer said, "And without faith it is impossible to be well pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6). Here is an implied unbelief that rejects the existence of God. It is this type of unbelief that I propose to discuss in this article and some others to follow.

So when I speak of the paradox of unbelief, I mean just this, that the unbeliever rejects as incredible the well substantiated position held by the theist that God is, and that he created all things, and in its place will adopt an explanation for the beginning of things that is not only without any evidence to prove it, but in spite of evidence to the contrary.

Different Schools of Thought

Among those who refuse to believe in God as the creator of the universe, there is no complete agreement. About the only thing that they agree on is that God does not exist. On many details they are in obvious disagreement.

One form of unbelief is agnosticism. The agnostic accepts as having existence only such things as are perceptible to the physical senses of seeing, hearing, tasting, smelling, and touching. Since it is obvious, and is admitted, that God cannot be discerned by the natural senses, the agnostic refuses to accept the fact of his existence. He does not go so far as to say that he knows that there is no God. He merely says that he does not know there is a God, therefore does not believe he exists.

A more aggressive form of unbelief is atheism. Some defining of terms is needed here. The word, theism, is used to designate the philosophy that God exists and is the creator of all things. The word, theist, is used to identify one who believes that God is. But with the addition of the prefix "a" which is negative in its effect, we have the word, atheism, which designates the school of thought that denies the existence of God, and the word, atheist, that identifies a person as one who denies the existence of God.

The atheist, in denying the existence of God, must account for the existence of the universe and all living creatures on the earth on some other basis, since there can be no denying the fact that they exist. He may therefore adopt the extreme and illogical hypothesis that all things are the result of blind chance. That was, in fact, the position adopted by Mr. Wolsley Teller in his debate with James D. Bales. The proposition affirmed by Mr. Teller was, "Resolved: The Universe is the Product of Non-intelligent Causes." (Bales-Teller debate, Page 5). Mr. Teller was at that time the president of the American Association for the Advancement of Atheism, therefore should have been a capable representative of that school of thought.

There is another brand of atheism that attempts to account for the existence of all things by what they call evolution. But this ascribes to the word evolution a meaning that involves much more than the basic meaning of the word allows. Basically the word evolution means development or improvement that takes place within something, or in a species of living things. It does not account for the origin of that thing, nor does it ever result in one species being transformed into another species.

But the atheist, when he speaks of evolution, thinks of a hypothetical process in which, over billions of years, the universe, without any guiding intelligence, developed from the simple to the complex, and that lower forms of life evolved into higher and more complex forms. Many think of evolution as the theory that man sprang from the monkey or ape. But that is actually an oversimplification of the theory. For the theory actually begins man's upward climb with the amoeba down in the bed of the sea, and the smallest of all living creatures. But over billions of years, we are told, this tiny amoeba evolved upward through successive stages of fish, reptile, bird, animal, and ape, to finally emerge as man, the highest of all living creatures. While this theory is more logical than that advocated by many atheists, in that it always has things coming from something that existed before, it

is nevertheless beset by grave difficulties, as will be pointed out in a later article.

A Defensive Position Not Sufficient

In many cases our approach to the subject of unbelief has been from the defensive standpoint. In other words it has been a matter of answering the arguments of unbelievers, where and when they have made their attacks on Christianity and the basis on which it rests. For centuries unbelievers have scoffed at and sneered at what they call the blind faith of the theist. They would leave the impression that it indicates a lack of intelligence. And since the theist believes that God is a spirit (John 4:24), unbelief has held Christianity up to ridicule as a superstition predicated on belief in ghosts which they say intelligent people have outgrown.

We are grateful that in every generation there have been capable and fearless men who have successfully met the attacks of unbelief, wherever and whenever they have been made. In every such encounter the evidence on which we base our faith that God is, has stood the test, and has emerged to shine with even greater brilliance.

But I am persuaded that a defensive posture toward the attacks of unbelief is not sufficient. No country could prosper very long if it did no more than defend itself against the attacks of enemies. Many of my readers will remember the last war, and how it was not until after D day and the invasion of enemy-held territory that the tide of battle turned, and victory for the Allies was finally achieved. In the battle with unbelief it is not sufficient that we be satisfied with a defensive posture, regardless of how brilliant the defense. If there is to be a real victory for Christianity it must come through an offensive assault against the strongholds of unbelief.

Atheism, Also A System Of Belief

I said earlier that atheism holds Christianity up to ridicule because it is admittedly a system of faith. The atheist will ask, can you prove that there is a God? If by proof, he means something that can be discerned by the physical senses, then I will have to admit that I cannot prove God's existence to his satisfaction. And certainly no well-informed believer in God will deny that his conviction is a matter of faith (Heb. 11:1-6). But he is convinced that the evidence on which his conviction that God is, is sufficient to justify such a faith.

But since the atheist ridicules theism because it is essentially a faith, let us ask him this question, Can you prove that there is no God? Whatever his explanation of the beginning of the universe is, he will have to admit that it is not a matter of first hand observation, or that can be demonstrated to the physical senses. If he ascribes the beginning of things to spontaneous combustion, he will have to admit that he was not there to witness the gigantic explosion. If he ascribes the origin of things as they now are to a process of evolution, he can come no nearer to proving that, for he has not lived the millions and billions of years that he tells us were required for things to evolve to their present state. In fact there is nothing that the evolutionist can produce

that even begins to prove his theory. On the other hand there is abundance of evidence that deals a death blow to his speculation. Thus any explanation that the atheist offers for the origin of the universe, and of life on this earth is in the field of philosophy, and therefore a matter of faith.

Seeing then that the Christian accepts the existence of God and that he is the creator of the universe on the basis of faith, and the atheist's explanation is also a matter of faith, the difference between the two philosophies boils down to a simple question, Which faith is the more reasonable? Which is the easier for the honest mind to accept?

Difficulties In Theism Admitted

Atheist are wont to gloat over difficulties — real, or imaginary — that are encountered by those who profess to believe in God. That there are difficulties no one denies. They are to be expected when men of finite minds endeavor to comprehend the infinite. No Christian who is well informed will profess to have a perfect understanding of God, nor to explain all that God does, and why he does it. To make such a claim would be extreme presumptuousness. Our contention is this, that difficulties are not all on the side of Christianity. There are much more serious difficulties that face the atheist when he endeavors to account for things without God. His explanation — whether it is that of spontaneous combustion or evolution — involves him in a tangled web of absurdities that no rational mind can accept, and which he, himself, would not accept in regard to any other proposition.

Herein, then, is the paradox of unbelief. It holds theism up to ridicule because it is a system of faith, albeit a faith that is based on the most convincing evidence. Yet it espouses a philosophy that is essentially faith, yet a faith that has no supporting evidence and persists in spite of evidence to the contrary. Unbelief rejects theism because of difficulties — which are admitted by the believer. Yet it adopts a hypothesis that is fraught with difficulties far greater than any faced by the one who believes that God is and that he is the creator of all things.

In some articles to follow I propose to deal with some of the difficulties encountered in the atheist's philosophy as to the beginning of things, which will reveal that it is a tangled web of absurdities and inconsistencies that expose its paradoxical nature.

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THE NEWS LETTER REPORTS

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

JADY W. COPELAND, 2510 Lakeland Hills Blvd., Lakeland, Florida 33801 — I seldom report to papers, but since I have moved to Florida, I will at least give my change of address and report briefly on the work in Fayetteville, Arkansas. We spent five years in Fayetteville, Arkansas after 15 years in California. Fayetteville is where the main campus of University of Arkansas is located, and progress was made in contacting students coming to the University and providing for them a class and spiritual guidance while there. Most of the young people who are "Christians" coming to the University drop away, but we had a fine group there the past two years. Steve Cawthon of Murfreesboro, Tennessee is now working with the Old Wire Road church there and will be a great asset to the work. A goodly number of young married couples came to Fayetteville the last two years we were there, and attendance is now approaching 100, with an average of about 80 the last six months we were there. We are now enjoying the work with the Lakeland Hills church where Ferrell Jenkins did such a fine work for 10 years. Come by and see us when in central Florida.

MICHAEL HARDIN, 3433 Studebaker Road, Long Beach, California 90808 — After five prosperous and successful years with the Greencastle, Indiana congregation, we have moved to work with the Studebaker Road congregation in Long Beach, California. The brethren in Greencastle have been very cooperative and enthusiastic for the work of the Lord. We have conducted a daily radio program and a weekly newspaper article from which we have seen growth in both the congregation and the community. The church also conducted an active group visiting program from which we have seen good participation and spiritual growth. The congregation has continued to grow spiritually, numerically and financially during the last five years. They are a powerful influence for the cause of Christ in central Indiana. They are at present the only sound church in Putnam County. I commend them to you for their love for the truth and their service to God. They have recently selected two outstanding men to serve as elders. John McCort of Indianapolis, Indiana has moved to work with them.

TRUMAN SMITH, 901 Kilgore Dr., Henderson, Texas 75652 — I have resigned my work with the Greens Bayou congregation in Houston, Texas after seven years of service with them. I began work with the Highway 79 church in Henderson, Texas on August 5, 1979. Bulletin exchanges please take note of the new address above. My old address was 12402 Mylla, Houston, TX 77015.

LARRY R. DEVORE, 1839 Burbank Rd., Wooster, Ohio 44691 — Ken Cooper of Medina, Ohio held a gospel meeting here April 29-May 4. One was baptized and two restored since the meeting. Our VBS was conducted June 25-29. We are praying that the health of Jesse and Mary Wiseman will be such that brother Wiseman can conduct a gospel meeting for us this fall.

FRANK JAMERSON, 111 Guilford St., Dothan, Alabama 36301 — After seven years in Dothan Joe Corley is moving to Chances Crossroads in Cullman, Alabama. I moved to Dothan after six and a half years at Rose Hill in Columbus, Georgia. Jerry Accettura, who spent five years with Rivermont church, near Hopewell, Virginia, has moved to Rose Hill.

TV COMMERCIALS EFFECTIVE

GREG LITMER, 419 W. Wyoming Avenue, Cincinnati, Ohio 45215 — We want to inform the brethren about a project we are involved with at the Lockland congregation which others might also find useful. In May of this year we produced a 30 second television commercial offering a free Bible Correspondence Course. The commercial ran six days a week throughout the month of May at random times from 10 A.M. to 3 P.M. We purchased random time because it was cheaper. The six spots cost \$150 a week, while the actual production of the commercial cost us \$60.00 using the television station's studios. So we were able to make the commercial, which we now own, and purchase 24 spots for \$660.00.

The results were fantastic. A total of 205 requested the Correspondence Course out of which about 60 have remained actively involved. Of those who did not remain actively involved five have consented to in-the-home Bible studies conducted by myself or one of the other men in the congregation. We still have over 90 of these left to visit. Not only has Lockland received many contacts from these commercials but so have other congregations in the Tri-State area. Classes have been set up as far away as Dayton, Ohio as a result of these commercials.

In the past Lockland has mailed out as many as 20,000 pieces of literature at one time offering a free Correspondence Course but the results were never 1/4 what they have been with the television commercials and the commercials were far less expensive. Since we own the commercial, we can use it again any time we so desire. May I suggest that if you live in a community that has an independently owned and operated station, one that is not a network affiliate, this would be the station to deal with. That is what we did and the difference in cost was tremendous. For further information contact me at the above address.

DARREL HAUB, 903 Clarkdale Drive, Muncie, Indiana 47304 — After nearly five years with the Memorial Drive church in New Castle, Indiana, I have moved to Muncie to work with the North Broadway church. We leave the New Castle church at peace and self supporting with a very good potential for the future. The North Broadway church in Muncie has recently sold their meeting house and has purchased a commodious church building near the Ball State University campus. The address of this meeting place is at the corner of Gilbert and Calvert Streets, two blocks east of the Ball State Student Center. We occupied this building August 1. Since many students come to Ball State without knowing of this sound church in the area, we hope all who read this will help to spread the word. Please contact us about those in the area we might be able to help concerning their Souls. My phone number is (317) 288-5617.

RALPH BROUSSARD, 217 S. First Ave., Paden City, West Virginia 26159 — Our work here is off to an encouraging start. Four have been restored and 3 baptized the first month. The church is at peace and has a mind to work. Enthusiasm is running high and we look forward to a very rewarding work here. A few weeks ago, six other young preachers and myself went to Haiti to preach the gospel. The fields were white and our work rewarding. Not only were we able to help others, but we learned quite a lot ourselves.

W. P. RISENER, Route 1, Box 285F-1, Alto, Texas 75925 — About September 1, I am to begin work in the furtherance of the gospel with the friendly and faithful Christians in Sheldon, Missouri. Brethren, please pray for us as we work together for the Lord.

THAYER STREET SPEAKERS

The lectures at Thayer Street in Akron, Ohio will be conducted September 17-20 with the following speakers and subjects: 1st Morning period, "Imputed Righteousness, Gospel and Doctrine" — H. E. Phillips, Tampa, Florida; 2nd Morning Period, "Mothers of the Bible" — Steve Kearney, Dublin, Ireland; 1st Afternoon Period, Congregational Singing — Jay Guyer, Massachusetts; 2nd Afternoon Period, "Prophecies and Their Fulfillment in Christ" — Ray Ferris, Rockford, Illinois; 1st Evening Period, "Man's Work" — Leslie Diestelkamp, Palatine, Illinois; 2nd Evening Period, "Divorce and Remarriage" — Weldon E. Warnock, Akron, Ohio.

CRESCENT PARK LECTURESHIP

The 4th annual Crescent Park Lectureship in Odessa, Texas will be conducted November 4-8, 1979. The church meets at 1415 Royalty Ave., Odessa, Texas 79761. Robert L. McDonald is the preacher. Speakers and subjects are as follows:

Sunday, November 4

9:00 A.M. — Bible Study; 10:00 A.M. — "Preaching Christ" — Harold Fite, Lubbock, Texas; 7:30 P.M., Congregational Singing;

8:00 P.M., "Preaching Christ: The Son of God" — Robert A. Bolton, Dallas, Texas.

Monday, November 5

7:30 P.M. — Congregational Singing; 8:00 P.M., "Preaching Christ: As King" — Connie W. Adams, Louisville, Kentucky.

Tuesday, November 6

9:30 A.M., "Cultism: Influence and Damnation" — J. M. Gilpatrick, Hereford, Texas; 10:20 A.M., "Divorce and Remarriage: Moyer Position" — Robert A. Bolton, Dallas, Texas; 11:10 A.M., "Cultism: Scientology" — Leon Odom, Midland, Texas; 2:30 P.M., "Highlights of 1, 2, 3, John" — Robert L. Craig, Killeen, Texas; 7:30 P.M., Congregational Singing; 8:00 P.M., "Preaching Christ: As High Priest" — Harold Fite, Lubbock, Texas.

Wednesday, November 7

9:30 A.M., "Cultism: Astrology" — Tom Roberts, Fort Worth, Texas; 10:20 A.M., "Divorce and Remarriage: Fuqua Position" — Connie W. Adams, Louisville, Kentucky; 11:00 A.M., "Cultism: Influence and Damnation" — J. M. Gilpatrick, Hereford, Texas; 2:30 P.M., "Highlights of 1, 2, 3, John" — Robert L. Craig, Killeen, Texas; 7:30 P.M., Congregational Singing; 8:30 P.M., "Preaching Christ: Saviour, The Lamb of God" — Robert A. Bolton, Dallas, Texas.

Thursday, November 8

9:30 A.M., "Cultism: Scientology" — Leon Odom, Midland, Texas; 10:20 A.M., "Divorce and Remarriage: As Approved by God" — Harold Fite, Lubbock, Texas; 11:10 A.M., "Cultism: Astrology" — Tom Roberts, Fort Worth, Texas; 2:30 P.M., "Highlights of 1, 2, 3, John" — Robert L. Craig, Killeen, Texas; 7:30 P.M., Congregational Singing; 8: P.M., "Preaching Christ: His Second Coming" — Connie W. Adams, Louisville, Kentucky.

CONNIE W. ADAMS, P.O. Box 68, Brooks, KY 40109 — Through August of this year it has been my privilege to preach the gospel in meetings in the following places: In March, I was with the good Chapman Acres church in Huntsville, Alabama where A.C. Grider is local preacher. One was restored and good interest and attendance prevailed. A. C. Grider has published a book called "A. C. Grider's Reminiscences." It sells for \$3 and contains a few radio sermons, debate notes and numerous incidents (many of which are humorous) from the life and work of this unique preacher of the gospel. I wouldn't be without it. How about you? You may order it from him at 2137 Penhall Dr., N.E., Huntsville, AL 35811 . . . Also in March I spoke 15 times for the Douglas Hills church in Louisville where Jamie Sloan has done such a good work. One was restored and good interest prevailed.

In April I was with Lexington Road church in Danville, Kentucky where Royce Chandler has done a very effective work for the past 7 years. He has now moved to Franklin Rd. in Nashville, Tennessee and is followed in Danville by Steve Wolfgang, with whom we have enjoyed such a pleasant working relationship at Expressway in Louisville. Three were baptized in the Danville meeting. It was a privilege to spend about 8 hours of study with the 12 young men who are studying in the preacher training program there . . . Also, in April I was with the Pine Hills church in Orlando, Florida where we had spent three good years from 1962-1965. One was restored during the meeting and there

were several baptisms and restorations right afterward. Jere Frost has been with this congregation since 1965. Vic McCormick has now moved to Orlando to work at Pine Hills.

In May, I was in my second meeting at Hazelwood, Missouri where Ben Shropshire is the preacher. Here I spoke 13 times. Three were restored . . . The last of May found me at Jamestown, Kentucky in a good meeting where Edgar C. Walker is now the preacher. This congregation took a stand for the truth several years ago and is making good progress. There is excellent potential there. Many vacation in that area on or near Lake Cumberland and some have been under the impression that the church there is yet liberal. I assure you it is not. Ed Walker is doing a good work there. One was baptized in the meeting and two restored.

In June, I conducted my second meeting at 46th St. in Forth Smith, Arkansas. Harold Hancock is the respected preacher there. Good attendance prevailed and two were restored . . . Also in June I worked with the church at Etna (south of Ozark), Arkansas where Charles Morton is the preacher. One was baptized. We sat out chairs the last three nights to accommodate overflow crowds, Etna is an unusually fine rural congregation. If you think rural churches are all dead, you ought to visit Etna.

July found me in my second meeting at MacDale, West Virginia. This is just west of Morgantown. Again, I made my home with the Kelly Wilsons. These godly folks have kept countless preachers in their home over the years. It is always a great delight to be with them. . . . Later in July I was with the church at Greencastle, Indiana where Mike Hardin did excellent work for the last five years. John McCort has now moved to work with them. The church is served by two good elders. Advance work for the meeting brought out a number of community visitors.

In August I was in my third meeting at Martinsville, Virginia where Mike Johnson is the preacher.

In September I am to be at Westvue in Murfreesboro, Tennessee and at Evendale in Cincinnati, Ohio. In October meetings are set at Brooksville and Palmetto in Florida. In November I am to speak three times on the lectures at Odessa, Texas and am to conduct meetings in Las Vegas, Nevada (N. Charleston Heights) and at Bald Knob, Arkansas.

Several health problems forced me to cancel 7 meetings I had set for this year. The same will probably have to be done for the next year or so. This has been difficult for me to do since I have not been in the habit of canceling meetings once they are set. We hope all those involved will be understanding.

Health problems have continued to plague H. E. and Polly Phillips. In June Polly Phillips had a malignant tumor successfully removed. She is now making good recovery. Because of the press of family sickness plus his own health problems brother Phillips has not been able to have his regular column in the paper for the past two or three months. His material for the August special issue was prepared under great stress. We ask our readers to keep them in your prayers.

IN THE NEWS THIS MONTH

BAPTISMS	248
RESTORATIONS	85
(Taken from bulletins and papers received by the editor)	

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 X

OCTOBER, 1979

NUMBER 10

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



LET NO MAN DESPISE THY YOUTH

Youth is a vibrant and thrilling period in life. The churning energy for achievement in desired fields, the enthusiastic response to every challenge, the surging curiosity for the unknown, the multicolored imagination and daydreams for all kinds of goals and successes, and the undefeatable pursuit of life in its fullness all combine to constitute that section of life span we call Youth. Of course, I am here speaking of a class of people and not every individual in that class. There are some young people who have no goals, no ambition, no opportunities, no happiness and no desire for the good life. They produce very little that is worth much in the course of their life time. I believe these are in the minority among the youth of America and the world.

Our hopes for the future of the church, the family unit, the nation and the world rests with our youth of today. Just a few more years and those of us at my point in life will "sleep with our fathers" and the youth will take from us the helm to guide civilization and survival of the world. An awesome thought! But we moved into this position when our fathers retired from the scene of action and relinquished their labors and responsibilities to us. Whether we did the kind of job with the world we should have done may be a questionable issue, but we have but one remaining chance to redeem ourselves as the aged in contrast to the youth: we must call their attention to the task before them and give all the instruction and encouragement we can give to them now. We must point out their weakness, failures and mistakes. They expect us to do it, and we owe it to them. It is important also that we give them a good example of personal integrity, individual responsibility, honest

labor and sincere devotion to God. We must emphasize their strength, commend their successes and underscore their outstanding accomplishments.

"These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:11,12). Since Timothy was instructed to "LET NO MAN DESPISE THY YOUTH", we must conclude that youth CAN be despised, and that youth holds responsibility for it. I believe the aged can be despised the same as youth. It all relates to a behavior unbecoming the age period in the life of the person.

The word "despise" here means "to think down upon or against anyone . . . hence, signifies to think slightly of, to despise." (W. E. Vine). Young people ought to avoid any situation that would shame their youth. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

While youth is a beautiful period in life, it is also the most dangerous period in life. This is true because of the energy, strength and agility packed into a youthful body with a sharp, active mind which often lacks the judgment and proper direction to control and utilize this power. It often results in lifelong physical and mental suffering and even self-destruction.

There are general and specific areas of behavior that may contribute to the "thinking down" or "regarding lightly" young people. "Youth" is a relative term, but for my purpose here I shall classify "youth" as between that age of individual accountability of the beginning teens to about 30 years of age. I recognize the difference between age 15 and age 25, but there are attributes of youth in both. During this period you may expect to find some of the purest hearts, most sincere, humble, thoughtful, generous, honest, kindest, respectful, courteous, gentle, obedient, conscientious, hard working, intelligent, thankful, submissive young people of any generation. You may say, "These are not my kids." Perhaps not, but they are out there and they belong to someone who loved and cared for them.

During this period you may also expect to find arrogance, super-self-esteem, pseudo-intellectual

supremacy, rebellion, and that cocky, conceited, self-assertive attributes that shine through every other characteristic. These general terms describing the behavior of some youth also characterize many aged people who have never grown up as they should.

The last twenty eight years of my preaching life have been spent in college and university cities. My wife and I have had thousands of young men and women in our home throughout these years. Very close and lasting ties have been made during this period. By far the majority of these young men and women have been well mannered, respectful, honest and spiritually minded. A very few have been otherwise. Hundreds have been to my office for hours of talks about problems growing out of their disregard for the proper behavior in life. Most of them were looking for direction and encouragement.

There are three specific causes for youth being despised which I want to mention here. The first is that attitude of an arrogant, conceited, smart aleck who has no respect for authority. His whole life seems devoted to the destruction of the "establishment" and to degrade the honor and dignity of age and maturity. A thoroughly disgusting scene is that young preacher who envisions himself as God's gift to this generation to lead them from darkness to the great light. He extols his deep insight into the mysteries of God and attempts to prove his claims by cute rhetoric, silly questions, and ridiculous and immature exposition of relatively simple passages from God's word. He thinks himself to be an intellectual genius. Young people know he is "faking it" and are unimpressed. All others are disgusted with his hypocritical, self-conceited shows. He is making a fool of himself and causing his youth to be despised. The fruits of his labors are usually the come-as-you-are liberal, social-gospel mixed with the Calvinist-Pentecostal-Cultism. In short, his labors might produce anything but the truth of the gospel.

A second cause for youth being despised is the disrespect for self. He or she has no regard for decency, order, appearance and good manners, but is filthy, unkept, lazy and indecent, a person who has no regard for responsible relationship to other people. He cannot be motivated to learn or take any action to better himself. A young man or woman may think it clever to mock parental or civil law, but it isn't long until they are flouting the law of God. Young people, you may get by with some things for a while, but the prisons of this nation are filled with men and women who thought they could do as they pleased to everybody.

Whatever happened to the "yes sir" and "no sir"? Now it is "yeah" and "naw" to everyone. Such response to the aged by youth reflects poor training and a bad attitude. All my life I have respected age and maturity by my manner of address to them. I was taught to say "Mr." or "Mrs.", "brother" or "sister" instead of "hey, you", or some such casual first name address that would indicate some familiarity with experience and maturity to which one thinks himself equal.

Finally, the specific problem of youth that is so despised is the self-esteemed Goliath who thinks the top is upon the carcasses of those veterans of many

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spiritual conflicts. This is especially true of some young preachers. He is that disagreeably conceited, cocky, self-assertive, snobbish, loud mouth, who is never wrong about any issue and who can analyze, criticize, and reduce to powder the works of men who have spent a half century or more studying and preaching the gospel. I have no respect for anyone with this disposition, especially in youth. I get a little warm under the collar when I hear some young man lash out at a veteran of many spiritual conflicts, and who was powerfully preaching the gospel years before the young man was born. Usually this youthful criticism is said with cynical and caustic words that obviously hopes to add insult to injury. Really, the youth of this class are never respected by anyone.

Again, I want to keep the air clear. I am not reflecting upon youth as such. Most of them do not have this disposition, but enough do to cause genuine concern. I can tell you this, young people, you will never win a battle spiritually or any other kind by insulting an older, more mature person.

I said in the beginning of this article that youth was a wonderful period of life. It is vanity—soon

Editorial

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



PREACHERS, PAY YOUR DEBTS

(EDITOR'S NOTE: This article originally appeared in the November, 1970 issue of TRUTH MAGAZINE, when we were then writing for that paper. It appears that what was said then is much needed now. C.W.A.)

Not long ago, a brother who runs a book and supply business asked me to help him draw up a letter appropriate to send to preachers and others who have bought books and other items which they do not pay for. This was not the first time I had heard complaints from brethren who run publishing businesses. Some preachers will buy books on credit, run up a big bill, and then suddenly begin to avoid the very business which extended to them such courtesy. They ignore statements, and sometimes will move leaving no forwarding address.

It has been a joke in the general world of business for a long time that preachers are poor credit risks. In fact, it is not just a joke. In nationwide surveys furnished to business establishments, their credit rating is near the bottom of the totem pole. A business man told me several years ago that when he first went into the furniture business, other business men warned him about extending credit to the three P's - plumbers, painters and preachers.

This is a sad state of affairs and causes religion in general to be regarded as a mask for hypocrisy. There are many cynics in modern society, and such conduct on the part of those who are supposed to be upright and to be teachers of good things, only serves to confirm their misgivings.

What saith the scriptures? Thieves will not inherit the kingdom of God (1 Cor. 6:9-11). "Let him that stole steal no more: but rather let him labor with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). "Lie not one to another" (Col. 3:9). When a man buys something, promises to pay for it, and then never does, he is a thief and a liar and shall receive the eternal reward of such. I don't care if he preaches every Sunday!

passes away — and the years will change youth to age and after that physical death. Live to the fullest your days of youth. You will know them only once. But let me urge you, young people, to so live that your youth will not be despised. Live so you can go to heaven when life here is over. Respect, honor, and learn from age, and when the years transfer you from youth to age, you will have qualified to be respected, honored and to teach the youth that will follow you to do the will of God.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). For a number of years I have been associated with various papers and publishing businesses run by some of the brethren. No major paper can survive without selling either advertisement, services or supplies unless it is published by the very wealthy. That would let most all of my brethren out. Those in the publishing and book and supply business know well of what I write. Several years ago I had an agency with the GOSPEL GUARDIAN Co. to sell books for them. They gave me a discount and I sold at retail price so that both of us made a profit — theoretically, that is. At one point in this arrangement, my bill got pretty high with the company due to the large number of books I had sold on the promise of different brethren that they would pay me as soon as they could. I trusted them for I thought they were honest and would keep their word. But when I did not get paid, the company did not either and they had bills to pay. It became necessary for me to pay the bill out of my pocket, which I did, because in reality I had created the debt, in good faith, you understand, but it was my responsibility nonetheless.

There are some reasons why preachers have trouble along this line.

(1) **Many are inadequately supported.** Their income does not begin to meet the cost of living. Yet, they feel a need for books in their library. It is hard for a preacher to go into a book store and not buy two or three books, when he realizes how much he needs them in his work. I suppose you could call some of it "impulse buying." Regardless of how well or how poorly one is supported, it is dishonest to create a debt which one knows he cannot pay. Some brethren have been dishonest with themselves and the brethren where they work by agreeing to work for what they know in the beginning is inadequate support.

(2) **Some are just poor managers.** Regardless of how much some make, they are always in debt and close to disaster. They do not know how to save, or to be sparing. Whatever their eye beholds, they must have. Don't worry about the bill, yet! I believe there is as little business judgment manifested among preachers as in any segment of society.

(3) **Some have high-minded families.** There are some evidences of just plain envy on the part of some preachers' wives because the wives of the other brethren have more of this world's goods than they do. Some men are keenly sensitive to this reaction in their wives and in a rash moment, desiring to compensate for this apparent inequity, go on a spending spree without regard for the family budget. Preachers need to know how to teach their children to sacrifice and that they cannot have everything their heart desires.

(4) **Unexpected emergencies can ruin anyone.** Sickness or accident can strike in any family. A man without "fringe benefits" may be ill-prepared for such eventuality. Brethren ought to stand behind preachers in such times of crisis.

(5) **Some just do not practice what they preach.** Paul told Timothy to take "heed to thyself and to the doctrine" (1 Tim. 4:16). "Thou therefore which

teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21). Have you ever preached a sermon of honesty? Does it apply to you, or are you exempt? There have been preachers who created debts all over town which they knew were beyond their ability when they created them. They then decide to move, and the brethren for the first time come to realize they had been supporting a dishonest man. Some men dare not come back to the town from whence they have moved, in the daylight — they just might meet a creditor!

All of us have had to buy things on credit. We have all had times when our pay did not go as far as we hoped it would. Emergencies arise among the most upright of heart. An honest man can go to his creditor when such a situation arises, face him man to man and explain the circumstances and ask for time, promising to make payment as soon as possible. Then, by all means, let him keep his promise when that time comes. I was born and reared through childhood in the depression years of our country. Money was scarce and times were hard. I have gone with my father to face business men — perhaps to pay \$1 on a debt when the man needed \$10 on account. But I never saw one who was not willing to be patient with an honest man who was doing the best he could and who was willing to face his creditor and discuss the matter openly. They knew they would be paid and they were.

Preachers are always being asked by brethren in different places if they know of a man who can come and work with them. Others can do as they please, but I do not intend to recommend to brethren anywhere any preacher who is known to beat his debts, even with brethren who sell books. I have heard brethren in such businesses say the same thing. There are some brethren who are well known and exceedingly capable who are guilty of this dishonest behaviour. If any of these should read these lines, then don't get angry with me. Just pay your debts!

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I have just used this as a guide in a 3 months study for young adults and recommend it highly Connie W Adams

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A STUDY OF I CORINTHIANS 7:1-15

Conclusion

This study considers the claim that I Cor. 7:11 gives conditional permission to leave a marriage partner, in spite of the plain command of verse ten, "depart not." Having seen four reasonable alternatives to the one interpretation that would grant permission, we are forced to the conclusion that authority to depart cannot be established from this passage. We looked at Bible warnings against the evil results of separation. We will conclude this study with a consideration of some of the more practical aspects of the problem.

Problems of Prohibition

When the question of separation arises and one suggests that it is not justified by the scriptures (rather, forbidden), the objections heard most often have little to do with scripture. These objections are based on what appears to be practical situations that make application of absolute laws seem unreasonable.

We should be reminded from trying to teach what the Bible says on other marriage issues that this is a very dangerous approach. One can always propose "situations" that make any absolute law appear unreasonable.

If you need examples, look to Fletcher's Situation Ethics. He rationalizes a justification of everything from lying to murder by this method. Absolute laws against anything will appear to our human eyes to be impractical in some situations. The alternative to absolute laws (proposed by Fletcher) is even more impractical as well as unscriptural. He would determine morality by human judgment. Relying on human judgment in the midst of difficult, pressure-packed "situations" is not only impractical but actually absurd. Perhaps this is even more apparent in the midst of the emotion of marital problems. They tend to lend themselves to "situations" that make God's law seem unreasonable.

The fact of the matter is that difficult situations are irrelevant in the face of divine command. We recall that the Christians of Asia Minor were told to maintain their obedience unto death (even if they were killed), Rev. 2:10. The writer of Hebrews sets forth as examples those who "were tortured, not accepting their deliverance, that they might obtain a better resurrection" (Heb. 11:35). In Phil. 2:5-8, Paul refers to Christ's example, telling us that He became obedient unto death, "even the death of the cross." He says, "Have this mind in you." Do these passages sound as if the threat of personal suffering might justify not submitting to a divine command?

While experience indicates that claims of mistreatment or suffering in a marriage relationship are often exaggerated or even completely fabricated, still some are very true. "What if he really does beat her up?" It seems that in this situation she should be permitted to depart. However, what seems obvious to us must not be allowed to determine our action (Jer. 10:23). Christians must be guided by the Spirit, no matter how foolish it may seem to our natural in-

clinations (I Cor. 2:13, 14).

In most instances, with the help of brethren, practical solutions to this problem can be found without disobeying the command, "depart not." However a failure to escape from the suffering which may result from obeying this or any other command, does not argue against that obedience. The apostle Peter said, "By no means let any of you suffer as a murderer, or a thief, or evildoer, or troublesome meddler; but if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God" (I Peter 4:15, 16, N.A.S.).

Hopefully, the readers of this study reject the philosophy of "situation ethics" and fully realize that God's laws must be obeyed regardless of the consequences in difficult circumstances.

Problems of Permission

It might be easier for some to appreciate the wisdom of the Holy Spirit in this matter if we consider the fact that there are as many, if not more, practical problems with the position that allows separation.

If one concludes that the law against deserting a spouse is conditional, the conditions that justify departing must be assumed. Matt. 5:32 clearly indicates that there is only one condition. Nevertheless, we often hear, "One should not depart, but if they have to. . . ." What does that entail? She just can't stand him? He just can't take it any more? These expressions could refer to circumstances ranging all the way from squeezing the toothpaste tube in the middle to beating. People get very upset over a wide range of things.

The response of our brethren is just as varied. Some say, "I can't really say that you are wrong in leaving." Others say, "You must have a very good reason" (whatever that means). Still others say, "You are definitely wrong, unless you are threatened with physical harm. That's where I draw the line." Actually they have spoken the truth. They draw the line; not God. When brethren presume to state conditions that justify deserting a spouse, (if they go beyond the one condition that Christ specified) they are speaking where God has not spoken. They can with as much authority add conditions to God's law against adultery or stealing. Can you imagine a gospel preacher saying, "You should not commit adultery or steal unless you have to"?

Experience teaches that if marriage partners get mad enough they can come up with pretty good stories, whether true or not. (Many need to be reminded that the Bible requires that accusations be "established;" Deut. 19:15; Matt. 18:16; 2 Cor. 13:1, 2.) Real circumstances can be presented in a way to make them appear much worse than they actually are. If leaving is justified on the basis of how bad the situation is, a slander campaign is encouraged. If it is effective enough, the deserting partner will maintain an honorable place in the church. With the blessings of brethren, a divine union is severed. Reputations, along with usefulness, are lost. Christ and His bride are dishonored. This is disgusting and tragic, yet most mature Christians can relate several similar stories with real names, places, and tears. Consider the following true example.

An attractive, respectable Christian married at age 15 and found herself the mother of three at age 19. She began to complain to sympathetic sisters about the terrible treatment she was receiving from her husband. The charges were varied, ranging from being inconsiderate to striking her. He affirmed his love for his wife and denied the charges, all to no avail. They were "established" by such unscriptural phrases as "Where there's smoke, there's fire," or "It's common knowledge," etc.

Finally she "had to leave" while assuring everyone that she had no intention of remarrying. She did, however, need the "protection of a legal divorce."

Two weeks after the divorce was final, she married the next-door neighbor. The bewildered eyes of the congregation were finally opened. They began to understand the real source of all that slander. It had little to do with her husband. It had to do with a good looking neighbor.

When the force of church discipline was brought to bear on her, she did repent. She left her unscriptural relationship and publicly confessed her sin.

This situation could have been much worse, but just imagine the terrible heartache that could have been avoided if pressure had been brought to bear by the church at the point of departure from her husband. Instead, she was comforted and encouraged. Throughout the brotherhood hundreds of similar examples have occurred. Most have ended more tragically.

The pragmatic approach will provide no positive answers. Practical problems can be presented in a very emotional setting from both the permissive and the non-permissive positions. This is not the way to settle the problems. The only valid approach is "What do the scriptures teach? Can you establish authority for your action?"

Divine Moral Principle

God's laws regarding marriage set forth a divine moral standard. They do not come under the heading of "positive law" (arbitrary, dispensational, ceremonial). They are inherent and eternal.

Just as the law against stealing is an eternal moral principle, so, the moral principle opposing divorce and remarriage is "from the beginning" (Matt. 19:8). Likewise, God has always hated "putting away" (Mai. 2:16).

John Murray makes the point this way:

"The terms of the Pauline prohibition are quite absolute in effect. 'Let not the wife separate herself from her husband, and let not the husband leave his wife.' The prohibition rests upon the same principle as that upon which our Lord's own teaching rests — man and wife are one flesh, and what God has jointed together, let not man put asunder — "Divorce, p.58

The word "joined" chosen by the Holy Spirit to describe this union is from the word for glue (Proskoilao). Thayer defines the verb form to mean ". . . glue together, cement, fasten together. . . ." (p. 353). The word used in this passage includes the prefix (Pros). W. E. Vine says this is a

"strengthened form" of the word. The prefix makes the idea more "intensive," p. 276. In other words, God has joined husband and wife together with a strengthened, intensified form of glue; super glue, if you please. They are so perfectly and completely joined together that they become "one flesh" (v. 5). This is the basis for Jesus' argument that God intends for them to stay together. It is an inherent, eternal principle that underlies the charge.

While this super union is accomplished by God, man is not relieved from responsibility. The word that describes God's action in "joining" is the same word used to describe that which we are to do in "cleaving" (v. 5). Therefore, deserting the marriage partner is seen to be completely opposite to God's eternal divine principles. "Departing" and "cleaving" are opposites!

Looking again to First Corinthians chapter seven, we see the statement, "A wife is bound for so long time as her husband liveth" (v. 39). The word "bound" is defined by Thayer to mean, "to bind, to fasten with chains, to throw into chains . . . to be bound to one . . . of a wife, Rom. 7:2 . . . of a husband, 1 Cor. 7:27. . . ." (p. 131).

Terms like "joined," "cleave," "one flesh," "bound," illustrate the divine eternal principle inherent in the marriage relationship. They form the basis for God's laws concerning marriage. Difficult situations do not invalidate these laws any more than they invalidate laws against stealing. Heartbreaking situations can be described but respect for the wisdom of God and the absence of our own "wise conceits" demand obedience.

The idea that one may charge mistreatment (whether established or not) and thus be considered justified in deserting a marriage partner, makes a mockery of the idea of a marriage "bond." Under this concept, they are not divinely "joined" with super glue. Their union is more like kindergarten paste. They are not bound, except perhaps with paper chains. They are allowed to depart anytime they get mad enough to slander their marriage partner. How many times has this happened with the support and condolences of the church? May God have mercy.

Conclusion

Christians who part from their marriage partner have broken their solemn vow, "till death do us part." They have violated one of the simplest, plainest commands in the Bible, "depart not." This obligation is described by as strong a word as possible ("charge") and attributed to as high a source as possible (Christ, the head of the church). Permission for leaving cannot be established. If permission is not absolutely established, beyond a doubt, then departing is sinful, without a doubt (Rom. 14:23). Paul says defrauding is wrong, except by consent for a season. Jesus says everyone who puts away is guilty, with one exception.

I call on gospel preachers, elders, and teachers to restore the idea of a marriage "bond," showing respect for what God has "joined together." Oppose unscriptural departing as we would oppose un-

scriptural divorce and remarriage or adultery or stealing.

May God help those who have departed to repent and, while remaining unmarried seek to be reconciled.

Don Patton 4600 Brainerd
Rd. Chattanooga, TN
37411

*(EDITOR'S NOTE: James D. Bales has recently published a book entitled **Not Under Bondage** in which he advocates what we regard as error on the marriage and divorce question. He devoted much attention to I Cor. 7:1-15. We have carried these four articles from Don R. Patton because we believe this material is a good antidote to Bale's position.*

Also, we have asked Weldon E. Warnock, one of our regular writers, to prepare two articles reviewing the position taken by Bales. These will appear in the November and December issues of this paper. Be watching for them.

C.W.A.)

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SUNDAY MORNING IN MORTON

The morning sun shines in a special way in West Texas. There is a glow about a Spring morning on the South Plains I have not seen anywhere else. I think it's because of the dust. You could endure a dust storm one day and some of the dust particles seemed to get caught suspended in the Spring atmosphere, making the morning glow almost iridescent.

Sunday morning was always special at our house when I was growing up. I can remember how the field larks would sing as they darted back and forth in the Sunday morning sunshine. And how good the covers felt, and how we could smell the newly broken ground from the farms all the way into our town. We had hardwood floors, polished many times with sock feet, and they had a kind of inviting glow about them, especially after the air became filled with the sweet aroma of country fried ham from the kitchen.

We wore the best we had on Sunday. I can still remember the smell of "Shineola" and real shaving soap as we got ready to go to the church building. And I can almost feel how a starched collar felt on a new sunburn. I used to complain a lot about having to wear wool pants that "scratched," but I lost all of my sense of rebellion when Phillis Eaking or Twila Deen Daniel told me I looked "nice" (boys never liked "pretty") between class and church. And there's a graphic picture in my mind of how it felt to "come back" to Mom and Dad after having chased Lonnie Cooper's black dog (the one with the ear that crooked over) back to his house as we walked to church on Sunday morning.

Bible classes were special. We had a little card with a picture on front, a short lesson on the back. But the most important thing on that card was the memory verse. How the class would laugh as you went through almost mortal torture trying to remember the next word! And I was always amazed at how Jay always knew his verse when I never saw him practice at home. After class was fun! We chased the girls, wrestled our buddies and dreaded the sight of one of the parents coming to call us in to services. Some of the time we would bring a friend to church. He would be the "star of the show" between class and church. Later, he would ask about why we didn't have a piano or why we had the Lord's Supper when it was six weeks yet til Easter. And do you know what? We knew! Yes sir, we could tell him why!

The services weren't fancy, but there was a certain dignity about them that gave you a nice feeling about being there. We'd begin with prayer. Brother Abey would lead. Then my Dad (everyone called him "Lefty") would lead songs. He was good. Real good. And how we would sing! Nobody but my Dad and Alvin Ray and a couple of ladies (my Mom included) knew anything about music, but we made the rafters ring!

Some of the time we didn't have a "regular" preacher. A man from Littlefield named Mitchell would come some and once in a while Billy Blackstone's gran-daddy would come. The old man was nearly blind now, but he could preach! He could paint a picture of hell that would scare the life out of you. Sometimes, somebody would come forward to be baptized. When it was all over we'd all gather around and, if it was like Nell Brown or somebody younger, we'd all want to know how it felt to be baptized.

The Lord's Supper was always special somehow. The table was always covered with a heavily starched cloth. The removal and folding of the cloth was almost a ceremony in itself. I remember that R. C. Strickland could do it best. And I have a vivid recollection of how the glass cups sounded when being replaced in the trays. I also fondly remember how a kid who came with Carl Ray tried to put his money in the bread plate when it was passed. We all about died!

There have been times in my life when I wandered away, but I always came back somehow. I think Sunday morning in Morton had something to do with that. I am thankful to God for my parents, my brothers, and Sunday mornings in Morton!

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THE CHRISTIAN AND EMOTIONALISM

Ferrell Jenkins
Florida College
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THE WAY TO SPIRITUAL SATISFACTION

Introduction:

1. Young man came to me about 24 hours after his baptism: "I don't feel saved . . ."

2. The cold . . . formality of much religious activity coupled with a dullness and lack of joy in their lives has led many to seek evidence from feelings, emotionalism and non-rational behavior.

A. Pat Boone described his life as a Christian as one that had its high points. But he says "There were too many vacant spots in my life, too many unanswered questions, too little joy. I had no real power, my Christian life was too much effort, and the high points too few and far between." For Pat real joy came only after he was baptized in the Holy Spirit and spoke in tongues: "How can I possibly describe the joy of that hour?" (From *Testimony* magazine, quoted in *The Gospel Guardian*, June 25, 1970.)

I. THE REJOICING OF THE SEVENTY. Luke 10:1-20 (esp. vv. 17-20).

A. The seventy had two special reasons for rejoicing.

1. The personal, physical presence of Jesus. They could walk and talk with him face to face.
2. They had miraculous power.

B. Some conclude that we can not have real joy today in the absence of Jesus and/or the absence of miraculous power.

1. The Lord's answer demolishes the logic (?) of those who argue this way.

C. The Lord's answer: "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

D. NOTE CAREFULLY: We do not KNOW we are saved because we REJOICE — have joy, an emotional feeling. Rather, we REJOICE because we know we are saved. There is a place for happiness, joy, reverence, etc. in both private and joint worship. But spirituality should not be imposed; it should be the outcome of knowledge.

II. HOW MAY ONE KNOW HE IS SAVED? HOW MAY ONE KNOW THAT HIS NAME IS WRITTEN IN THE LAMB'S BOOK OF LIFE? Romans 8:16-17 gives the answer: THE SPIRIT BEARETH WITNESS WITH OUR SPIRIT.

A. The Spirit's witness or testimony is borne in the Bible (Eph. 6:17, et. al.).

1. Our feelings, emotions, and impulses must be brought in submission to the Word of God which is the standard by

which we shall be judged. (Jno. 12:48; Rom. 2:16).

2. The feelings of different individuals contradict one another and often the feelings and impulses within an individual may be contradictory.

B. The Spirit beareth witness with our spirit. It does not say "to our spirit."

1. "My spirit must agree with the testimony of the Holy Spirit, and when it does, then the Spirit's testimony agrees with mine. But I must bring the witness of my spirit into harmony with the Spirit's witness; instead of trying to make the Spirit agree with my arbitrary decisions." — James D. Bales, *The Holy Spirit and the Christian*, pp. 57-58. (This book is recommended for reading.)

C. The Spirit witnesses what is essential to becoming and remaining a child of God. When our spirits testify that we have done what God requires — then the two witnesses agree and we can know we are children of God. The same applies to worship. When God in His word tells us what constitutes acceptable worship and we testify that we have done this, then the two witnesses agree that the worship is pleasing to God.

1. The Spirit says:

Acts 2: Believers told to repent and be baptized for remission of sins. Those who obey know they have remission of sins. Remember the man who didn't feel like he had been saved. A failure to believe that God has forgiven us is a failure to trust Him.

THE (HOLY) SPIRIT SAYS:
Believe, Repent, Be Baptized for Remission of Sins - Acts 2:38

MY SPIRIT SAYS:* *I have believed, repented and been baptized. Therefore, I know that I have remission of sins.*

THE TWO WITNESSES AGREE

**My spirit is capable of testifying to what I have done.*
I Cor. 2:11.

D. When a person knows he has obeyed the teaching of God there is reason for rejoicing. Note the man of Ethiopia (Acts 8:26-40). See also Phil. 4:3-4.

III. SPIRITUALITY IS TO BE MEASURED IN TERMS OF THE OUTCOME IN LIFE AND NOT BY FEELINGS, EMOTIONALISM AND NON-RATIONAL BEHAVIOR.

A. The FRUIT of the Spirit. Gal. 5:22-23.

B. The Christian is to be filled with the Spirit. Eph. 5:18-21.

1. Note the contrast: Be not drunk with wine — which results in riot or

dissipation. Rather, be filled (present tense — be continually filled) with the Spirit. Christians drink of one spirit (I Cor. 12:13). The result of being filled with the Spirit will be:

- a. Speaking to one another in psalms, hymns, and spiritual songs, etc.
 - b. Giving thanks to God.
 - c. Subjecting yourself to one another in the fear of Christ.
2. Additional examples of the outcome of the Spirit-filled life can be seen in the remaining portion of Ephesians. Being filled with the Spirit is not an occasional "high" that one reaches.
- a. Wives will be subject to their husbands; Husbands will love their wives (5:22-33).
 - b. Children will obey their parents; Fathers will bring up their children properly (6:1-4).
 - c. Slaves will be obedient to their masters; Masters will treat their slaves properly (6:5-9).
 - d. Christians will be strong in the Lord and will stand firm against the Devil (6:10-17). **THIS IS TRUE SPIRITUALITY!** Evidenced in life!

IV. THE WAY TO SPIRITUAL SATISFACTION IS ONE OF GREAT SIMPLICITY.

- A. Talk to God each day — Prayer
 1. Pray without ceasing. (I Thess. 5: :7-18).
 2. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. (Phil. 4:6).
- B. Listen to God each day — Bible study and meditation.
 1. The Bereans received the word with all readiness of mind and searched the Scriptures daily. (Acts 17:11).
 2. Let the word of Christ dwell in you richly. (Col. 3:16).
 3. The blessed and prosperous man delights in the law of the Lord and in it he meditates day and night. (Ps. 1:1-2).

Conclusion: The spiritual weakness in any life can usually be traced to a general lack of personal devotion to prayer and Bible study. Here we have a "secret" formula explaining the way to spiritual maturity, strength and satisfaction as old as man. Talk and listen to God each day.

Hebrews

By I. B. Grubbs

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ANSWERS

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THE ORDER OF THE LORD'S SUPPER

QUESTION: In our Bible class . . . a matter was raised concerning the order of the Lord's Supper. If Paul preached till midnight (Acts 20:7) and the disciples broke bread on the first day of the week, we necessarily infer that they must have broken bread before Paul's preaching. Since there is no passage that would "loose" this example should we follow this order in our worship today, that is, have the Lord's Supper before the preaching?

ANSWER: Recognizing the binding power of approved examples is worthy of commendation, especially in a time when such is denied by some. However, while recognizing approved examples as a means of establishing authority, one must be careful not to bind more than God intended. This demands a careful study of the rules of hermeneutics — principles by which the meaning of Scripture is determined. Time and space preclude a full study of such just here.

Among these rules is what is frequently called "the law of materiality." The utility of this rule in secular matters is often demonstrated in the courts of our land. In determining an issue, the judge must often determine what is relevant or irrelevant, material or immaterial. According to this rule, unless otherwise specified, nothing in an example should be made binding except that to which spiritual significance may be attached. If this rule is not followed, then consistency would demand that the Lord's Supper be observed at night on the third floor of some building in a room with lights, and that the preaching following the Lord's Supper continue till midnight, etc. Obviously, the day specified in the example under study is significant — surely no proof is needed here. However, neither the physical circumstances under which they assembled, the hour of the day specified, the number of assemblies on this day, nor the order or sequence of things done in worship have any spiritual significance. The law of materiality excludes such as binding exclusively.

Another rule of hermeneutics is called "the law of harmony." When and wherever variation occurs in a particular practice, that variation shows the practice to be generic — not specific. That means the practice in one instance cannot be made binding to the exclusion of the same practice which varies in another instance. Harmony, consistency, no variation in all references must prevail, if such is to be bound exclusively.

Concerning the order or sequence of items of

worship, I find variation in the Scriptures. Sometimes only one item of worship was engaged in. Some items of worship are specific in relation to day (Acts 20:7; 1 Cor. 16:1, 2); others are not. In the reference of Acts 20:7 preaching followed the Lord's Supper (the opinions of some, based upon verse eleven, to the contrary notwithstanding — This common meal should not be confused with the Lord's Supper). In Acts 2:42 the reference to worship varies the order so that the Lord's Supper follows the "doctrine" or teaching and preaching. Thus, both the rule of materiality and of harmony preclude our binding any particular order or sequence for items of worship.

NOETIC AND VERBAL INSPIRATION

QUESTION: I have recently heard the expressions "noetic inspiration" and "verbal inspiration" used. Will you explain the difference and present the Bible view? — C.L.

ANSWER: There are different and conflicting views of the inspiration of the Bible. Without attempting to discuss these at length, I shall comment on the two mentioned above and show that the Bible view is that of verbal inspiration.

While some hold that the Bible was written by men who were inspired only in the sense that one may be inspired to write a poem, song, etc., there are others who admit that supernatural power was involved, but that it was limited. According to this view such power revealed the thoughts but not the words to the men who wrote. The words used by the writers were selected according to their own judgment, wisdom, and knowledge. This is the noetic view. In the final analysis, that written depends upon man's intellectual powers.

The Bible teaches that both the thoughts and the very words used by these writers must be attributed to the Holy Spirit — He bears responsibility for every word. This is verbal inspiration. Such does not (as some have supposed) rob the word of the personality of the writer. If the Holy Spirit could move a man to write anything, He could move him to write consistent with his own personality. Consider the following:

"And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:3-5). Here Paul affirms that the words which he used in his preaching were void of man's wisdom; that they demonstrated the power of the Holy Spirit — not man's power. There was a reason, namely, "That your faith should not stand in the wisdom of men, but in the power of God." If the Holy Spirit revealed only the thoughts to these men and they in turn selected words, according to their own wisdom, our faith, in the final analysis, would stand in their wisdom — It would depend upon their knowledge and wisdom in selecting the right words. Paul affirms that it was otherwise. Furthermore, the following verses in the context affords further proof of verbal inspiration, especially verse thirteen: "which things (thoughts — mp) also

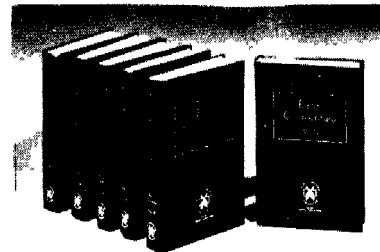
speak, not in words which man's wisdom teacheth, but which the Spirit teacheth: combining spiritual things (thoughts — mp) with spiritual words" (ASV).

Peter declared the universal nature of the gospel on Pentecost (Acts 2:39), yet it took the miraculous experience at Joppa (Acts 10:9-28, 34, 35) to bring him to a full understanding of that declaration. How could any man select the right words when he did not even understand the full import of what he was saying? The only answer is that he was verbally inspired.

Again, Peter wrote: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:10, 11). Thus, the prophets who "testified beforehand the sufferings of Christ, and the glory that should follow" turned right around and searched diligently trying to figure out the full meaning of their own prophecies. How could such men select the proper words when they did not understand fully what they were writing about? The only answer is "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20, 21). This demands verbal inspiration! Verbal inspiration is the view the Bible affirms in its own behalf.

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THE REST OF THE STORY

A goodly portion of this month's column is given over to the pen of Dick Blackford. I believe that his letter to news analyst, Paul Harvey, is worthy of wide circulation.

Hello Paul Harvey, This Is An American,

On three occasions I have heard you in person and was in the chorus that sang for you at Florida College when you spoke there several years ago. I listen to your program and purchase many of the products you advertise. Having established myself as a faithful fan, allow me to kindly disagree with your recent endorsement of the E.R.A. in your syndicated column, May 24, 1979. Paul Harvey needs to hear "the rest of the story."

You scoffed at opponents who feared the "merging of toilets." The truth is, no leading proponents have denied that sexually mixed rest rooms would result. In fact, an exception in the E.R.A. to the right of privacy was defeated in the Senate on March 22, 1972. Proponents had a chance to make an exception for public accommodations but passed it by. As a husband and father, I feel a responsibility to oppose the forcing of mixed rest rooms on my wife and three children (1 Tim. 2:9; Mt. 5:28).

Regarding homosexual marriages, where were you during the Houston meeting of the International Women's Year, 1977? Lesbians appeared in droves to support the E.R.A. You cannot name a leading supporter who has denied that such would become legal. On the contrary, many constitutional authorities have admitted that it would do so, even giving homosexuals the right to adopt children (See *Yale Law Journal* January, 1973). Such children would be reared to believe that homosexuality is normal. Does no one have an obligation to "defend the fatherless" (Is a. 1:17)? Homosexuals have become very evangelistic. They cannot reproduce so they have to recruit. And whom do they want to recruit? Our children!

President Carter appointed Jean O' Leary, an admitted lesbian to the National Commission for the Observance of International Women's Year. In her position paper, "Lesbians And The Schools," she wrote that schools should offer sex education courses, "to encourage students to explore alternative lifestyles including lesbianism." She calls for schools to set up special studies "to foster pride in adolescent homosexuals." Such is already being done in San Francisco, where young people are being taught the doctrine of "once gay, always gay." If every person

became a homosexual, what would happen to the human race? Queerism is a running sore on the face of our society. On your program we have heard you defend the rights of homosexuals. We are concerned about the uncertain sounds that are creeping into some of your broadcasts. Your native state, Oklahoma, is still O.K., but what about Paul Harvey? Has he been reading too much bumper sticker theology? When homosexual marriages are legal, what will become of Paul Harvey's "Tournament of Roses?"

Prostitutes believe the E.R.A. will legalize their occupations and have formed an organization to promote ratification (COYOTE — Cast Off Your Old Tired Ethics). Pro-abortionists also believe the E.R.A. will finalize abortion on demand. When one looks at the language of the amendment he cannot argue otherwise, with a straight face. The E.R.A. is a "package deal." The proponents are following the philosophy of "get all you can, and can all you get."

We live in a time of what C.S. Lewis called "chronological snobbery". This generation is so much smarter than the ones before us. Since the IWY in Houston we have learned that it is not farfetched at all to expect the worst possible interpretation to be placed on the E.R.A. The precedent has been set in recent times by those who interpret the law and who support the E.R.A. We have seen what happened to the first amendment (Freedom of speech: obscenities, pornography; Freedom of Religion: Church of Satan, People's Temple, etc.). These were not what the founders of this nation had in mind. While battles are being fought on this issue and that, when the dust is cleared it will show what the real issue is: a clash of philosophies — Belief in God VS. Secular Humanism!

The cry often is heard, "You can't legislate morality!" It is time we started asking "Why not?" It was done before but some folks fell out with the Legislator, God. He said "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). "Blessed is the nation whose God is Jehovah . . ." (Ps. 33:12). We have laws against murder, theft, rape, lying under oath, and failure to practice the Golden Rule regarding property rights. By what law of reason can we NOT legislate morality but we CAN legislate immorality? Legalizing homosexuality, prostitution, abortion, etc. is simply permissive legislation in the area of morality. Please Paul Harvey, get hold of yourself and don't let what is happening, happen!

Now, I must confess that my American citizenship is not the only one I hold. That may sound like divided allegiance. Further, I must confess that more and more, it is. For I mainly am a citizen of the "city which hath foundations, whose builder and maker is God (Heb. 11:9). If you would like to know more about this heavenly kingdom, please write.

And now you know the REST of the story . . .

ADD IT TO THE APOCRYPHA

According to an AP article in the Owensboro Messenger-Inquirer, Sun. Aug. 19, 1979, a group of black ministers from across the country aims to add a new book to the Bible — a letter by the late Dr. Martin Luther King, Jr.

The letter was written by King while he was incarcerated in the Birmingham jail in 1963. He responded, therein, to a group of white Alabama clergymen who criticized him as an outside agitator and termed his actions as "unwise and untimely."

The proposal to add the book as another epistle in the New Testament was approved this month by about 40 black ministers, theologians, and lay people at the third annual conference of the Black Theology Project 1963 held in Cleveland.

Spokesman, Muhammad Kenyatta said, "People generally do not realize that the process of deciding what is or is not Holy Scripture has been an ongoing one. The last major change was in the 16th century when Protestant churches dropped from the Old Testament the books and portions of books that Protestants now call the Apocrypha ..."

I can certainly understand the appreciation that most black people have for Martin Luther King as a civil rights leader. While not endorsing all his methods, I'm thankful for the progress that has taken place in the area of civil rights for those of the black race.

But when it comes to Martin Luther King as a religious leader, and even a medium of modern day revelation, that's a horse of a different color! (No offense intended, please!) King was a dyed in the wool modernist. He rejected the doctrine of the virgin birth and many other cardinal tenets of the New Testament.

It's not difficult, however, to understand how this group would vote to add King's letter to God's complete revelation (John 16:13; Jude 3) when we consider the totally inaccurate statement concerning the Apocrypha.

The fact is, the canon of the Old Testament was determined long before the 16th century, and the Apocryphal books were not included. The Palestinian Jews never accepted these books as part of the Hebrew canon. Though Jesus and the apostles quoted from the Septuagint translation which did contain these additions, they never quoted or referred to one of these books. Jerome, who translated the Latin Vulgate, the official Catholic text, emphatically rejected these books as part of the Bible. It wasn't until the Council of Trent in the 16th century that these books were declared canonical, even in the Catholic Church.

So, far from these books being dropped in the 16th century, it was not until then that they were added by the Catholics. Unlike the true scriptures, these books do not even claim inspiration, and neither did Martin Luther King. We suggest that this group vote again' on adding King's epistle to the Apocrypha. They fall into the same category so far as the matter of inspiration goes.

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HAGGAI—GOD'S PREACHER:

The Method — Part II

I. Having in our last study noticed that Haggai began with the leaders of Israel to move the people into activity, we will look again at his success in preaching. Remember that in some 23 days the people were actively complying with God's will whereas before they had been inactive for 16 years. This, brethren, is some preacher! Therefore it is important to us to observe not only what he says but how he says it as well.

II. Following his address to the leaders we find that he has the proper use of authority in his preaching.

Haggai began at the top but when he went to these men, Zerubbabel and Joshua, he didn't do it with "I think so's" but with "thus SAITH THE WORD OF JEHOVAH OF HOSTS." As a matter of fact, he used this expression some 26 times in these two brief chapters. Many regard his work as one of the most potent uses of DIVINE AUTHORITY in Holy Writ. He started in the right place, but this would have made little difference if it was a house in Baal's honor that he urged to be built. When he spoke he did so with the word of Jehovah. The greatest power that we can possess is the word of the Lord. Yet, for us to speak that way today we must study.

This directs us squarely into the face of our teaching and our preparation for that teaching. Haggai spoke (wrote by inspiration) but we must do so by effort, not inspiration. A phrase often used is "by perspiration, not inspiration!" No teacher is any better than his material. No sermon is any better than the effort used to prepare it! When we that teach and preach cover the same old worn-out outlines from outline books, we are no longer preaching the word of the Lord; we are rather teaching from the tradition of Church of Christ preachers' creed books. Then we wonder why the lesson has little power. Might it be simply that we have not put in the time, effort and study to develop or expand our knowledge of God's truth in which we are thrilled, excited and zealous to proclaim. The power is in God's book. This is where the teacher needs to return hour after hour, day after day. Then when he speaks it will be TRUTH FROM GOD. Common sense will validate our thought if we will consider which meal we had rather eat: left-overs warmed up 10 minutes before supper, or a meal which a dedicated person had worked all day to prepare and was composed of the finest cuts of meat and of the freshest of vegetables? The answer is obvious! Study of God's word will motivate us to obey Him as

nothing else will.

III. Haggai had a specific Goal or Objective in mind.

His one desire was to rebuild the temple. As a gospel preacher, teacher, or leader, what is your goal? Not some general, fuzzy, nebulous goal, much like that found in reading your horoscope that is so general that no matter what happens you can say "that's it." Haggai had ONE goal in mind. Now consider with me your Sunday morning Bible Class. What is your goal for that class? What do you want them to do that they can't do now? What changes will occur in their lives as a result of that class? Really, what goal have you set by which you will be able to measure the end result to see if you have succeeded?

When Haggai finished preaching he knew if he had been a success or a failure by looking at the temple. Why? Because that was his goal; that was his objective. Now, how can you know if last Wednesday night's Bible class was a success or failure? There first has to be an objective and then some evaluation to see if it was reached. When you finish the book of Romans, how will you know if you did a good job teaching this most important epistle? You won't until you have stated in your mind and before your class what objectives you want them to complete. Then check and evaluate to see if they were realized or not. Only then will you be able to do what Haggai did, see the temple.

IV. Haggai Realized the Value of Small Things.

Even when the temple was constructed it certainly wasn't what Israel thought it ought to be. It did not have the glory of Solomon's temple, nor its gold and silver. It was a small imitation of what the older men had seen. But Haggai knew its TRUE value and that it was really worth the work of motivating the people to build it. Too many do not want to work for the smaller, more insignificant job, because unless it is the biggest, shiniest, the loudest and the most successful, they don't want any part of the effort. Zechariah 4:10, when speaking about the temple, asked: "who has despised the day of small things." The answer: some of Israel had despised the day of small things, but Haggai knew that even if the temple was not what it used to be, it was worth every bit of his zeal, enthusiasm and effort to see that it was completed.

Brethren, too often if we can't baptize the world, we won't baptize anybody! If we are not able to teach the whole world, we won't bother to cross the yard to teach our neighbor. But Haggai was able to motivate the people to work even when the end result was going to be less in their eyes than what they expected. Why? Because he supported, confirmed and assured them their effort was important before God. Notice the ratio of 3 to 1 of encouragement over the condemnation found in the arousal section, too much preaching with too much negation. Yes, Haggai condemned, but after that it was 3-part positive encouragement for the long haul. Too many have been brow-beaten until they have decided that there is no hope because great things have not been accomplished. Sometimes we want too much and workers are not praised for the small strides in the

right direction toward what they have begun.

These are some of the obvious reasons for development that Haggai employed. Ought we not give the more earnest heed?

THE PARADOX OF UNBELIEF

Part II

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In a previous article under the above title, it was pointed out that the atheist, while rejecting theism because it is essentially a faith, adopts an hypothesis concerning the origin of the universe and life on earth that must also be regarded as a faith. He also holds up to ridicule, difficulties inherent in theism, while overlooking the fact that the philosophy he espouses is fraught with much greater difficulties. It is to some of these difficulties that I now direct the reader's attention.

Difficulties Of Agnosticism

The agnostic, as pointed out earlier, accepts as having existence only such things as are discernible by the physical senses of seeing, hearing, tasting, smelling, and touching. Since God, being a Spirit, (John 4:24) cannot be discerned by the physical senses, the agnostic says that he does not know that God exists, therefore cannot accept as a fact his existence. He does not go as far as to say that he knows that there is no God. He just says that he does not know that God is.

Apart from the difficulties that he encounters when he tries to explain, or account for the universe without God, the agnostic involves himself in a glaring inconsistency. For there are many things that he does accept without question that are no more discernible to the physical senses than God is.

Take, for example, the fact of life. Or consider the fact of the mind of man. Even the most radical agnostic must admit that both exist. Yet neither can be perceived by the physical senses. They cannot be seen even under the most powerful microscope, nor can they be touched, tasted, or smelled. They cannot be weighed, even on the most sensitive scales. Thus, on the basis that the agnostic refuses to accept the existence of God, he must, to be consistent, reject the existence of both mind and life.

Of course the agnostic will be quick to point out that there is an abundance of evidence that life and mind do exist. He can point to the skill with which the artist uses his brush in painting a masterpiece, and the dexterity with which the surgeon uses his instruments in performing surgery as evidence of mind, or intelligence.

It is on the basis of equally convincing evidence that the theist believes that God is. Accepting that time-honored axiom of science that every effect is the result of an adequate cause, the theist is led to the

irresistible conclusion that life comes from a life-giving source. And the fact that man has a mind with a capacity for learning that is almost unlimited, calls for a source that is possessed of mind. The fact that we find in the universe a high degree of design, with amazing law and order, calls for a designer and law-giver of supreme intelligence. But when we combine all the above attributes, logic forces us to conclude the existence of a personal being since it is impossible to conceive of intelligence without personality. The Bible reveals God as that personality. And with that explanation we are satisfied until unbelief can offer us a better one.

So in his refusal to accept the fact of the existence of God because he cannot be perceived by the physical senses, the agnostic presents a strange paradox. He will concede that the various accomplishments of man call for intelligence on his part, while refusing to concede the existence of an intelligent being as the creator of man. He is thus neither honest nor consistent.

Difficulties Of Atheism

The atheist, who denies the existence of God, and his role of creator of the universe, affirms that the universe is the product of unintelligent forces. (Bales-Teller Debate. Page 5). His theory is that all is the result of chance. It is difficult to understand how anyone who claims to be a rational thinker can believe anything so irrational as the idea that the universe with all its harmony and order is the result of unintelligent forces acting on dead matter. In any other realm the atheist will scornfully reject as incredible the concept of mere chance as the cause of even the most simple things. An often-told story illustrates that fact.

An astronomer who was a devout believer in God, one time built a small model of our solar system. It was a cleverly constructed piece of handiwork, with a model of the sun at its center and orbited by models of the nine planets with their satellites. The model of the earth rotated on an axis after the manner of the earth on which we live.

One day a friend who was an atheist visited the astronomer, and was shown this model. The atheist was much impressed, and very profuse in his exclamations of praise and admiration for such a remarkable piece of handiwork. Then came the inevitable question, Who made it? The astronomer, knowing the infidelity of his friend, and wanting to show him the irrationality of his unbelief, replied with a seemingly nonchalant air that nobody had made it, that it had just happened. "Nonsense" replied the atheist. "You can't tell me that something as marvelous as that just happened! Some one made it."

Here was a man who professed to be a rational thinker. He considered it an insult to his intelligence for anyone to try to convince him that anything as wonderful as a model of the universe "just happened". Yet that same man would look out into the universe, made up of not just one, but hundreds of solar systems, all operating with strict mathematical precision, and without as much as a blush he will tell us that nobody made it; it just happened. Yet such a

one will sneer at what he calls the blind faith of the Christian.

No Room For Chance

In pursuing further the difficulties of the theory of unintelligent forces as the cause that produced the universe with its order, I shall point out next that it is the simplest of logic to conclude that wherever design is present in a combination of factors or components, the possibility of mere chance is ruled out. We know that intelligence was necessary to produce such a combination.

As one example, we know that in the field of mathematics, and as the basis of our whole mathematical system, we have ten numerals. Strictly speaking, it is nine numerals with the zero added for convenience. Every equation in mathematics is the result of intelligent combination of various numerals. Only a disordered imagination would conceive of a group of numerals arranging themselves by mere chance into a correct answer to a mathematical problem.

As another example we point out that in the literary field we have as the basis of our language the twenty six letters of the alphabet. Every word in our language, from the single syllable to the multisyllable, is the result of an intelligent combination of these letters. These words, formed by letters, are then combined into sentences, paragraphs, and chapters to form a book. Books are then gathered to form libraries. So the great libraries of the world are the result of various combinations of letters of the alphabet. The point is, however, that it took intelligence to combine them. Only sheer fantasy could ever conceive of a situation where letters unaided by guiding intelligence arranged themselves into even one correctly spelled word, to say nothing of a book composed of thousands of words.

All this illustrates the point that where there is an orderly combination of components or factors it required the intelligence of a personal being to produce such combination.

In the application of the above principal we note that water is a combination of two chemical elements. Known to the chemist as H₂O, it is a combination of two parts of hydrogen and one part oxygen. The strange thing is that hydrogen is a highly inflammable substance, while oxygen is necessary to produce combustion. Can anyone believe mere chance worked here? It is well known that accidents with chemicals often result in explosions that destroy life and property. Let the atheist explain, if he can, how chance gave us a safe and useful product from a chance combination of two chemicals that are so potentially dangerous.

The air that we breathe is, we are told, a combination of seventy nine parts of nitrogen, and twenty one parts of oxygen. This combination meets the needs of all living creatures excepting marine life. So well adapted is this combination that a substantial decrease in the oxygen content could result in suffocation. That is why planes flying at high altitudes have their passenger compartments pressurized, — to compensate for the lower supply of oxygen at that height. On the other hand, a major increase of the oxygen content of the air would result in a speeding

up of the processes of the body to the point where it could burn itself out. It would be like sending two hundred and twenty volts of electricity through a light bulb that was designed for one hundred and ten volts. True, the light would burn more brightly for a time, but would soon burn out. Shall we believe that this combination of nitrogen and oxygen that constitutes the air that we breathe is the result of mere chance?

A Summary

In rejecting the concept of an omnipotent, omniscient God as the creator of the universe, the atheist accepts in its place the following unproved hypothesis:

1. That unintelligent forces produced the universe, and are now responsible for the harmony and order witnessed in the movements of the heavenly bodies.

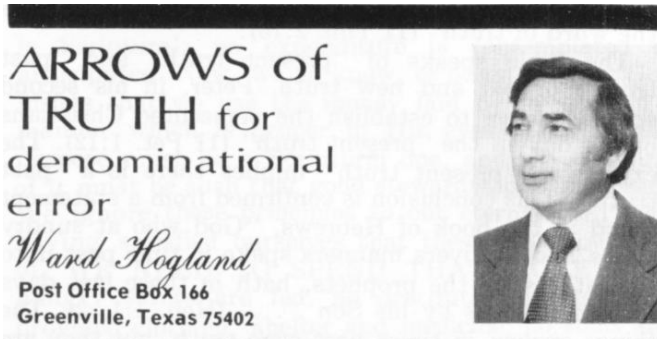
2. That mere chance first produced matter, and from that dead matter subsequently produced various forms of life.

3. That mere chance produced the combination of potentially dangerous elements in various commodities that we use with comparative safety.

4. That unintelligent forces produced man with a high degree of intelligence that has enabled him to accomplish the many wonders that have marked our progress.

5. That mere chance forces acting on non-moral matter produced a being with moral concepts, and acting on non-religious matter produced a being with religious aspirations such as are possessed by man.

In an article to follow, I shall discuss some of the difficulties encountered by those who attempt to account for things as they now are in terms of materialistic evolution.



THE TREASURY OF THE LORD

Incredible arguments come from intelligent men when they have espoused false doctrine. In a former study in *Searching the Scriptures*, I pointed out the weakness of men like Foy E. Wallace Jr. in his so-called "Preacher and poor saint" argument. Remember, I do not charge these men with weakness, either in body or mind. To the contrary, I respect them for their astuteness both as preachers and polemicists.

Our study this month is similar to the Wallace assertion. This one comes from my friend, Roy Deaver. It seems that Roy can come up with these quibbles about as fast as I can answer them. Both in the Freed-Hardeman lectures and our debate, he asserted that since money is sent from one church to

another in the field of benevolence, that a preacher is inconsistent in taking money from that church because all the money comes from the same treasury. In our debate, he argued that since money for benevolence is sent from one treasury to another, and that the receiving church has the responsibility to preach the gospel; when it fulfills that responsibility, it becomes a sponsoring church! If this sounds a little confusing, remember it is his argument, not mine.

Personally, I think the argument is absurd, but obviously he feels it is a sound argument, so we must give it some attention. Remember friend, it doesn't matter what one thinks of an argument if it leads men astray, it must be considered. It is true as far as I know, that all churches have but one treasury. I have never heard of a church having a treasury for evangelism and another for benevolence. If a church has indigent saints, the Bible makes it clear that other churches may send to that church. However, if the receiving church uses that money for anything other than benevolence, it becomes dishonest! Furthermore, the giving church has been deceived. It would also put the receiving church in a sinful condition, because they sent out a distress signal for assistance in benevolence but cheated by using the money for something else! There can be no doubt that money sent from one church to another is "Earmarked" for benevolence only. Brother Deaver argues that if an evangelist receives money from that church (receiving church) for preaching the gospel he has put his approval on the sponsoring church concept. Not so, brother Deaver assumes the point to be proven. It is not true that everything paid out of a treasury comes through a sponsoring church. Frankly, I have never heard of a church doing what brother Deaver claims but if one offered me money, out of funds sent for benevolence, I would refuse! The reason being, it would make both me and the giving church dishonest. Just because a church has one treasury for both benevolence and evangelism means absolutely nothing.

To illustrate, I recall several years ago a preacher sent me money to purchase books. Since the books were not available, at the time, I deposited the money in my bank account! Did I have the right to take that money and buy myself a suit of clothes? Would it have been honest to have purchased myself some books? According to brother Deaver's argument, I could have done as I desired since, after all, the money was in one treasury! One doesn't have to be astute to see the fallacy in such reasoning. The money sent to me by my friend was "Earmarked" for books only. I understood this and so did he. Any other currency, I might have had in my account could be used as I might choose. The same is true of the church. Since both brother Wallace and Deaver believe money was sent from one church to another in the fields of benevolence, it follows as the night follows the day that the money must be used for that purpose only. If the church has other money for evangelism, it does not negate the fact that the Bible pattern is to be followed.

While I lived in Ft. Smith, Arkansas, a call came to the elders of the Park Hill church for help. It

seems that a tornado had hit a certain place in Arkansas and they needed help in caring for their indigent saints. The brethren responded and sent assistance. It was understood by both the brethren in Ft. Smith and the receiving church that this money was to be used for BENEVOLENCE ONLY. It is true the money went into the treasury of the receiving church but that did not give them the right to use the funds for EVANGELISM! Brother Deaver's argument is that if money is used out of that general treasury, presto, you have a sponsoring church! Who could believe it? The truth of the matter is, I have never heard of this being done in the first place. It is not likely that a church poor enough to ask for assistance will have much money for evangelism!

Gentle friend, one can see that this entire argument is based on deception. There has to be deception on the part of the giving church, receiving church, and sometimes even the preacher. In any case, someone will lose his soul. It vexes me to have to answer such foolishness. However, there are many young preachers and others who feel that such argumentation is valid. One would have to be naive, indeed, not to see the fallacy in such reasoning. Remember these arguments do not demonstrate a weakness in the man but rather in his doctrine.

Let No Man Despise
Thy Youth

John H. Hitt

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(EDITOR'S NOTE: John Hitt was baptized by Gene Frost in 1972 at the age of 23. Before that he had been in drugs and into crime. He finished high school in night classes and studied at Jefferson Community College in Louisville. He began preaching twice monthly at the Kansas Congregation in Southern Indiana. He is married to the former Karen McMillin, daughter of an elder of the Slively Congregation. He began fulltime work in January, 1978 with the Memphis, Indiana Church where he is doing fine work. He is dedicated and talented and we are pleased to introduce him to our readers. C.W.A.)

CALLING ON THE NAME OF THE LORD

Faith is more than a recognition that God is; it is more than merely realizing Jesus as the saviour of the world from sin. The faith of the Bible is a working faith, "Not by works of our own righteousness"; (Titus 3:5 also Eph. 2:9) but by works of *His* righteousness, "which God hath before ordained that we should walk in them" (Eph. 2:10). Thus the faith of John 3:16 is an obedient faith; a faith that prompts one to obey God or "Call on the name of the Lord".

"Calling on the name of the Lord" is an expression used in the scriptures which, like faith denotes obedience. The Apostle Peter recalls the prophecy of Joel in his sermon on the day of pentecost, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Thus Joel and Peter both affirm that one is brought from an unsaved, to a saved condition by calling on the name of the Lord. "For whosoever shall call on the name of the Lord shall be saved" (Romans 10:13). Again we conclude that one is brought from an unsaved condition, into a covenant relationship with God by calling on the name of the Lord. Paul continues with, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher" (Romans 10:14)?

Here Paul is setting forth the order in which one is to call on the name of the Lord. Before one can call on the name of the Lord certain things must precede his calling. Let's back up and note the essentials to one's calling on the name of the Lord. (1) The preacher must come, (2) One must hear the truth, (3) One must believe the truth, and (4) His belief in the truth must prompt him to obey the gospel by calling on the name of the Lord. This corresponds to Acts 8:12, Acts 18:8 (also see Mark 16:15-16).

Calling on the name of the Lord from this context is not prayer. Romans 10:13 is stating what the alien sinner must do to be reconciled to God. Alien sinners have not the privilege of prayer; "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). There are a number of passages that teach this truth in the Old Testament (Prov. 15:29: cf. Ps. 34:15, 66:18, Prov. 28:9, Isa. 1:15, etc.). Also in the New Testament (1 John 3:22, 5:14-15, 1 Peter 3:12). Thus the conclusion is that calling on the name of the Lord is not prayer. Neither is it a mere recognition of Jesus as the Christ, or verbally saying aloud, "Lord", "Lord". "Not everyone that sayeth Lord, Lord, shall enter into the kingdom of heaven; But he that doeth the will of my Father which is in heaven" (Matt. 7:21).

If salvation comes through prayer and calling on the name of the Lord means praying for salvation, then why wasn't Saul (The Apostle Paul) saved by his prayers. Consider: "And he was three days without sight, and neither did eat nor drink" (Acts 9:9). Verse eleven says, "behold, he prayeth". Saul had prayed for three days with fasting. What better candidate could there have been for salvation by

prayer than Saul, However, according to Luke's account recorded in Acts 22:16 Ananias came unto him and told him what he needed to do, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, CALLING ON THE NAME OF THE LORD." The phrase "calling on the name of the Lord" is descriptive of the action of baptism. By being baptized and washing away his sins he was in effect calling on God to give what only God could give i.e. remission of sins and transferal from an unsaved, to

saved condition. Jesus said, "Go ye into all the world, preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15-16). By completing obedience to the commands of the gospel one is "Calling on the name of the Lord". Have you called on the name of the Lord?

Please Renew Promptly!

THE NEWS LETTER REPORTS

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

HORIZONS — A NEW PUBLICATION

JEFFERY KINGRY has sent us the prospectus for a new publication called *Horizons*. It is to appear ten times a year at an annual subscription price of \$6.00. The prospectus contains 20 pages. It is especially well done from an artistic standpoint, bearing evidence of brother Kingry's talents in that direction. He is a perceptive writer with an independent spirit. He plans for each issue to be somewhat like the "specials" some of the papers have occasionally. Brother Kingry will provide some of the material with the rest furnished by others. He shies away from the word "editor" and prefers to refer to himself as a "compiler." We wish him well with this new venture. The address is: 641 Elma St., Akron, Ohio 44310.

SPOKEN WORD PURCHASES TEACHER'S VOICE

THOMAS G. O'NEAL, 1729 5th Ave., Bessemer, Alabama 35020 — The *Spoken Word* announces that we have purchased the complete inventory and marketing rights of *The Teacher's Voice* of Louisville, Kentucky. This is the inventory of tapes formerly belonging to H. E. Phillips of Tampa, Florida and advertised by him in *Searching The Scriptures* several years ago while he was its editor. This inventory includes all past Florida College Lectures and material of class room lectures by brother Homer Hailey. For a copy of the *Spoken Word* catalog, write the home office, *The Spoken Word*, P.O. Box 127, Greenville, Indiana 47124. The *Spoken Word* has a reputation of putting orders back in the mail to the customer within 48 hours of receiving it. Orders received by the *Teacher's Voice* before this purchase will be their responsibility; the *Spoken Word* will be responsible only for orders received by them.

OLEN HOLDERBY, Fresno, California — Last spring a notice was carried of the beginning of a new congregation in Fresno meeting at 2010 N. Sierra Vista. Perhaps brethren would like to know of our progress. Though we have not accomplished all that we had hoped, we do rejoice in a measure of success. At our regular business meeting July 1, the brethren decided that the congregation was now able to furnish all of my support, such decision becoming effective August 1, 1979. We have had 35 additions since our beginning, with 12 of these being baptisms. We continue to try and improve our teaching program. Peter Wilson will hold us a meeting in December of this year with James R. Cope holding our spring meeting in 1980.

NEW CONGREGATION

GERALD GOODSON, Merritt Island, Florida — A number of Christians have seen the need for a congregation on North Merritt Island where there is a large part of the population of this island with current building trends in this direction. To meet the spiritual needs of those already there, and those who will move to this area, beginning August 5, 1979, a number of families will be meeting at Courtenay Square and will be formally known as the North Courtenay Church of Christ. We earnestly solicit your prayers for success to the glory of the Lord.

VESTAL CHAFFIN, 877 E. Archwood Ave., Akron, Ohio 44306 — On August 26, I will have completed five years and four months work with the Southeast church here in Akron. I plan at that time to move to work with the Perrine congregation in Miami, Florida.

As of this writing (July 30), my successor in the work here has not been chosen. Any faithful gospel preacher interested in the work here should write the church, 853 E. Archwood Ave., Akron, Ohio 44306. Or he may call Willey Woodroof at 216-733-5696; or Robert Bills at 216-724-8041; or Gerald Daily at 216-628-9870.

I recently closed a meeting with the Southside church in Mansfield, Ohio. Two were baptized and one restored. I am still in need of about \$200 per month outside support in the work I will be doing with the Perrine church in Miami. Any church that would like to have fellowship with me in that work, would be appreciated. My new address will be: 19601 S.W. 99th Court, Miami, Florida 33157.

ON THE ROAD LECTURESHIPS

RONNY MILLINER, Middlebourne, West Virginia — One of the reporters for CBS News has a regular feature in which he travels "On the Road" telling of interesting stories of people in this country. While his being "on the road" is intentional, many of us find ourselves in this same position a lot of the time. Many people spend one to two hours a day in just traveling back and forth to work. At this time of year many are "on the road" enjoying vacations or visits to relatives. Some of us have even found ourselves waiting in gas lines a great deal of the time so we can get back "on the road."

We just recently returned from a visit to our parents. The trip could be somewhat boring as we have travelled it a number of times. But while going down I learned things about spiritual matters I have not considered before, for I had taken along my cassette recorder and found myself enjoying a spiritual feast. We as Christians have the responsibility to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). In many places the church is hindered because of the spiritual immaturity of its members (cf. Heb. 5:12-14). We have also been told to be "making the most of your time, because the days are evil" (Eph. 5:16). The excuse often given by some Christians for not studying the Bible more is that they don't have time. Maybe it is because we have not taken the time.

There is a means by which we can "plug in" to hear and meditate upon many good lessons presented by some of the great Bible students of our day, and even before our day. We can turn time which is otherwise spent in doing routine things to our spiritual edification. We could be studying lessons on the Holy Spirit by the late Franklin T. Puckett, or hear Connie W. Adams expound on the book of Titus. We could hear the truth defended by Roy Cogdill, Eugene Britnell, or A. C. Grider in some of their debates. Or we could just listen to someone read the New Testament. It depends on the effort we want to put forth.

A group of brethren who offer the service of providing such tapes and lessons run *The Spoken Word*, P.O. Box 127, Greenville, Indiana 47124. Why not write them for a copy of their catalog and make the most of your time?

LARRY R. DEVORE, 1839 Burbank Rd., Wooster, Ohio 44691 — We have had one baptized and two confessions of sin since my last report. Our attendance is running about 65 on Lord's Day morning.

JAMES C. JONES, Rt. 1, Chicopee Rd., Gorham, Maine — The Lord's church in the Portland, Maine Metro area has been

meeting in its building at 248 Pine Pt. Rd., Scarborough, since last December. Attendance is in the high 20's, contribution averaging \$125 per week, Brother Ralph Smart of Bangor, Maine did an outstanding job of preaching the Word in our gospel meeting, August 6-12. Approximately 300 personal invitations to non-Christians were given. Brother Smart is a working preacher and considerable visiting was done during the meeting with us. Visitors were present from the community. We believe much good was done. On August 15th, I completed 9 years with the church here, and Lord willing, plan to stay here and work with the church many more. Note our ad in *Searching the Scriptures* and visit with us when you are in New England. **BILL PIERCE**, Thomasville, Georgia. The last of August we left Hillsboro, Ohio and began work with the Moultrie Rd., church in Thomasville, Georgia. This congregation was started last September, 1978 when a group of brethren took their stand for truth against liberal practices and teachings of the Clay St. congregation in that city. F. W. Bassett and his family were instrumental in starting this new congregation. They are now in a new building, with average attendance around 30 and contributions averaging \$300 each week. I will be supported mainly by the North Blvd. congregation in Tampa, Florida. We look forward to working with these brethren. Thomasville is just off I-75 on SR 319. When passing this way, come worship with us. We meet at 10 and 6 on Sundays and Wed. at 7:30. We leave a good congregation in Hillsboro which has been our home for more than 10 years. They are looking for a sound preacher and anyone would be fortunate to locate with them.

VERNON JUDY, 890 Bondsville Rd., Downingtown, PA 19335 — The church in Sussex, New Jersey has asked me to come and work with them. However I will need to raise \$1400 support before I can make that move. Any help in that direction will be appreciated.

TOM OGLESBY, 415 Mooresville Pike, Columbia, TN 38401 — This past June, I preached in one of the most enjoyable meetings I've ever experienced in the little town of Belfast, Virginia. The church there has weathered many storms, but I detected a sense of dedication and a rare love for the Lord. Dover Stacey is a dedicated and determined servant of the Lord and has done a good work in this area of Virginia. Unfortunately for the area and for the church, the Staceys will be moving this summer, leaving David Back in Richlands as the only full time faithful preacher in the area. And David Back is inadequately supported. Any congregation able and willing to fill a burning need can contact him at P.O. Box 515, Richlands, VA 24641. I can heartily recommend both the man and the work.

Now, a note on the work at Mooresville Pike. Our diligent elders have planned a fall meeting dealing with the subject of Institutional. Many Christians, especially the young, have little or no conception of these issues that have divided the church in the last 25 years. Our goal will be to reaffirm the sufficiency of the church and the authority of the Scriptures. The dates are October 7-12 each evening at 7:30. Jimmy Thomas will preach on Sunday and I will speak Monday through Friday evenings. The subjects are in order: The History of Liberalism, The Attitudes of Liberalism, The Orphan Home Controversy, The Herald of Truth: Abuses and Principle; Fellowship and Institutionalism; Schools and the Church; A Plea and a Plan for Unity.

LUPE M. ALVAREZ, JR., 3227 Weisenberger Dr., Dallas, Texas 75212 — Back in the summer we had a fine gospel meeting with Emiliano Trevino from Reynosa, Tamp., Mexico preaching. We had good attendance and a number of visitors. I was in a meeting in Lansing, Michigan recently, accompanied by Abelardo Montanez and Joaguin Blengio. In a way brother Montanez is responsible for the work there. Brother Almanza and his family have been working for the Lord up there.

PREACHERS NEEDED

MIDWAY, BELL, FLORIDA — The church at Midway, a rural congregation about 30 miles west of Gainesville, Florida, desires a full-time preacher. For more information contact David Mikell, Rt. 1, Box 250, Bell, FL 32619, phone 904-463-2036. **BLACKSTONE, VIRGINIA** — The church meeting on Hwy. 46 is in need of a sound preacher, preferably someone interested in doing personal work. Full support can be arranged. We are located in a small town with 5 other small towns within a 30 mile radius. This is the only church we know of in this area standing for the truth. The potential is truly great. Average attendance is about 25. Please write to: Church of Christ, P.O. Box 551, Blackstone, VA 23824 or call Lemuel Wright at 804-561-4245. **BELFAST, VIRGINIA** — The church here needs a preacher. We are located between Richlands and Rosedale, VA. The church is small and can provide \$100 per week in support with the rest having to be raised elsewhere. Those interested may call 703-964-9336 or 703-963-9431.

ROUNDHILL, KENTUCKY — We are in need of a full-time preacher and prefer an experienced man, one retired and on Social Security. The church has a nice 3 bedroom house for a preacher and a nice brick meeting house. Our attendance is about 50. There is good harmony among the members. We are wanting someone to work with us, not for us! For more information, call or write: H. H. Clark (502-843-3731 or 842-4829), 1027 31-W By Pass, Bowling Green, KY 42101.

JESUP, GEORGIA — The church needs a preacher. Those interested may write to: Jesup Church of Christ, 1055 E. Plum St., Jesup, GA 31545.

SEMINOLE, TEXAS — JACK GILLILAND, P.O. Box 83, Tuckerman, Arkansas — After almost six years of working with the N.W. Avenue B church in Seminole, Texas, I have moved to Tuckerman, Arkansas. If anyone is interested in the work at Seminole, they may contact the elders at P.O. Box 526, Seminole, Texas 79360. I would appreciate being placed on the mailing list of any who mail out their bulletin. Note my new address above at Tuckerman, Arkansas.

DANVILLE, INDIANA — We need a minister of the gospel to work with the Danville church to replace Stan Caldwell who has moved to Pulaski, Tennessee after 4 years service. Send resume to Stanley Bumgardner, 1 Woodridge Dr., Plainfield, Indiana 46168, or call 317-272-3067 after 6:00 P.M.

IN THE NEWS THIS MONTH	
BAPTISMS	436
RESTORATIONS	105
(Taken from bulletins and papers received by the editor)	

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 X

NOVEMBER, 1979

NUMBER 11

Insight

Dee Bowman

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BE YOUR OWN MAN

"Belong to yourself before you belong to others." So said Bernard of Clairvaux to his pupil, Pope Engenius II. It is good advice. If every person would make his own examinations, weigh his own decisions, do his own thinking it seems to me that truth would not suffer as it often does. There seemingly is a human tendency to allow someone we admire, someone of what we consider to be superior intellectual prowess, even sometimes someone who is physically stronger than are we to make our decisions for us.

It takes considerable strength of character to be your own man. The forces which seek to control us are subtle as well as tenacious. The rewards with which they tantalize and allure are appealing and the contemplation of their realization will becloud and confuse our abilities to objectively consider a right decision if we are not careful. And following is usually much easier than going against the tide of what is public opinion or generally accepted by our peers. However, in the final analysis we are responsible for ourselves and our servitude is an act of self-determination (Rom. 6:17; 2 Pet. 2:19).

To be your own man requires intellectual honesty. By that terminology I mean to show that we must be honest with ourselves, in our own minds. The greatest deterrent to self-honesty is rationalization. Rationalization is a poor use of the mind, simply because it expends valuable thought energies to invest some sort of explanation for poor behavior. In doing so, a person surrenders his mental faculties to the accomplishing of ends that are much lower than

God intended for the mind of man. God intends that a man's mind be used to determine what is right, make right choices, and resultantly rejoice when he has the assurance that his conduct is approved. But a man must come to terms with himself before that will happen and that requires the putting aside of inclinations to excuse his own conduct rather than amend it.

A person who seeks to control his own affairs without outside interference must learn to analyze with truth and nothing else. In order to do so he must rid himself of his prejudices and biases, for they will be a hindrance to him in such an effort. In fact, to prejudge in a matter or to judge a conclusion without sufficient information is to make a poor decision in almost every instance. Such action is nonetheless appealing, for it is extremely easy. One need not spend time gathering all the facts, he need not expend the effort necessary — to be sure of the evidence when his decision is to be predicated on his own preconceived notions. Can we not see that in such an instance that person has surrendered himself to his own prejudices and belongs to less than himself? Truth must be the criterion for judging all matters if we are to be true to ourselves.

To employ the rules and systems of truth to determine worth and value is absolutely necessary for one to control his own person. Truth is not always obvious; it must be ascertained and most often its determination must be worked at. And any serious investigation is hard work and takes intense concentration. But truth is worth it. It is definitive, distinctive, discriminating simply because God intended it to be used! And any person who will live his life by choices made without due consideration for truth or on half-truths which cannot be shown conclusively to be from God submits to his own methods of interpretation and runs a course of ultimate ruination.

Contrary to the commonly accepted view, it does not take a genius to be an independent thinker. It only takes time, patience in investigation, perseverance, and an intense desire to be right if at all possible. I sincerely believe it to be one of the great needs among Christians today. I implore you, do not come to "think of men above that which is written" (1 Cor. 4:16). Every man is created a thinking man.

Let him beware who allows this process to be usurped by someone else! And please be advised that "be your own man" doesn't indicate an impenetrable heart, it merely means don't be unduly influenced.

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Editorial

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INFLATION AND LIVING OF THE GOSPEL

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). Paul said he received "wages" to do service at Corinth (2 Cor. 11:8). These wages came from churches other than the one at Corinth. When a congregation provides for a man's needs while he preaches, then it has fellowship with him in the gospel (Phil. 1:5; 4:15-16). Paul said "For I have learned both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Notice that Paul was not always hungry; sometimes he was full. He did not always suffer need; sometimes he abounded.

Our runaway inflation has placed both preachers and churches which support them in a dilemma. What was adequate support a couple of years ago is certainly not today. For the last several years churches have generally done much better by way of support for preachers than they did before. Those who work in business and industry have received annual cost of living adjustments which have eased the problem for them, though many of them have had to make some changes in their living standards. Meanwhile, those on fixed incomes, including preachers, have had to struggle with gasoline at \$1 a gallon, food, clothing and other costs rising, while their income remained static. Some churches have taken this into account and have done what they could to relieve the situation for the men they support. But many have not. We know a number of good men who are really in a bind because of this.

Those in Foreign Fields

The inflation which has hit the United States has been multiplied in other nations. While we complain about gasoline at \$1 a gallon, some in other countries are paying \$2, \$2.50 or even \$3 a gallon. Even in some of the industrially and economically underdeveloped nations, the cost of essentials has gone beyond reason. Brethren living in these countries, trying to provide for their families while preaching the gospel, are having to struggle. It is hard for American brethren to fully realize what is happening. The wages a man must have to adequately support his family and do the work in such fields may seem way out of line to brethren here who measure the situation by the cost of things in the United States, but unless something is done to alleviate the problem, some of these workers may have to leave these needy fields and come home. I have heard brethren say, in response to the amount needed for a

brother in a foreign field, "Why, we don't even pay our own preacher that much." It could be that they need to take a look at whether or not they are treating their own man fairly. But even if they are doing right by him, what does that have to do with supplying what another man needs in a different field of labor where the circumstances are not the same? After all, the Lord did not say "Go ye into all the world (except in inflationary times) and preach the gospel to every creature." The American dollar is taking a beating in the money marts of the world. Every time it is devalued in another nation, those living on American income in that nation take an actual cut in pay in terms of buying power.

There are a number of good men on the field who could use an increase. There are native men working in their own lands among their own cultures who need an increase in support. There are some American men getting ready to go to other lands to preach who are getting very little response to their appeals for support. Two such men are Gene Tope and Tom Bunting (see brother Bunting's news item this month). The Topes have already spent 18 years in South Africa. They are returning for several more years of work in that field. We saw brother Tope in August and he told us the response was slow in gathering the needed support for that work. Why should this be? Then there is Tom Bunting who plans to return to Norway in 1980 where he and his good family have already spent several years. Though he has written many letters and contacted many brethren, response has been extremely slow. Why? He is also an experienced and capable man. He knows the language and customs of the people. It is going to take much more to live there than when they were there before. Expenses in Scandinavia are among the highest in the world today. But does that mean that all effort should be halted to spread the gospel there?

What hurts is the knowledge of the fact that there are sizable churches with huge bank accounts which won't even answer a letter from such men. Certainly churches have a right to keep a reasonable cushion, especially in large industrial areas where strikes occur about every three years and where regular commitments in gospel work would suffer from reduced contributions during such periods. But reasonable funds to sustain work in emergency periods and churches in the banking business are two different things.

Inflation and Meeting Support

Take it from one who knows — it costs a lot more to get there and back than it used to. Not only is the price of gasoline, automobile costs and upkeep, contributing to this, but especially noticeable is the increase in food costs while traveling. Overnight lodging expenses continue to rise. If it is necessary to travel by plane, those costs are rising too. Yet, in spite of all that, it has been our own experience that some congregations are paying the same amount for a meeting which they paid five or six years ago. Some churches which are able to do better are not even paying for a meeting what would be a fair weekly wage for a local preacher, and that does not even consider the expenses incurred for travel. We have

even had some places to provide less support for a meeting than they did five or six years ago. That is the reason that no preacher who spends most of his time in meeting work can survive on what he receives in meetings. He must have assistance from brethren somewhere to underwrite part of his time, or else he cannot support his family.

We believe it is scriptural for a man to receive support from one place to enable him to preach elsewhere (I cite the case of Paul at Corinth and also at Thessalonica). But there are churches which are abundantly able to support their own work which have not allowed for inflation and which force men to have to rely on assistance from elsewhere to do them service. Brethren are not reluctant to ask men to come and assist them, sometimes persuading them when their schedule is already too full and when it is against their own health to go. Then for a man to go and do the best he can to help build up the work and receive inadequate support in return, is grossly unfair. Faithful servants of the Lord will go wherever they are asked, if they have the time, whether the church who invites them can support them well or not at all. But that does not change the fact that those which can support their own work should by all means do so.

Is it out of line to ask brethren to review what they are paying preachers for local work and for gospel meeting work and see whether or not they are keeping up with the rising cost of living? We have learned from experience that speaking out on such matters does not endear one to some of the brethren, but we believe the admonition is needed whether it is appreciated by all, some or none. We seek to please the Lord before whom we stand or fall.

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THE PAPAL VISIT

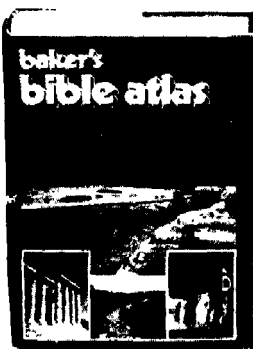
This country has recently been visited by Pope John Paul. The news media has extended unusual coverage to this visit. The current Pope is a man of pleasing appearance and undeniable personal charm. He is probably the best good-will ambassador the Roman Catholic Church has had in many years. His visit will no doubt prop up the sagging Catholic Church in this country. Among his comments were many things which may even have a good impact morally on some in this country.

Notwithstanding all the foregoing, let it never be forgotten that he is the head of an apostate religious movement which has beguiled and deceived multitudes through the centuries. He is treated like a god, and indeed claims to be the Vicar of Christ on earth. He claims to occupy the Chair of Peter. When Peter made a visit to the house of a man of another nation, and Cornelius fell down at his feet in adulation, Peter rebuked him and said "Stand up, I myself also am a man." But this visitor from Rome arrived everywhere with great pomp and ceremony, multitudes have bowed before him, dignitaries have paid court, red carpets and papal thrones have been in evidence, and all this contrary to what the word of God teaches.

One Irish crowd sang to him "He's got the whole world in his hands." In contrast the word of God teaches that the departure from the faith would

reveal "the man of sin, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thes. 2:3-4). In verse 7 this departure was called "the mystery of iniquity", in verse 8 "that Wicked" and in verse 9, "the working of Satan." These are severe descriptions of the very kind of movement which John Paul represents before all the world.

While the man has every right to visit those who revere him and all he stands for in this country, the adulation and fawning of officials of our government over him far exceed the limits of the fundamental principle of separation of church and state to which this nation has been committed since it began. Whatever happened to those bold and courageous sermons gospel preachers used to preach against this evil system? This might be a good time to do a little research and present some lessons against this evil work which has such world-wide influence.



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REVIEW OF
JAMES D. BALES' BOOK
NO. 1



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In this article, and the one to follow, we will be reviewing brother James D. Bales' book, "Not Under Bondage." Perhaps I should say we will be considering the main thrust of his position on divorce and remarriage as it is stated in his book.

The Crux of Bales' Position

The gist of Bales' position is that Jesus, while on earth, never dealt with, generally or specifically, marriage between a believer and an unbeliever or marriage between two unbelievers. What Jesus taught in Matt. 5:32; 19:9; Mk. 10:11-12; Lk. 16:18, according to Bales, applies only to the marriage of a believer to a believer of covenant people.

Brother Bales contends that the new covenant, which includes God's marriage law, is not applicable to aliens or non-covenant people. Hence, everything said about marriage, divorce and remarriage only applies to believers.

He maintains that Paul, by inspiration, allows desertion of a believer by an unbeliever to be justification for divorce and remarriage. The passage he uses is I Cor. 7:12-15. Here Paul writes about mixed marriages. When Paul said, "But to the rest speak I, not the Lord" (v. 12), brother Bales declares that what the apostle says in vs. 12-15, the Lord said not one word about during his personal ministry.

He interprets, "yet not I, but the Lord" in v. 10 to mean the Lord did deal in the Gospels with marriage of a believer to a believer. But, in v. 12, when Paul said, "But to the rest speak I, not the Lord," the apostle was giving additional and supplementary revelation not given by Jesus. Therefore, I Cor. 7:12-15 comes not within the scope of the passages in the Gospels. Brother Bales concludes that "not under bondage" frees the believer from the marriage bond when the unbeliever departs.

Crucial Points

There are two points that are crucial to Bales' position: (1) I Cor. 7:12-15 must teach that a believer is free to remarry if an unbeliever deserts or divorces her/him. (2) That alien sinners are not subjects of the new covenant, and, therefore, the passages in the Gospels on marriage do not apply to them. If we take these two points away from brother Bales, his position falls. We will deal with point 1 in this article and point 2 in the subsequent article.

Quoting the passage of controversy, Paul writes: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not,

and if he be pleased to dwell with her, let her not leave him.....But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace" (I Cor. 7:12-15).

Analysis of the Passage

"BUT TO THE REST SPEAK I, NOT THE LORD." There is no difference between Bales and me as to the meaning of "the rest" and no disagreement that Paul is giving supplementary revelation. "The rest" would mean those married persons not spoken of in the preceding verses. Here, the class would be mixed marriages.

The supplementary revelation had to do with specifics and not general information. Paul is saying that the Lord never did deal with the particular issue of a Christian married to an unbeliever — that that question never was proposed to Jesus. Hodge wrote: "With regard to these mixed marriages our Lord had given no specific command; therefore Paul says, I speak, not the Lord" (*Com. on I Cor., p. 114*).

Bales stated: "Paul made it clear that Christ legislated for two believers, but not for mixed marriages. (I Cor. 7:10-11, 12) Paul legislated for the Christian in the mixed marriage, but neither Christ in His personal ministry nor Paul legislated for the world" (p. 56). "It is still clear that Paul said that *the Lord had not taught on mixed marriages*. (I Cor. 7:12) This means that *neither* a reconciled nor unreconciled statement of Christ on marriage was legislation for mixed marriages" (p. 36; cf. pp. 28-33).

In I Cor. 7:10, Paul said, "And unto the married I command, yet not I." He meant that Jesus, while on earth, addressed himself to the marriage of believers. When he did this, we are not told. Bales contends that Matt. 5:32; 19:9; Mk. 10:10-11; Lk. 16:18 are alluded to. But this is an ASSUMPTION. It is mere SUPPOSITION that the recorded passages in the Gospels are just applicable to Christians. Matthew 19:1-9 is a record of Jesus answering some Jews about divorce and remarriage. How does one get "believers only" in this discourse of Jesus to unbelieving Jews?

Sometime during the ministry of Jesus he dealt *specifically*, though not recorded, with the marriage of two believers (I Cor. 7:10), but no time did Jesus *specifically* discuss the marriage of a believer to an unbeliever (I Cor. 7:12). Paul does this in the text we are studying. The situation in I Cor. 7:12-15 had not been presented to Jesus.

"BUT IF THE UNBELIEVING DEPART." The Greek work for "depart" is *chorizo*. It is the same word used in vs. 10-11 where Paul said, "Let not the wife depart (*chorizo*) from her husband: But and if she depart, let her remain unmarried."

Brother Bales maintains (pp. 52-55) that the word *chorizo* means "divorce," and I am in agreement with him on this point. Thayer states that the word means "To leave a husband or wife: of divorce" (p. 674). Arndt-Gingrich says to "separate (oneself), be separated of divorce" (p. 898). But the divorce of I Cor. 7:15 no more looses the bond of matrimony than the divorce in I Cor. 7:10-11. Paul said: "For the

woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband" (Rom. 7:2). Because one departs or is divorced is no proof that the person is loosed from the law of her or his mate.

"IS NOT UNDER BONDAGE." Brother Bales claims that "bondage" in v. 15 is the marriage bond. He advocates that when Paul said, "is not under bondage," the apostle meant, "not under the bondage of marriage," and the believer is free to marry again. Bales says: "The only bondage this believer had ever been in to this unbeliever was the bondage of marriage" (p. 62). "... the context proves that 'bondage' refers to marriage" (p. 68). "... the only bondage discussed in I Cor. 7:12-15 was the marriage bondage" (p. 91).

The Greek word for "bondage" in the text is *dedoulotai*, 3 per. sing, perfect, ind. pass, of *douloo*. Thayer says it means "to make a slave of, reduce to bondage" (p. 158). Vine states "to make a slave of, to bring into bondage." Young's Concordance states, "to enslave." Arndt-Gingrich says to "Make someone a slave (*doulos*), enslave, subject" (p. 205). Kittel says: "The basic meaning is 'to make a slave,' 'to enslave'" (Vol. 2, p. 279).

It becomes apparent, after reading the preceding definitions, that Paul did not have the loosening of nuptial vows in mind when he said, "not under bondage." When Paul spoke of being bound in marriage (I Cor. 7:27, 39), he used "deo," not "douloo." It is odd that he switched words in the same chapter if "bondage" (*douloo*) in v. 15 is speaking of marriage also. The work *dedoulotai* (bondage) suggests that the believer was not a bondservant to the unbeliever or a slave to man, even though the person was a marriage partner. Paul said the same thing in a general way in I Cor. 7:23. "Ye are bought with a price; be not ye the servants of men." This principle is specifically applied to the marriage relationship in v. 15.

Neander wrote, as quoted in Lange's Commentary: "The Apostle only means, that in matters of religious conviction, one person cannot be the slave of another, (that a married Christian person cannot be forced to remain with a heathen consort, if the latter will not allow the exercise of his own religious views. Under such circumstances separation should be allowed; but concerning liberty to marry again, nothing is said").

Grosheide wrote that "the members of the church of Christ are not *subject* to an unbeliever" (*Com. on I Cor.*). Barnes said: "Many have supposed that this means they would be at liberty to marry again when the unbelieving wife or husband had gone away But this is contrary to the strain of the argument of the apostle" (*Com. on I Cor.*) Robertson and Plummer state that all is meant is "that he or she need not feel so bound by Christ's prohibition of divorce as to be afraid to depart when the heathen partner insists on separation" (*Com. on I Cor.*).

Caverno, in the *I.S.B.E.*, Vol 2, p. 866, said: "But Paul has not said in that verse or anywhere else that a Christian partner deserted by a heathen may be married to someone else. All he said is: 'If the unbelieving departeth, let him depart: the brother or

the sister is not under bondage (*dedoulotai*) in such cases: but God hath called us in peace.' To say that deserted partner '*hath not been enslaved*' is not to say that he or she may be *remarried*."

None of the preceding commentators thought that "not under bondage" meant "loosed from the marriage bond with a right to remarry." To be fair, however, there are commentaries who agree with brother Bales, but the evidence to me is too strong that "bondage" is not talking about the marriage bond, but rather means a Christian is not a slave to man, even a marriage partner.

The tense of the word *dedoulotai* would not allow it to mean the marriage bond. The word is perfect tense. The perfect tense would mean the brother or sister had not been in bondage and is still not under bondage to the unbeliever. But the believer would certainly have been in bondage if the marriage bond is meant.

Monroe Tharp, teacher of Greek in the Bear Valley School of Preaching, Denver, Colorado, as quoted by Roy Lanier, Sr., said: "The Greek perfect tense is used here to show the meaning: 'The brother or sister has not been enslaved and is still not enslaved.' One could not be released from slavery who had never been enslaved" (*Your Marriage Can Be Great*, p. 471).

Marshall's Interlinear translates "not under bondage" to mean "has not been enslaved." *The Pulpit Commentary* says: "has not been enslaved." Brother Bales quotes from R.L. Roberts of Abilene Christian University to try to prove that *dedoulotai* (bondage) means that the believer was once in bondage, but has not remained enslaved. This is an effort to make if refer to the marriage bond rather than slavery to man. Roberts says: "*Dedoulotai* is the perfect passive indicative form of *douloo*, to enslave, and with the negative means literally 'does not remain a slave.' This is perfect of existing condition indicating that the party 'has been enslaved'" (*Not Under Bondage*, p. 84). But to whom and when the party was enslaved, Roberts' definition does not say.

Since the word *dedoulotai* means "to make someone a slave, enslave, subject" (Arndt-Gingrich), the only kind of slavery that a believer had ever been under was before conversion. From the time of conversion, the Christian has not been enslaved. Keep in mind that Tharp, Marshall's Interlinear and Pulpit Com. said the believer "has not been enslaved."

The perfect tense is a combination of punctiliar action and durative action (Davis' Greek Grammar, p. 152). *Dedoulotai* is perfect tense. Therefore, it has punctiliar (completed) action and durative (linear) action. The idea would be that at conversion the Christian becomes free from bondage (completed action) and continues free (durative action) from bondage. As a Christian, one has never been subject to man, but to God, and one is not now subject to man, but to God. The marriage bond is not even implied in "not under bondage." The statement simply means that the believer is not to give up Christianity or compromise truth in order to save the marriage with an unbeliever.

"IN SUCH CASES." Brother Bales wrote: "It is obvious that *when it is not such a case, the believer is in bondage and must dwell in the marriage bond with the unbeliever*" (p. 95). But if the believer "has not been enslaved," as we have already shown, how could the believer be in bondage if the believer did not depart?

Paul is saying that a believer never was enslaved and is not now enslaved in such circumstances. Lenski has "circumstances" instead of "cases." The circumstances in the text was marriage to unbelievers. There are other circumstances or relationships that Christians may find themselves in which they are not under bondage.

"CALLED US TO PEACE." Regardless of whether the unbeliever is content to dwell with the believer or whether he departs, the Christian must maintain peace. There should be no hassle and argument if he leaves. Paul said, "Let him depart." But if the heathen partner remains, the believer is to be peaceful and not furnish the unbeliever any cause for departing.

Conclusion

In conclusion of this first article, let us notice: (1) Brother Bales did not prove that the marriage bond is loosed or broken when the unbeliever departs. He arbitrarily makes the word "bondage" to mean the marriage bond. There is no evidence that "bondage" means the marriage bond. (2) His position sanctions the remarriage of believers who have been deserted by unbelievers without proving that "bondage" means the marriage bond. This is dangerous business. (3) His position permits the deserted believer by an unbeliever to marry an unbeliever who has deserted a dozen wives. The deserters are not married according to brother Bales. (4) Brother Bales' position has God showing more favor to Christians deserted by unbelievers than he does to Christians deserted by Christians. The former can remarry as many times as he or she is deserted, but the latter cannot remarry unless the deserter is put away for fornication.

Brethren, if you want to increase your chances of having a mate for life, and not having to live in celibacy, always marry an unbeliever. (Little irony here.) Anytime your mate leaves you, you may marry another unbeliever and perpetuate this practice until you find one who will stay with you. This is a strange doctrine! I am sure brother Bales would not encourage this for Christians, but his position, nevertheless, allows it. (To Be Continued)

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LEADERSHIP IN THE CHURCH AND FAMILY

Few questions vex congregations more than those which concern leadership and decision-making. In the absence of elders, decisions on even routine matters can occasion lively, and sometimes bitter, debates over how to go about choosing a course of action. Two undesirable extremes are common: either the congregation adopts majority rule, or it settles for minority rule in which no action can be taken without unanimous consent. With elders, problems frequently persist and, again, two extremes often emerge: either the elders assume absolute authority and make all decisions without even consulting the congregation, or they lead by example only and throw the decision-making responsibilities back to the congregation.

Our difficulty in this area may largely be the result of trying to use principles of leadership and decision-making which are not entirely appropriate for the work of the church, namely the principles used in business and government. Unconsciously perhaps, we have assumed that the process of deciding how to proceed in the church is more or less like the way it is done in business and government, and we have tended to appoint men as overseers of congregations who have demonstrated success in leadership in these fields, sometimes even though they lack important Scriptural requirements.

Leadership within a local congregation of Christians, however, is more nearly like the leadership in a good family than it is the leadership in a good business enterprise. In fact, the only leadership quality required by the Lord of an overseer in the church is that he must be one who "manages his own household well, keeping his children under control with all dignity" (1 Tim. 3:4). The reason ought to be obvious: "If a man does not know how to manage his own household, how will he take care of the church of God?" (v. 5).

Numerous parallels between the church and a family come to mind. Fellow Christians are "brothers" and "sisters" in the Lord (Jas. 2:15). Timothy was instructed to treat an older Christian man "as a father, the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity" (1 Tim. 5:1-2). And the church is "the household of the faith" (Gal. 6:10).

In the practical matters of choosing how congregations are to be led and decisions made, we would do well to reflect on the family-like nature of the Lord's body. There is obvious leadership in a well-ordered family, but it is leadership which exerts

itself in such a fashion that the wishes and needs of each family member are taken into consideration. There are few times when a father will call for a "vote" among the members of his family to determine a major decision. And, too, there are few times when he will make such a decision without consulting the family at all. If he is the sort of fellow who "manages his own household well," he will guide his family with the firm hand of leadership without ever neglecting to consider the wishes of his family. To be sure, knowing how to accomplish this is not always easy, even within a family. Yet the home is where this kind of leadership is most readily learned, and it will always be the man who has demonstrated his ability to lead a family who will know best how to lead a congregation.

It is equally true that the man who has demonstrated a LACK of ability to lead a family will NOT know how to lead a congregation, no matter what managerial skills he may have succeeded by in his business or civic endeavors. Unfortunately, we have not always been willing to accept this as reality. We happen to live in a culture where great importance is attached to career success, and little, if any, is attached to family success. Men are often commended for success in their employment when they have achieved it at the EXPENSE of success in their homes. It is little wonder that congregations buy into this philosophy and seek out overseers who have become adept at the sort of leadership which builds business and governmental empires but whose homes are living testimony to their lack of the leadership which counts most!

Strictly speaking, the local congregation is neither a democracy nor an oligarchy. That is, it is "governed" neither by the many nor by the few. It is governed by Christ. And it is a body of human beings where appointed elders guide the making of decisions in the atmosphere of mutual cooperation, much as, in a family, the father leads and makes decisions in behalf of (and with the help of) his wife and children. A home must strike a golden mean between tyranny and leaderlessness to be successful, and so must churches.

For that to happen, we must appoint men as elders who know what this kind of leadership is and who have a history of success with it in their own families. As tempting as it may be to substitute proven leadership in other realms for the Biblical requirement of good management in the home, we invite failure and, more important, the Lord's displeasure when we do so. As stable family life becomes more and more difficult to achieve and as good fathers become distressingly rare, there is all the more need for congregations to be led by men who possess Scriptural leadership abilities. The Lord knew what He wanted when He stipulated the kind of men to be granted the oversight of local churches, and it ill-behooves any of us to think that, because times have changed, the Lord's wisdom no longer is sufficient here. It is!

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THE HOLY SPIRIT'S VEIL

T. G. O'Neal

Brethren have discussed the verses in the first part of 1 Corinthians 11. It is my desire to provide light and not heat with what I say here.

Why Discussed?

I believe there are several reasons why brethren have discussed and often misunderstood this passage. (1) Most of the material that has been written on this passage by brethren has been on one side of the question. (2) Brethren have consulted "scholars" instead of the Holy Spirit. The first tract I read on this passage quoted a number of men, some of whom were admitted to be "denominational preachers" and "Commentators." If brethren had listened to "the cream of the scholarship of the religious world" and not to the teaching of the Holy Spirit on such subjects as baptism, music and the Lord's Supper, we would not now know the truth. A computation of denominational commentators does not establish divine truth; only the voice of the Holy Spirit will do this. (3) Some preachers are responsible for the confusion on this subject that exists in the minds of brethren. Their extreme views are well known to brethren and to mention their names is to bring up the subject of the covering. They preach doubt and not assurance with the result being congregations are troubled over this question. They are unreasonable in their treatment of the subject. They hinder their own cause on this subject; yet, there will be some good brethren that will follow these few men. Brethren in general usually will have little difficulty on this matter, but let a few extreme preachers have their way and confusion results. (4) Romans 14 sometimes has not been observed. This chapter deals with "the faith" (verse 1), and the attitude those who are strong in the faith should have toward "him that is weak in the faith." This chapter deals with matters wherein "to his own master he standeth or falleth" (verse 4). In verse 4, Paul shows one has no right to judge another man's servant. One man regards some day as special and one does not (verse 5). One brother eats only herbs while another eats both meat and herbs (verse 2, 6 and 15). Each will account to God for his own action (verse 12). Concerning such matters in which one stands or falls to his own master, Paul said "hast thou faith? have it to thyself before God" (Verse 22). As long as brethren openly and freely discuss this passage, they will likely worship together with ladies sitting side by side having different convictions about this question. This is as it should be. Trouble comes when there is a

pressing of ones convictions upon another. One has not abandoned the "doctrine of Christ" if he does not have the same convictions that you do. I believe this matter should be left on an individual basis and should not be made a test of fellowship. If there are those who would make a "sect" within the body of Christ over the matter, I would oppose it just like I would any other sectarianism.

While some ladies wear "something" on their head, no woman today wears the veil of the chapter. I see no point in a problem existing today over that which people talk, but which no one I know is practicing.

In this material I do not intend to answer every question someone might ask. I do not need to answer every extreme position on baptism to teach what the Holy Spirit says about it; neither do I on this question.

What Is The Subject?

What is the subject of 1 Cor. 11:2-16? Contrary to the thinking of some, it is not "the covering." In verse 3, Paul said "the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." The subject is that of authority. The covering indicated whether in Corinth women recognized their place of authority by whether they wore the veil or not.

What Is The Covering?

If one were to take the time to read most of what brethren have written on the question of "what is the covering?" one would learn a different answer from almost every brother. Brethren have said the covering could be a "hat," "something," "a scarf," a "mantilla," a "kerchief," a "veil," "shawls" and a "snood." That is entirely too many answers to one Bible question. If these same preachers were writing on "what is baptism?" I wonder if I could quote over a half dozen different answers to the same question? A few preachers are agreed that a covering should be worn, but they do not agree what the covering is. Do these same few men agree on what baptism is? Yes, and the reason is they all accept what the Holy Spirit says. They would all agree on what the covering is if they would just take what the Holy Spirit says.

Veil

In Ex. 34:29-35, Moses tells about how he obtained the covenant God made with Israel. When Moses came down from the mountain "the skin of his face shone" and Aaron and Israel "were afraid to come nigh him." Until Moses had finished speaking "he put a veil on his face." "When Moses went in before the Lord to speak with him, he took the veil off until he came out." When Moses came out the "children of Israel saw the face of Moses, that the skin of Moses face shone and Moses put the veil upon his face again, until he went in to speak with him." Three times the text says Moses put the "veil" (kalumma) upon his face.

In 2 Cor. 3:7-16, Paul makes reference to this event in the life of Moses. Four times Paul makes specific reference to the "veil" which Moses put upon his face. Paul said Moses "put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." Paul in 2 Cor. 3:7-16 uses the same word "veil", (kalumma), that Moses

used. When Moses put the "veil" "over his face" he "veiled" or "covered" his face. Do you think Moses could have "veiled" his face with what a few preachers call a covering? Some of the things that a few preachers call a covering today would not have covered the nose of Moses, to say nothing of his face. While Moses in Ex. 34 and Paul in 2 Cor. 3 used the noun form in 1 Corinthians 11 when he says "every woman that prayeth or prophesieth with her head uncovered . . . if the woman be not covered . . . let her be covered" (verse 5-6). The King James Version says "uncovered" and the American Standard Version says "unveiled." The covering was the "veil." It was to cover.

What size was it to be? I am told by some it doesn't say and by others it doesn't matter. Does God say what baptism is? Does it matter? I can tell you specifically and exactly what size it is to be — it is to cover or veil. If the head is not covered, the veil is not large enough. If one doesn't have enough water to bury one in baptism, he doesn't have enough water.

Most people know I am a country boy without telling them. I know how to cover a load of hay to keep it from getting wet from the rain. The larger the load of hay, the larger the covering needed to cover it. A rope over the middle of the load does not cover the load; neither would a fish net cover the load. When something half the size of a man's hand or less, and open enough that large, dry butter beans would fall through and then a ribbon or two the size of a broken green bean is attached to the net and this is called the "covering" or "veil" of 1 Corinthians 11, a bikini will cover and a few drops of water is baptism ! When I asked one preacher why women did not know with what to cover when he preached on the subject, yet they know what baptism was when he preached on it, he said he did not know. He will insist that women wear something on their heads in "worship life" but he has not preached what they are to wear. In fact, he said, "If I were to hire some people to cover my house, and they did not do any better job of it than some women do in covering their heads, I would not feel like I owed them a dime." If a preacher feels women are doing such a poor job of covering their heads, then the thing for him to do would be to preach what the Holy Spirit said about the "veil" and when the ladies obeyed the teaching of the Holy Spirit their heads would be covered. If one can change the words of the Holy Spirit from "cover" or "veil" to anything else, why can not one change the word "baptize" to "sprinkle" or "for the remission of sins" in Acts 2:38 to "because of the remission of sins?" Preachers have no more answered this argument than Christian Church preachers have answered the argument that when God specified "sing" it can not be changed to "play." Convince me the "veil" is binding today and **I will preach the Holy Spirit's "veil" and not man's something.**

Praying or Prophesying

1 Corinthians 11 says the woman is to not be uncovered when she "prayeth or prophesieth." The Holy Spirit defines prophets when He says "holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21). A few preachers try to make

"prophets" as being just teachers and since we have teachers today, women should cover their heads today. One preacher said "all of our preaching is inspired, if it is the truth." In Eph. 4:11, Paul shows there were apostles, prophets, evangelists, pastors and teachers. While all of these men instructed people in the word of God, not all were inspired. Prophets of God were always inspired, while teachers were not. Prophesying is teaching or instruction, but teaching is not prophesying.

In 1 Corinthians 13:8 we read, "whether there be prophecies, they shall fail." Prophecy was a gift of the Spirit (1 Cor. 12:8-10). Do we believe spiritual gifts have ceased? If so, then we can forget about the women being covered when "prophesying" for there are none today.

This leaves only "praying." So the only time a woman would have to be veiled, if this were law today, would be when she was "praying." She would not have to be covered when (1) teaching, (2) giving, (3) singing, or (4) eating the Lord's Supper. "Praying does not include these.

If the Bible says a woman must be "veiled" now when praying and one can add when teaching, giving, singing and eating the Lord's Supper, then when the Bible says "sing" one can add the instrument. If when the text says "praying" and one can add to the word of God and make it mean when teaching, singing, giving and eating the Lord's Supper, they should have no objection when someone adds to "baptize" the word "sprinkle." Everybody had better be careful when they add to the word of God (1 Cor. 4:6; Gal. 1:6-9; Rev. 22:18-19).

When?

When should a woman cover her head? One says "this passage discusses "worship-life, not everyday life." Others say in the assembly, or in private, like giving thanks for meals at home or at bed time. Some think it applies at weddings and funerals and others do not. I have observed that often at weddings and funerals those who believe they should cover their heads sit side by side, one with something on her head and the other without anything on her head. The truth is the few preachers who advocate this do not know themselves.

Now, let me tell you what the Holy Spirit says about when women are to "cover" or "veil" their heads today, if it is law today and also since prophecy has failed. The Holy Spirit says when she "prayeth" (verse 5). When it is admitted "all we know about the subject . . . is found in these sixteen verses" and then one says it means "worship-life" where is "worship-life" "in these sixteen verses?" "Prayeth" is in verse 5; what verse is "worship-life" in?

Custom or Law?

Is the "covering" or "veil" divine law to be observed in all the world throughout all generations?

I think it is interesting that no passage calls the "holy kiss" or "foot-washing" a custom, yet most gospel preachers so regard it. The Holy Spirit calls the veil a "custom" (1 Cor. 11:16) and some want to make it a law now.

The Greek word "**sunetheia**" is translated

"custom" in two verses in the New Testament, John 18:30 and 1 Cor. 11:16, by both the King James and American Standard translators, who number together about 150 of the ripest Greek scholars. To the Jews, Pilate said "but ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" Did the Jews have a law from God that one should be released at the passover? If so, where is the passage that states the law? No, the Jews had no such law, only a custom. To the Corinthians Paul said "if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. 11:16). Paul said "we" and "the churches of God" "have no such custom."

In an effort to make divine law out of that which Paul by the Holy Spirit said was "custom" some have said there is very little difference in the Greek word for "custom" and the Greek word for "law". However, there is a difference and it is that little difference that makes the difference between law and custom. There is very little difference between holy and unholy, godly and ungodly, righteous and unrighteous, but there is a difference in these words and their meaning. There is little difference in the statements "baptism doth also now save us" (1 Peter 3:21) and "baptism doth also not save us" but that little difference is the difference between truth and error.

Another effort made to make what the Holy Spirit called "custom" to be divine law for today is to quote from what is admitted an unreliable translation, the Revised Standard Version. (1) Berry's Greek Interlinear says, "we have not such custom nor the assemblies of God." (2) The King James Version says, "we have no such custom neither the churches of God." (3) The American Standard Version says, "We have no such custom neither the churches of God." The admitted unreliable Revised Standard Version, that several have quoted in their writings on this matter, says, "we recognize no other practice, nor do the churches of God." The Revised Standard Version leaves out of the text three words: (1) "have," (2) "such" and (3) "custom" and adds three words to the text (1) "recognize," (2) "other" and (3) "practice." Brethren, such handling of the word of God is sinful and is what the denominations have done for years. (1) Would brethren be willing for a denominational preacher to leave out "for" and add "because of" in Acts 2:38? (2) Could a denominational preacher add to the statement of Jesus the word "not" and make it read, "he that believeth and is not baptized shall be saved" (Mk. 16:16)? (3) Or could Peter's statement by the Holy Spirit be changed by leaving out the letter "w" and adding the letter "t" to the word "now" in the statement "baptism doth also now save us" (1 Peter 3:21) making it read "baptism doth also not save us"? If it is wrong and sinful for a denominational preacher to change the sacred, inspired text, why is it not also wrong for gospel preachers to change the sacred, inspired text by using a translation that does just that? Brethren who have a theory that drives them to make any change in the sacred, inspired text, had better read such passages as 1 Cor. 4:6;

Gal. 1:6-9 and Rev. 22:18-19 and give up their theory for what God's word says.

Overseas Preaching Report

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ANOTHER TRIP TO NIGERIA

Robert H. West

During the dates of December 27th, 1978 to February 3rd, 1979 Brother Lowell Blasingame and I were in the West African country of Nigeria. This was the second such trip for both of us. I had been there in 1973 with Brother Billy W. Moore. Lowell had also been there with Brother Moore in 1976. It may be of some interest to relate some of the events and observations of this trip.

As in the previous trips, our purpose was to conduct classes with as many Nigerian preachers as possible in several different locations. We conducted classes with around 170 Nigerian preachers in Uyo, Calabar, Aba, Umuahia, Owerri, Ife, and Lagos. We also visited and spoke before many congregations as well as opportunities for "street preaching".

The country itself has progressed considerably since my 1973 visit. There are better highways, a tremendous amount of construction going on in most areas and other evidence of technological progress. This kind of progress is reflected, to some extent, among the Nigerian churches. More of them have adequate buildings, some with electric lights and in better locations. There are more churches with elders now. Numerical growth is evident in most areas with many new congregations having begun in the last few years. However, this numerical growth seems to have slowed some, probably due to the march of affluence (progress?) in the country. For example, it is far more difficult now to draw large crowds in the street preaching, as compared with the situation in 1973.

The upswinging economy of the country appears to be having a reverse effect on the poorer masses, which includes the majority of brethren there. Inflation has hit the country, especially the poorer folks, with a vengeance. There is such a disparity between the income of most brethren and the cost of necessities, that it is difficult for us Americans to understand how they survive. Many of the preachers are making incredible sacrifices to continue preaching.

We were again impressed with the quality of men among the Nigerian preachers. In spite of their lack of income and limited opportunities for education, many of them are knowledgeable and effective in their work. We found most of them to be eager to learn — almost to the point of being desperate! So few of them have access to good reference works and

other books. In fact, in many cases, a preacher there may own only a well-worn hard-back Bible. These brethren have made great progress in the face of strong opposition by liberal brethren. The liberals maintain their "Christian Hospital" and "Bible Training Schools" as effective centers of influence over the churches. They seem to have a considerable amount of funds which constitutes a tempting "argument" for some to embrace their position. They have also been diligent in selecting promising young preachers and bringing them to the United States for schooling. When these "favored" preachers return, they seem to be able to influence some brethren far more than their ability and experience would dictate. But, in spite of these factors, conservative brethren continue to make significant strides in holding the line against apostasy. There are on-going discussions and contacts with liberal brethren which can only result in good.

Of course, there continue to be problems among the brethren. One of the objects of our classes was to assist in some of these problem areas. Brother Blasingame presented an excellent series of lessons on "The Holy Spirit". As in our own country, some Nigerians are confused and divided on various aspects of this subject. I presented a series on "Bringing The Church To Maturity". I tried to emphasize the importance of appointing elders, and developing men to be effective preachers of the word. I also exhorted preachers to work toward the end of Nigerian congregations supporting fully their own preachers and not be forever dependent upon American support. These subjects provoked many questions from the preachers and considerable interest.

There remain many needs among the brethren there. There are a large number of men, already proven to be qualified and capable preachers, who are working with inadequate support or no support at all. I believe American churches would be putting funds to a fruitful use in supporting such men. However, I would like to encourage churches undertaking such support to make it crystal clear to the man they are supporting that such support is not meant to be permanent, and that he should work toward building up the local church so they can assume his support. We observed more than one situation in which a Nigerian preacher was being fully supported by U.S. funds, while the local church for which he preaches makes no attempt to support him. In some instances we learned that these same local churches were sending support to yet other Nigerian preachers instead of assuming at least a part of their own preacher's support. We hope this practice will change. In fact, some have already initiated a change. While we were in Uyo, the Township church there assumed full support of Brother Ufot who, for many years, had been supported by a U.S. church. We believe a growing number of Nigerian brethren are aware of this problem and are working as rapidly as human nature and the economy will allow them to solve it. In the meantime, such support is badly needed.

As already mentioned, most of the preachers are desperately in need of books. Such things as dic-

tionaries, concordances, sermon outlines, and class material, would be a great help to them in their work. Few, if any, of these books can be purchased in Nigeria.

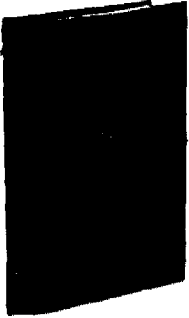
During my 1973 trip, I noticed that the most common mode of transportation among the preachers was a bicycle, or in many cases, just a pair of sandals. Now, many of the preachers have motorcycles which, in most cases, have been furnished by American brethren. It seems strange to us to hear of a preacher asking a church to buy him his means of transportation. However, it is very unusual for a Nigerian preacher to make enough money to enable him to meet his living expenses and save enough to purchase a motorcycle. With such means of transportation, these men are able to meet appointments with six, eight or more congregations each week at distances of up to 50 miles or more from their home, over extremely rough roads. Their only other alternatives are either not to meet those appointments, or to take expensive and unreliable public transportation. These facts have been deemed sufficient by many American churches and individuals to furnish funds for some Nigerian preachers for their motorcycles.

Of course, should any brethren be interested in assisting a Nigerian preacher in any way, they should by all means obtain a recommendation from someone who knows the man, as there have been some instances of unworthy men receiving support.

We are glad we were able to visit these brethren again. The church of the Lord is indeed alive and well in Nigeria!

NOTE: In spite of the derision of liberal brethren ("I'd rather be wrong about what we're doing than wrong about what you're not doing.") and the inadequacy of the information about it, more work overseas is being done all the time. This article by bro. West is one example. Such efforts are commendable. But let us not conclude that since the liberals' judgment was wrong, that we can now stop and rest. What is being done is good, but it is far, far less than that which needs to be done, and a great deal LESS THAN WHAT WE ARE CAPABLE OF DOING! We ought to find more discomfort from that latter fact than satisfaction in the former. Think about it. (WHL)

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May 27, 1979. That was the day that Peter Snyman of South Africa left the glass room where he spent a record-shattering 50 days with 24 deadly snakes.

During his stay in the snake den, Snyman remained nearly motionless, to avoid provoking his cell-mates. He said that some of the more anxious moments were brought about by snakes trying to crawl up his nostrils during the nights.

A fellow must have a pretty good reason to undergo an ordeal like that. Right? Well, a good one to him anyway. Snyman did it to get his name in The Guinness Book of World Records. In fact, he spent an extra two weeks and six hours beyond the old record of 36 days, to ensure that no one would displace him in that book. He'd better not rest too easily about that, however. There's always someone a little whackier than you.

Isn't it something what folks will go through to get their names in The Guinness Book of World Records? And the most amazing thing is that they do not give a thought to knowing that their names are recorded in the Lamb's book of life. Yet John vividly describes the situation upon the last day: "**And whosoever was not found in the book of life was cast into the lake of fire**" (Rev. 20:15).

God doesn't ask that we spend 50 days in a room with deadly snakes to get our name recorded in his book. The conditions are such that any one of us can meet them. Neither need we worry lest another displace us in that book. God requires only faithfulness on our part (1 Cor. 4:2).

Friend, is your name written there?

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BREAKING UP A BIBLE STUDY

When I lived in Louisville a few years ago, a group of "Jesus People" was meeting in an empty store on New Cut Road. I attended one of their study periods one Friday evening in the company of a young Christian who, a few years previously, had been shooting dope with many of the same group. An elderly lady who went by the name "Mother Earth" was the leader and teacher.

The study that evening was in Matt. 21. It fell upon my friend to read verse 43: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

He said, "Hey! Doesn't this show that Israel is no longer a special people to God, and that due to her rejection of God, God has rejected her?"

That threw a little life into the discussion. They all declared that the Jews were still God's special people. I asked where the Bible taught that. One fellow told me to read the book of Romans. I asked where in the book of Romans. Not that I'm against reading the whole book, but I felt that it might speed things up a bit if we were more specific.

He said, "All through there."

So I asked if such would not make God a respecter of persons, the very thing Paul affirmed in Romans 2:11 that He is not.

Mother Earth said, "No!"

I said, "Oh."

Another fellow said he was glad he was saved and that we couldn't be sure the Bible was really accurate anyway.

I asked why we had been studying it for thirty minutes, in that case.

Mother Earth thought it was time to pray.

My young friend and I concluded that the fastest way to break up a Bible study in some groups is to ask where the Bible teaches something.

IF ANY WOULD NOT WORK . . .

Have you heard about Bordentown, New Jersey? Well, they had this welfare program. It wasn't a big program. Bordentown is not a big town. About 25 to 30 people received welfare each month. The city's share of the payments was \$10,000 a year.

Then, one day in 1978, the state informed Bordentown that their program needed to be upgraded. They were to hire a full-time director, add a case worker, and provide a waiting room for clients. In dollars and cents, that meant Bordentown's overhead would be increased from \$2,500 to \$30,000. It just didn't seem very wise to the city commissioners (being unaccustomed to big government), to spend \$30,000 in city funds to dispense \$10,000 in welfare payments.

So, they decided to drop out of the state's "general assistance" program and set up one of their own. But this group of fellows hit on a plan that is just unheard of in the history of government dole-outs. They passed a ruling that any able-bodied applicant would have to repay the money through some service for the community. They could clean windows and government buildings, paint, supervise recreational areas, and other such jobs.

You know what?

Nobody complained.

Nobody went hungry.

Nobody suffered any hardship, so far as they could ascertain.

In the first four months of the Bordentown experiment, the number of applications dropped from a normal 120-150 to 12.

Able-bodied people who had been living off the taxpayers apparently decided that if they had to work for a living, they would be better off working for more than minimum wage. So they found jobs . . . or moved to greener pastures.

Do you think the State or Federal government looked upon this innovative approach as a possible break-through in cutting the nation's \$15-\$20 billion

welfare budget? If so, you probably believe in Santa Claus and the Jolly Green Giant as well.

Actually, State officials sued Bordentown, charging that its citizens were unjustly denied a benefit accorded other New Jersey residents, namely, free welfare benefits. Bordentown has now gotten back into line. And the welfare lines are again growing.

And the word of God still reads: "... this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:10).

THE PARADOX OF UNBELIEF

Part III

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In keeping with the above title, it has been pointed out in previous articles that unbelief constitutes a paradox inasmuch as it rejects the concept of a supreme intelligent being — which the Bible reveals as God — as the great Cause behind the universe and its harmony and order — a concept that is supported by the strongest evidence — and in its place adopts a hypothesis that is supported by no evidence, but which persists in spite of evidence to the contrary.

Having discussed the inconsistencies of agnosticism, and the difficulties that inhere in the hypothesis that unintelligent forces by mere happenstance produced the universe, I propose to now point out some of the difficulties that inhere in the theory of materialistic evolution.

A Prevalent Theory.

While there were various isolated theories of evolution through the preceding centuries, there was no widespread acceptance of it until Charles Darwin published his famous (?) book entitled, *The Origin Of The Species*. In that book he boldly affirmed that evolution had actually occurred, and he undertook to explain the process involved on the principle of natural selection, which included his much publicized theory of the survival of the fittest.

Notwithstanding the fact that many fallacies have been pointed out in Darwin's so-called explanation, the theory of evolution has gained wide acceptance, and is taught with much fervor in colleges and universities, and even in some grade schools. It permeates much of what is offered to the public in the way of reading material and entertainment. The result is that many uninformed minds have accepted evolution as an established fact, assuming that it has been "proved by science," and that those who teach it know what they are talking about.

Let us now consider some of the difficulties encountered when one tries to prove that the universe in its present state with all living creatures of the earth is the result of a process he calls evolution.

Evolution — A Misnomer

In the first place, the word evolution, as used by adherents of the theory, and even as thought of by non-evolutionists, is a misapplied term. For it is used to designate a process in which, over millions of years, the universe progressed from an inorganic state to its present organized form, and simple forms of life developed through various stages of fish, reptile, bird, animal, and various anthropoid forms, to finally emerge as man, the highest creature in the scale of living things. So while non-evolutionists usually think of evolution as the theory that man sprang from the ape, it can be seen that the transition from ape to man would be only the final step in a long and complicated process.

But such a concept ascribes to the word evolution a meaning that involves much more than the actual meaning of the word allows. For strictly speaking, the word evolution means development or improvement that takes place within an object, or, as the case may be, within various species of living things. For example, the Ford Thunderbird of today is a highly developed (evolved) machine when compared with its predecessor, the model T of sixty years ago. The dial telephone of today has evolved far from the original telephone invented by Alexander Graham Bell over a hundred years ago. Likewise, through careful selection and cross-breeding, men have been able to develop better strains of horses, cattle, and hogs. But in all this progressive development it will be observed that no new species emerged. The automobile remained an automobile, the telephone remained a telephone, horses continued to be horses, hogs remained hogs, and cattle remained cattle. It must be further observed that this development was not the result of "natural selection" but was initiated by, and under the control of intelligent force — the mind of man.

But the word, evolution, as used by the adherents of the theory, involves a long and complicated process in which, in spite of evidence to the contrary, simple forms of life merged into higher forms, and lower species of living things merged into higher species, to finally emerge as man, all under the control of an unintelligent, impersonal force they call nature. We cannot help wondering why nature stopped with man. Why has he not evolved into some higher being?

The word, evolution, when used to designate the process envisioned by its adherents, is thus inadequate. For the theory calls for much more than development within various species of living things. It envisions a transition from a lower species to a higher one.

Must Eventually Acknowledge A First Cause.

Another difficulty encountered by the evolutionist lies in the fact that while his theory deals, for the most part, with things already in existence, sooner or later, when pressed, he is forced to acknowledge a first cause or creator.

For it is axiomatic that out of nothing, nothing comes. But since something is, therefore something always was. When asked what that something is, the theist's reply is that God is the creator of all that is. But when he is asked, as he sometimes is, Who made

God? his answer is, Nobody made God, for God always was.

But since the evolutionist will object that it is not natural nor "scientific" to argue that no one made God, we beg his permission to ask him where the universe came from. Since he will reply that it was evolved, we are then forced to ask another question, From what was it evolved? Assuming that his reply is that the universe evolved from a mass of gaseous vapor, he will still have to account for the origin of that mass of vapor. If he admits, as he eventually must, that originally something was created, he must then tell us who or what that creator was. Since his reply will probably be that nature was the creator, we then beg leave to ask, Who made nature? And he will look at you in a pitying sort of way as if amazed at your stupidity, and will reply, Why, nobody made nature. Nature always was.

Thus, regardless of how far back into the distant past the evolutionist goes, sooner or later he has to admit a first cause or a creator, whether it be of a mass of vapor, large or small, or whether it be the most minute and simplest form of life. However he presents a strange paradox in that he rejects the concept of an intelligent personal God as the uncaused Cause behind the universe, and contends for an unintelligent, impersonal force he calls nature, which he says had no maker, but always was.

Alleged "Proofs" Have Failed To Prove.

While evolutionists have been vociferous in their claim that evolution has been proved by this or that branch of science, the facts of true science have rather disproved the theory as a few examples will reveal.

1. Biology: This is the science of life. The great and central fact of biology is stated in the words, "Everything after its kind." (Gen. 1:21). Evolutionists have relied much on mutations as proof that what they call evolution has occurred.

A mutation is a sudden alteration that caused some visible change within a certain species, and which was then allegedly passed on to its offspring and with added changes in still later progeny gave rise to a new species.

That mutations can, and sometimes do occur is not denied. When the atomic bomb was dropped on Hiroshima in Japan, the radiation from it acted upon the fetus in expectant mothers and produced mutations that resulted in children born sadly deformed. Of even more recent occurrence is the fact that about twenty years ago a number of children were born either blind, or lacking arms or legs because their mothers during pregnancy had taken the drug Thalidomide. However it should be noted that these children, in spite of their deformities are in every respect still human beings. Moreover those deformities will not be passed on to their offspring. Already I have read of one of the victims, a girl, who has given birth to a child which the doctor has declared to be perfectly normal. This disproves the claim of evolutionists that acquired characteristics are passed on to offspring.

2. Paleontology: This is the science that deals with fossilized remains of creatures that have lived in past ages. If there is any proof that species have

developed into other higher species, certainly it should be found in this science. That evolutionists have relied strongly on it can be seen from a statement made by Julian Huxley, a prominent evolutionist. Mr. Huxley said: "Primary and direct evidence of evolution can be furnished only by paleontology."

Since the theory of evolution is postulated on the assumption that living creatures evolved through the various classes of fish, reptile, bird, and animal, to finally emerge as man, it is a matter of simple logic that paleontological evidence should provide us with specimens of once living creatures in a transitional state between the various classes — if evolution has indeed taken place. Evolutionists have had much to say about the supposed "missing link" between man and the ape. But when one views the theory as a whole, it becomes obvious that it calls for not just one, but millions of missing links. Taking the estimate of some evolutionists that the transition from one species to a higher species would require about seventeen hundred transitional stages, and multiply that by the number of species between the amoeba and man, and the figure reaches astronomical proportions.

That paleontology has failed as a proof of the theory of evolution is nowhere more clearly seen than in the admissions of some of its strongest adherents.

Charles Darwin, himself said: "Long before the reader has arrived at this part of work, a crowd of difficulties will have occurred to him . . . Why, if species have descended from other species by fine gradations, do we not see everywhere innumerable transition forms? Why is not all nature in confusion, instead of the species being, as we see them, well defined?"

Dr. A. H. Clark, of the Smithsonian Institute, Washington, D.C., and himself an evolutionist, made this significant admission: "No matter how far back we go in the fossil records of previous animal life upon the earth, we find no trace of any animal forms that are intermediate between the various major groups of the phyla . . . The greatest groups of animal life do not merge into one another. They are and have been fixed from the beginning . . ."

And again from the same man comes this astounding admission: "So we see that the fossil record, the actual history of the animal life on the earth, bears out the assumption that at its very first appearance, animal life in its broader features was essentially the same as that in which we now know it . . . **THUS, SO FAR AS CONCERNS THE MAJOR GROUPS OF ANIMALS, THE CREATIONISTS SEEM TO HAVE THE BETTER OF THE ARGUMENT. THERE IS NOT THE SLIGHTEST EVIDENCE THAT ANY OF THE MAJOR GROUPS AROSE FROM ANY OTHER.**" (emphasis mine. M.B.).

Conclusion.

We close this series of articles with the prayer that none of the readers will be ever disposed to exchange a well-grounded faith in God as the creator, for the theories of unbelief that having no adequate evidence to support them, are held only by those who refuse to have God in their knowledge (Rom. 1:28).

THE CITY OF DAVID GIVES PROBLEM TO A MORMON "ELDER"

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In a recent discussion with a Mormon "elder," the young man sought to explain the contradiction between the Bible (Lk. 2:4, Jesus was born at the city of David which is Bethlehem) and the Book of Mormon (Alma 7:10, Jesus was to be born at Jerusalem). His explanation was that the Bible itself says Jesus was to be born in Jerusalem in as much as the Bible calls Jerusalem the city of David (2 Kgs. 14:20). To him Bethlehem was a suburb of Jerusalem, and when the Bible speaks of "Jerusalem the city of David," it means the general area of Jerusalem, specifically the city of Bethlehem.

There are several immediate problems; his passage does not say Jesus was born in Jerusalem the city of David, but rather that Amaziah was buried at Jerusalem the city of David. Neither does the Book of Mormon say Jesus was born at "Jerusalem the city of David," but rather it simply says "Jerusalem." How are we to know when "Jerusalem" in the Book of Mormon means Jerusalem and when it means the general area of Jerusalem including the city of Bethlehem? The Bible does not speak of "suburbs." Jerusalem was a city with a wall about it. Bethlehem was 4 1/2 to 6 miles south of Jerusalem. They are different cities. Maps clearly show them to be distinct cities.

In the Old Testament the city of David was Jerusalem, not Bethlehem. David was buried in the city of David (I Kgs. 2:10). Nehemiah in describing the rebuilding of Jerusalem spoke of some who worked "over against the sepulchers of David" (Neh. 3:16). Nehemiah also spoke of the "stairs that go down from the city of David" while describing the rebuilding of Jerusalem (Neh. 3:15). Was David buried in Bethlehem even though his sepulcher was in Jerusalem? Did Nehemiah describe the rebuilding of Jerusalem by telling of the stairs in Bethlehem? Surely not! The truth is evident. The city of David in the Old Testament is the city of Jerusalem.

Let the Bible speak further for itself. Why was Jerusalem called the city of David in the Old Testament while the New Testament says Bethlehem is the city of David (Lk. 2:4)? The Old Testament plainly says Jerusalem was called the city of David because David captured the city and then dwelt in it (2 Sam. 5:7,9; I Chr. 11:4-7). By comparing Lk. 2:4 and Jn. 7:42, one finds Bethlehem was called the city of David because it was the city David was from. You will recall that Samuel went to Bethlehem to anoint David as king (I Sam. 16:4). I might refer to my home state as Arkansas because that is the state in which I live. I might also refer to my home state as being Georgia meaning it is the state in which I was born.

There is no contradiction in the Bible. The Old

Testament speaks of Jerusalem as being the city of David because he lived and reigned from there thirty-three years. The New Testament calls Bethlehem the city of David because David was born there and lived there before becoming king. The only contradiction is between the Book of Mormon and the Bible. Jesus was born in Bethlehem, not Jerusalem, and the "elder's" explanation of the city of David is false.

Hope

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"And now abide faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13). No one will deny that love is the supreme virtue in the Christian religion. But, faith and hope are not far behind. Faith directed toward the future."

Hope is a vital part of the life of any Christian. Hope is that desire, expectation, and trust which combines to help us forge ahead "in the midst of a crooked and perverse nation." So essential is hope that Paul writes, "For ye are saved by hope" (Romans 8:24). No hope is a product of the old self, the life in sin. "Wherefore remember. . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:11, 12).

THE BASIS OF HOPE

The basis of hope for the Christian centers around Christ, i.e., his death, burial, and resurrection. Paul wrote to Timothy, "Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ which is our hope" (1 Timothy 1:1). The outspoken apostle writes, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

To deny the resurrection of Christ is to deny mankind any hope and leave only a suicidal void with which to handle the perplexities of daily life. "And if Christ has not been raised, your faith is worthless, you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most to be pitied" (NAS 1 Corinthians 15:17-19). Indeed, the life without hope or based on a false hope is a life to be pitied.

WHAT THE CHRISTIAN HOPES FOR

Generally speaking the Christian hopes for the promises made by "the God that cannot lie" contained in the gospel. Paul wrote, "If ye continue in

the faith grounded and settled, and be not moved away from the hope of the gospel" (Colossians 1:23). I wonder if our preaching and teaching really portrays the true hope of the gospel, to a lost world?

The Bible not only deals with hope in a general way (the promise contained in the gospel), but in a specific way as well. Following are some things the Christian should hope for:

1. **GLORY** — Glory is a common quest by mankind. All of us want praise, honor, or distinction among our peers. Who has not dreamed of being the star quarterback, the singing sensation, the battlefield hero?

That which has glory is that which is an exhibition of excellence. For the Christian, our hope of glory culminates when our bodies are changed in the likeness of the glorified Saviour. Notice several passages, "... Christ in you, the hope of glory" (Colossians 1:27). "We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:20, 21). John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

How marvelous is that hope which expects glory like the Son of God and to see him as he is.

3. **LIFE AND IMMORTALITY** — The Christian has the hope of living, not just existing but enjoying the fullness of life in eternity. Those with no hope have mocked the Christian's hope as an eternal monotony of hymn singing and harp playing. Eternal boredom! Perhaps one would prefer an eternal barbecue?

I do not know what Heaven will be like. But, I do know that life with God is preferable to death, and joy to sorrow. So the Christian hopes for the life of glory which surpasses the comprehension of man. Paul wrote, "Our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel" (2 Timothy 1:10). The book of Titus begins, "Paul, a servant of God . . . in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:1, 2).

It is this hope of life, immortality, and eternal salvation which is promised through the gospel which moves the Christian along the difficult path of life.

WHAT HOPE DOES FOR THE CHRISTIAN

A proper understanding and appreciation of hope will be a vital part of day to day living. When it becomes a part of our daily life, then we will realize its great value.

1. **HOPE CREATES PATIENCE AND ENDURANCE** — Paul remembered the, "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" in the church of the Thessalonians (1 Thessalonians 1:3). Writing to the Romans Paul said, "tribulation worketh patience; and patience, experience; and experience, hope" (Romans 5:3, 4). None is immune to heartache, temptation, or trial. Hope sustains us in stormy times.

2. **HOPE CREATES STABILITY** Which hope we have as an anchor of the soul, both sure and steadfast" Hebrews 6:19). When you find stability and maturity in an individual or a congregation you will find those who have their hope anchored firmly at the throne of grace.

3. **HOPE GIVES COMFORT IN THE HOUR OF DEATH** — One of my most difficult tasks as a gospel preacher is participation in funerals. No amount of words can erase the unutterable grief shared at such a gathering. Only for the Christian is there any real comfort. That comfort comes because the Christian has hope. Paul wrote, "That ye sorrow not, even as others which have no hope"(2 Thessalonians 4:13).

4. **HOPE CAUSES US TO PURIFY OURSELVES** — For the Christian that loses his hope, there is no other course but to fall back into the world engulfed in sin and unconcern. However the Christian with hope strives to walk in newness of life. John writes, "And every man that hath this hope in him purifieth himself, even as he is pure"(1 John 3:3).

5. **HOPE GIVES US THE RIGHT OUTLOOK ON LIFE** - Indeed our outlook would be dismal if it were not for hope. The Christian realizes things are not the best but trusts that God will work things out for the good of his people. Hope requires this positive outlook on life. "And we know that all things work together for good to them that love God"(Romans 8:28). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"(2 Corinthians 4:17). Get some hope, and see how your attitude about yourself and life will improve. The Bible says, "Rejoicing in hope"(Romans 12:12).

In conclusion, as Christians let us not forget the value and strength that can be found in a living hope. "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord"(Psalms 31:23, 24).

Reference Books

Zondervan Pictorial Bible Dictionary	Price: \$17.95
Smith's Bible Dictionary	Price: 7.95
Young's Analytical Concordance to the Bible	Price: 15.95
Cruden's Unabridged Concordance	Price: 9.95
New Zondervan Pictorial Encyclopedia of the Bible (5 Volumes)	Price: 99.98
International Standard Bible Encyclopedia	Price: 57.50

Order From: Religious Supply Center

NO BEERS IN HEAVEN

Donnie V. Rader
526 Highland Ave. Box C
Lewisburg, TN 37091

We often sing a song in worship, "no tears in heaven." Apparently we ought to rewrite that song and sing, "no beers in heaven."

I thought I'd heard about all the ungodly things one could say on radio and television until country music singer Larry Gatlin (on Nashville Salutes America, NBC, 9-5-79) sang, "**Will they have Mogan David in heaven. . . If they don't, who in the h — wants to go?**" Just how far are things going to go? I am beginning to learn not to be surprised at anything. How could anyone have the audacity to make such a statement as that?

Though disappointing as it may be to Larry Gatlin and others (who seemed to enjoy the song) there will be no beer or Mogan David wine in heaven. Those that would drink such beverages shall not inherit the kingdom of heaven. (Gal. 5:19-21; 1 Pet. 4:3- "banqueting" is "a drinking. . . a drinking bout . . ." W. E. Vine, Vol. I, p. 170) If Gatlin were to be so lucky as to be in heaven, I don't think he'd be happy. However I don't think we have anything to worry about there.

Since Gatlin apparently doesn't want to go to heaven because of no Mogan David, I wonder if he knows what hell is really like? Hell is described as being: (1) Everlasting (Matt. 25:41, 46); (2) Eternal Fire (Matt. 25:41; Mk. 9:43); (3) Destruction (2 Thess. 1:7-9); (4) Darkness (blackness) (Matt. 8:12; Jude 13); (5) Separation from God (2 Thess. 1:7-9); (6) Sorer punishment (Heb. 10:28-29); (7) Second death (Rev. 21:8; 20:14); (8) Wailing (Matt. 13:42). Now do you think anybody realizing the above had really rather go to hell than give up their Mogan David? If they had I might inform them that there will be none there either!

Paul warned Timothy saying, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

IN THE NEWS THIS MONTH	
BAPTISMS	183
RESTORATIONS	92
(Taken from bulletins and papers received by the editor)	

PREACHER AVAILABLE

B.G. ECHOLS, 7 Ridgewood Ave., Glen Ridge, NJ 07028 — **CHARLES DAVIS**, a young black evangelist, worked with the church in East Orange during the summer. He would like to devote full time to preaching the word. Any interested churches should contact him: Charles Davis, 203 Main St., Apt. 79, So. Bound Brook, NJ 08880 or call (201) 356-2402.

SPANISH SPEAKING WORK IN LANSING, MICHIGAN
LUPE ALVAREZ, JR., 3227 Weisenberger Dr., Dallas, TX 75212 — I was recently in Lansing, Michigan for a meeting among Spanish speaking people, Brother Almanza and wife moved there and were the only members we knew to begin with. But they worked hard for the meeting and attendance reached 45. Four were baptized and one family restored. We had the meeting in a community center. We found about six families meeting with liberal churches. One liberal church offered the use of their building until we told them our conviction towards church supported institutions, fellowship halls, bus ministries and such. After that, they withdrew their offer.

HELP NEEDED FOR WORK IN NORWAY

THOMAS BUNTING, 1327 Clifton Rd., Savannah, TN 38372 — I despise begging! I wouldn't ask for one dime if there were any other way, but for over 8 years (to my knowledge) there has not been a gospel preacher working in Norway. No country of the world should be without a gospel preacher. Nine months have passed since I first announced my plans to return to Norway to preach the gospel. I have written many, many personal letters to churches. At the time of this writing I have only \$700 promised for my travel fund and \$50 a month support (and that from an individual). As I said, I despise begging. But knowing of the need for the proclamation of the gospel of Christ in that part of the world, I am compelled to ask. Can you help? Write me at the above address.

(Editor's note: Tom Bunting is an experienced and capable preacher. He has already spent several years in Norway and knows the language and culture. What better man could be sent to such a field? The editor and his wife were the first couple to try and plant the gospel in that country in 1957. We arrived with no knowledge of the language, very little understanding of the people and culture and no contacts or leads. Since then, good and faithful men have labored there, though the efforts have largely been confined to three larger cities. There are other areas which need to be worked. It is far better to send men with families which already know the language and people. It is scandalous for such experienced men to receive such meager response. We urge brethren to get behind this good man and his family and help them go back to Norway with the gospel. Would some of you rather equip yourselves and go in his place?)

NEW BUILDING IN WENDELL, IDAHO

FRANK THOMPSON, Box 25, Wendell, Idaho 83355 — The church in Wendell had its beginning in November, 1977 when four families began meeting in the American Legion Hall. Later others joined them. I came here from Long Beach, CA to work with them in June, 1978. We now have 25 members. The work in Idaho is slow and difficult, but progress is being made. We recently moved into a new building which will seat 125. This was made

possible by the interest of many good brethren in California and Idaho. Our thanks to each one who helped in any way. Wendell is on I 80N about 20 miles northwest of Twin Falls, and 105 miles southeast of Boise. Our building is located at 801 E. Main. The mailing address is: Church of Christ, Box 301, Wendell, Idaho 83355. We are near the Thousand Springs area of the Snake River and only about 80 miles from the resort area of Sun Valley. Come visit with us.

HELP NEEDED IN VIRGINIA

DOVER STACEY, JR., Rt. 2, Box 358-C, Cedar Bluff, VA 24609 — On August 5, 1974, I began full time work with the Wardell church in southwestern part of Virginia with preaching appointments in West Virginia and Kentucky. While working with the Wardell church we baptized 48 people. But the church split over the located preacher question. Those who opposed the located preacher established their own congregation. Then to compound our problems, the Highway Department took our building forcing us to buy another meeting house located on Rt. 19 in Belfast, Virginia. Because of these and other problems the church is not able to fully support me. I am presently receiving \$50 a month from the 5th Ave. church in Bessemer, Alabama. I need additional support to live and work here with this congregation in Belfast. The potential is great. If any individual or congregation is willing and able to help, I would appreciate it. For reference you may contact Thomas G. O'Neal, 1729 5th Ave., Bessemer, AL 35020 (Phone 425-9733); or Arthur M. Ogden, P.O. Box 502, Burnside, KY 42519 (phone 606-678-8005).

PREACHER NEEDED

HARTFORD, TENNESSEE — The Raven's Branch church at Hartford, Tennessee is in need of a preacher. This church is about 35 miles from Gatlinburg. Anyone interested in working with mountain people should write to: Olie Williamson, P.O. Box 29, Greeneville, Tennessee 37743.

A. C. Moore Killed in Accident

We are saddened to report the death of A. C. Moore, age 61. He was returning to Birmingham the night of October 12 when he was involved in a head-on collision in Walker County, Alabama and was killed instantly. He was a beloved and well known preacher in Alabama for many years, and was working with the Sun Valley church at the time of his death. A large crowd attended the funeral in Birmingham on October 15. Our sympathy to sister Moore and all the family. He will be missed.

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 XX

DECEMBER, 1979

NUMBER 12

PROBLEMS AND PRINCIPLES

Eugene Brinnell

P.O. Box 5624
Little Rock, Arkansas 72215



WHAT ABOUT NEW "REVELATIONS"?

Back in 1962, Dan Lion, a Unitarian preacher, said:

"I would like to plead for a Bible that is not yet finished; a sort of loose-leaf Bible to which we would add a great passage from Lincoln's Gettysburg Address, : from his inaugural address: 'With malice toward none,' and 'A house divided cannot stand.' That deserves to be stuck in the back of the Bible, and not just as an appendix either. We would add to it, possibly, a sentence or two that Mr. Glenn said recently. Perhaps we would add to it a speech by Douglas MacArthur, or Eisenhower; name your own heroes. Maybe I would paste in something that Eisenhower said, because I thought it was pretty great. Then, after ten years I might say, 'Well, that struck me as pretty good then, but now that I am no longer an adolescent it is not quite what I thought. Besides, Adlai Stevenson has said something better since then. Being a loose-leaf Bible, I could take out the one and substitute the other. I am all for this."

When we read this, we did not take Mr. Lion too seriously, but perhaps we should have. Evidently, many others feel the same way. I have before me an article from the Associated Press out of Philadelphia which is headed, "King Biblical epistle sought." I now quote from the article:

"A group of black ministers from across the country aims to add a new book to the Bible — a letter by the late Rev. Martin Luther King, Jr. 'What we believe, is that God continues to move people, with or without their conscious knowledge,' said the Rev. Muhammad Kenyatta, a Baptist minister and sociology instructor at Haverford College. 'We believe

that God worked through Dr. Martin Luther King in that jail in Birmingham in 1963 to reveal his holy word,' Kenyatta said in an interview last week.

" 'Injustice anywhere is a threat to justice everywhere,' King wrote. 'We are caught in an inescapable mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. We will have to repent in this generation not merely for the hateful words and actions of the bad people, but for the appalling silence of good people.'

"A proposal to add the book as another 'epistle' in the New Testament was approved this month by about 40 black ministers, theologians and lay people

Adding to and subtracting from God's revelation to man is an old problem, and one which God has always opposed and warned against. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Similar warnings are throughout the Bible, and repeated in the closing chapter of the New Testament (Rev. 22:18, 19).

In spite of this, almost without exception, the founders of all denominations and the major religious leaders have claimed a hot-line to heaven with revelations from God other than through His written word. And when denominations have problems, or there is a conflict between their doctrines and public opinion and demands, they solve the problem by receiving a new "revelation." This is common in Catholicism, and a more recent example was in Mormonism with reference to blacks in the priesthood.

When Christ was about to leave this earth, He promised to send the Holy Spirit to the apostles, and assured them that the Spirit would guide them into ALL truth (John 16:13). Did he, or not? If he did not, then he did not do what Christ sent him to do. If he did his work, then the Spirit revealed ALL that God intended for us to know and there have been no added revelations from God since the Spirit completed his work through the apostles. They preached it at first (Acts 2:4), then for a while they taught orally and in writing (2 Thess. 2:15) and by the time they all died they had revealed and delivered the

message of "the faith which was once delivered unto the saints" (Jude 3).

Those who claim any kind of modern revelation are deceived or attempting to deceive. For a professed prophet or spokesman for God to lie is not without precedent. The Bible contains many examples. One is found in First Kings 13 where an old prophet deceived a young man and caused his death by claiming a revelation from God, but the Bible says "he lied unto him." Some who claimed to be apostles were found to be liars (Rev. 2:2).

If people would study and think (and there is the problem) they would not accept these modern "revelations" — unless they believe that God is the author of confusion, for no two of the "inspired" religious leaders reveal and practice the same things. Does God call one man to deny what He called another to preach?

I make the following promise or offer to our readers, or anyone else: When you read or hear of some modern claim of revelation from God, find out if you can what the revelation was. (From my experience, I can assure you that that will not be easy.) If you learn exactly what the "revelation" or "new truth" was, tell me and I will do one of two things — I will show that the Bible teaches the same thing and therefore it is not a modern revelation, or I will find the passage which says that it is not true! Try me and see if I don't. And you or anyone else who knows and believes the truth can do the same thing. So you can make the offer in full confidence to any person who claims a modern revelation from God.

The truth is, God has not said one word to any pope, prophet, preacher, priest, or anyone else living today other than through His written word, the Bible. If you want to know the truth of God on any subject, just remember the question of Jesus when he asked, "what is written?" and get your Bible and find the answer.

No, we do not need a "loose-leaf Bible" nor an additional epistle from any modern preacher. We simply need to read, understand and obey the Bible we have. It is God's complete and final revelation to man. How do we know? The Bible says so, and if we can't trust the Bible on this point, how can we trust its teaching on any thing?

Through the ages, when a man was a true spokesman for God, he could and did confirm and authenticate his message by miraculous manifestations or an appeal to what had been written by inspired writers. Since no man living today can prove his message by a miracle, the only way to prove that which is the truth of God is by appealing to the written word of God, the Bible.

The problem of which we speak is the confusion and unbelief caused by the conflicting claims of modern revelations by those who are dissatisfied with God's true revelation, and the principle which is violated is the plenary inspiration of the scriptures.

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Editorial

Connie W. Adams

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EDITORIAL STEW

For the past several years we have taken this space to deal with an assortment of matters needing attention but none of which requires much space. Some of our readers have expressed appreciation for this annual mixture and some seem to have developed a down-right hankering for the "stew."

ANENT BALES' NEW BOOK — NOT UNDER BONDAGE

Special thanks to Weldon E. Warnock for his Two articles reviewing *Not Under Bondage* by James D. Bales. We saw the manuscript for this book before it was published. In fact, brother Bales sent copies of it to a number of brethren before it was published and asked for criticisms to be offered. We offered some and expressed our hope that he would reconsider and not even publish the book since it was our feeling that it would become a crutch upon which too many brethren with permissive views on marriage and divorce would lean. The liberal brethren are in a hot fight over this already. It is Bales' contention that the alien sinner is not under law to Christ, that he is only under the law of his own conscience, and that therefore what Christ said about marriage and divorce only applies to those in the kingdom of God. This view is similar to the old Fuqua position, though it differs in that Fuqua argued that the alien is only under civil law while Bales repudiates this. In both cases, though, the alien is held not amendable to the law of Christ. The consequences of this position are far-reaching and will prove spiritually disastrous in application. We hope that other good writers in some of the other papers will review this book. Bales has written so many very good books which have had such beneficial results that his stature and influence will cause many to be swayed by what he said in this new book.

WE DID NOT MAKE IT TO 10,000

At the beginning of the year we announced a drive to increase our circulation to 10,000 by the end of this, our twentieth year. Well, we did not make it. We did increase our circulation by about 1,000 during the year and that is a sizeable increase. Our present printing is 8,000 all of which are circulated. Why did we not make it to 10,000? We did not have enough help from enough people. But several of our writers sent and paid for lists (some have done this for years) and gained new subscriptions for us from many places where they traveled. Additionally, a good number of our readers paid for new subscriptions

when they renewed their own. We thank each one who helped in this. A circulation of 10,000 a month is still not unrealistic and with the continued help of good friends and interested readers we expect to reach that goal. Again, when you renew your subscription, why not subscribe for a friend or relative?

BOUND VOLUME 19-20

This issue completes twenty years of operation of this paper. It is our practice to bind at the end of every two year period. These bound volumes will be ready for sale by April 1. The price will be \$10. Volume 19-20 will be larger than any previous bound volumes and will contain 572 pages (as opposed to 488 pages in volume 17-18). This one will contain two special 32 page issues which proved to be in great demand: "The Church — Live Issues Old and New" and "The War Against the Works of the Flesh." Bound volumes of periodicals continue to be among the best investments in religious books. Only a limited number are bound. When they are sold, then the value to those who own them increases. Some of our readers have a standing order for their copies when they are ready. Orders from others will be accepted now. You will not be billed until the book is shipped. Price will be \$9.50.

INCREASE IN AD COSTS

Beginning in January all church ad renewals will be billed at \$70 per year. Spiraling printing and postal costs leave us no choice. Some other papers with far less circulation have been charging more for such ads for sometime now. This new price is still cheaper than some other papers. Last year the cost of paper increased 30%. Last May we had a 22% increase in postal charges. Several months ago we increased the charges for ad space to Religious Supply Center. It is now costing more just to mail the paper than it cost to print and mail it when we assumed operation of the paper in 1973. Where this inflation will end we do not know, but we are feeling it in the paper publishing business.

RELIGIOUS SUPPLY CENTER

We continue to enjoy a most pleasant business relationship with Religious Supply Center of Louisville, Kentucky. This growing business is ably managed by David Key, one of the elders of the Manslick Road church in Louisville. His wife, Phyllis, and long-time employees Marie Ricks and Mary Catherine (Wimpy) Threlkel are pleasant and efficient. Again we remind all readers that **SEARCHING THE SCRIPTURES** and **RELIGIOUS SUPPLY CENTER** are two separate businesses. Please do not send paper business to them nor book business to the paper. Our addresses are not the same. This is shown in each issue of the paper. We encourage our readers to patronize the good folks at **RELIGIOUS SUPPLY CENTER** to meet all your needs for Bibles, religious books, tracts, tract racks, class literature, communion ware and supplies, maps, film strips and projectors, bulletin boards and other such needed items.

SHOWING HOSPITALITY TO PREACHERS

It always amuses me to enter a home where the occupants are unaccustomed to having preachers visit and where such guests are thought to be other than mortal. It is not uncommon to see two or three children dressed in their fanciest, seated stiffly on the couch with their hands unnaturally folded in their laps, and looking for all the world as if they have been threatened within an inch of their lives should they dare say the wrong things. What a delight it is to play with them, get them to laughing and talking and acting like normal children again. Whatever you do, if you are to have a preacher to visit for a meal or on other occasion, don't scare your children half to death about it. Most preachers are ordinary people, have a sense of humor and are grateful to share what a family has to offer. Those who are stuffed shirts need to be taken down a few notches anyhow. I well remember once when we had the visiting preacher for a meeting in our home for supper back in Virginia. My mother at that time was very nervous about such exalted company and somewhat fearful that what we had was not quite as good as he was used to. The preacher in question was an elderly fellow with a very sour disposition and just a little on the arrogant side. My older brother, Wiley, did not help my mother's nerves when he turned over a glass of iced tea in that preacher's lap! He was dressed to preach that night and had to go to services and preach with dried tea stains across the front of his clothes. While my mother said she was "mortified", looking back on it all, I think such an experience might loosen up overly pompous preachers and get them back on solid ground — down where real people have to live.

EDITOR'S WORK FOR 1980

Health permitting (and we are expecting it to) we will be in meetings in the following places in 1980: North Miami, Florida; Middlebourne, West Virginia; Huffman in Birmingham, Alabama; Mound and Starr in Nacogdoches, Texas; Burbank, Illinois; Sundridge, Ontario; Cameron, Ohio; Southside in Springfield, Missouri; Antioch (near Caneyville), Kentucky; Sycamore, Kentucky; Winchester, Ohio; Roanoke, Virginia; Kaysville, Utah; Waynesburg, Pennsylvania; 2-3 weeks of preaching in Italy among 4 congregations; East Alton, Illinois; Franklin Road in Nashville, Tennessee; North Ridgeville, Ohio; Barnesville, Ohio; Liberty Road in Lexington, Kentucky. That is less than I had planned and about 10 more than my Doctors feel comfortable with. Some health problems did force the curtailment of some meeting work in 1979 and may affect some of it in 1980. We hope to be able to meet each appointment and ask for the prayers of all interested brethren for strength and health to continue in the work of the gospel. We look forward to meeting many of our readers in our travels.

o

THANKS TO OUR READERS AND WRITERS

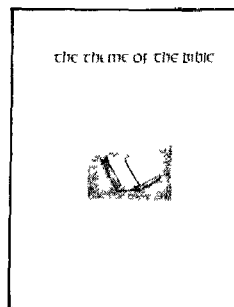
As this year closes, we wish to thank those who subscribed to and read the paper this past year. Thanks for the words of encouragement as well as the criticisms. A special thanks to the writers who

provide the bulk of material for this paper. None of them receives any financial reward for their efforts. We think we have a worthy staff of writers. Some of them have written for the paper since it began. Others have written for several years. To my knowledge all of them are dedicated servants of the Lord, faithful in teaching and life. They are not given to fanciful speculations nor hurtful extremes. Neither are their convictions for sale when truth appears unpopular with some. They have provided us with a balance of material which has kept the paper from becoming lopsided. We expect to keep it balanced. Stay with us and let's search the scriptures together. We trust that the new year will lead us all into fields of fruitful service for the Lord. Happy New Year to every reader.

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REVIEW OF
JAMES D. BALES' BOOK
NO. 2



Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301

In the first article I stated: "There are two points that are crucial to Bales' position: (1) 1 Cor. 7:12-15 must teach that a believer is free to remarry if an unbeliever deserts or divorces her or him. (2) That alien sinners are not subjects of the new covenant, and, therefore, the passages in the Gospels on marriage do not apply to them." We answered point one in the November issue of this paper and we will deal with point two in this article.

Bales' Contentions

Bales contends: "The Jews and Gentiles were not under law to Christ. They were not in the 'church of God'" (*Not Under Bondage*, p. 146). "*Jew and Gentile are both out of covenant relationship with Christ today, unless they have obeyed the gospel*" (p. 149).

Brother Bales' predominant text to try to justify his position is 1 Cor. 9:20-21. The passage states: "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law."

Commenting on 1 Cor. 9:20-21, Bales said: ". . . when Paul wrote *Corinthians* he said that in some sense each, Jew and Gentile, was under his particular law while he, Paul, was under law to Christ. Jews — 'them that are *under the law*.' (1 Cor. 9:20) Gentiles — 'them that are *without law*.' (1 Cor. 9:21; compare Rom. 2:12-14) Paul — '*under law to Christ*.' (1 Cor. 9:21) At the very time these brethren affirm that Jew and Gentile were under law to Christ, Paul placed only himself under law to Christ, and they were under different laws" (p. 149). ". . . while Paul was under the law of Christ the unbelieving Jews were under the law of Moses and the Gentiles were without law" (pp. 152-153).

We ask: In what way were the Jews and Gentiles under their particular law when Paul wrote 1 *Corinthians*? Were they under their particular law because they were *divinely* responsible and accountable to their respective law? How could the Jews be *divinely* accountable to the law of Moses when that law had been annulled by God at the cross (Col. 2:14)? In his commentary on Hebrews Robert Milligan said about the Mosaical law: "As a religious Institution, it was, as we have seen, abolished when Christ was crucified. . . . And as a civil Institution it continued for only about seven years after the writing of this Epistle" (p. 237).

Brother Bales recognizes this problem of the annulment of the law of Moses at the cross and attempts to answer it on pages 150-153. He gives, what he considers, three plausible answers, but omits the very one that is the most plausible, namely, *the Jews were simply regarding themselves still under obligations to comply with the Mosaical law*. Bales maintains that after the destruction of Jerusalem, the Jews, as well as Gentiles, are under the law on the heart of Rom 2:14-15.

Actually, in an accommodative way of speaking, "those under law" referred to Jews and those "without law" referred to Gentiles. God gave the Jews a revealed law. They were "under law." The Gentiles did not receive a revealed law, hence, they were "without law" or without the Mosaical law. Their law was the law on the heart that was traditional and environmental. The law on the heart for the Gentile continued until he came under the universal law of Christ, the New Testament. Paul's statement about the Gentiles' law on the heart in Rom. 2:14-15 has reference to the time before the gospel of Christ. There is nothing in the Bible about a "law on the heart" for the aliens today and the "law of Christ" for Christians.

Comments on 1 Cor. 9:20-21

Lutheran Commentary. Commenting on "under the law," it states: "Those who regard themselves still under the obligations to comply with the demands of the Ceremonial Law."

Adam Clarke. He says that "under the law" means: "To those who considered themselves still under obligation to observe its rites and ceremonies. . ."

A New Commentary on Holy Scripture. "He (Paul) conciliated the Jews and those who regarded the law as binding by observing their scruples."

Expositor's Greek Testament. "Anomos (without law, WEW) was the Jewish designation for all beyond the pale of Mosaism (see Rom. 2:9-16, etc.): Paul became this to Gentiles (Gal. 4:12), abandoning his natural position, in that he did not practice the law of Moses amongst them nor make it the basis or aim of his preaching to them; see Acts 14:15ff; 17:22ff. He was anomos therefore, in the narrow Jewish sense; not so in the true religious sense."

Macknight. He translates verse 21: "To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them. . . ." Macknight believed that "not under law" referred to not being subject to the law of Moses. This is in agreement with what the Expositor's Greek Testament said about anomos.

Hence, Paul is not teaching that the unbelieving Jews and Gentiles are not amenable to the law of Christ, but rather he is saying that he became all things to the Jews who considered themselves under the law of Moses and all things to the Gentiles who are spoken of as beyond the pale of Judaism. While becoming all things to all men, Paul let us know that he was not lawless, but rather under law (*ennomos*) to Christ.

Zerr. E. M. Zerr said it right when he wrote: "When Paul was mingling with those who were not Jews, he did not try to press the Jewish customs

upon them, but he did advocate the law of Christ which was and is binding upon all mankind.

All Under New Testament

The following will show that Christ's law is universal and that all men are answerable, accountable and responsible to it.

(1) Gospel is applicable to all. It is to be preached to every creature. Jesus said: "Go ye therefore, and teach all nations. . ." (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). Paul said that those who obey not the gospel will be condemned (2 Thess. 1:7-9).

(2) Aliens are condemned for violating the moral laws of God. The Corinthians had been guilty of fornication, idolatry, homosexuality, theft, covetousness, drunkenness, revilement and extortion, but they had been washed, sanctified and justified (1 Cor. 6:9-11). Brother Bales would say they violated the law on the heart. How could, for example, fornication be a violation of the law on the heart when the heart in a typical Corinthian approved and sanctioned immorality? Corinth was devoted to Venus, the goddess of love or licentious passion. Fornication was part of their religious practices. They were sinners at Corinth because they had violated God's moral laws. (Cf. Eph. 2:1-3; 1 Pet. 4:3-4).

(3) Aliens are to repent of their sins. Paul said to the Athenians, "And the times of this ignorance God winked at: but now commandeth all men every where to repent" (Acts 17:30). When Paul told the Athenians to repent, was not that a law of God? How could they have obeyed it if they were not amenable to it? Also, observe he said "all men every where." On Pentecost Peter told the Jews they were guilty of murdering the Christ (Acts 2:23, 36). They were to repent and be baptized (Acts 2:38).

(4) All mankind will be judged by the law of Christ. Listen to Jesus: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48). The secrets of men shall be judged by the gospel Paul preached (Rom. 2:16). Hence, all in this dispensation will be judged by the gospel.

(5) Jesus has universal authority. Peter, quoting from Deut. 18:18-19, said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:22-23). (Cf. Matt. 28:18; Phil. 2:9-11; 1 Pet. 3:22).

All of the five preceding points show clearly that every man, whether saint or sinner, is accountable to the law of God as revealed in the New Testament.

Implications

If aliens are not under the law of Christ, as brother Bales claims, then several disturbing implications follow:

(1) There would be no such thing as adulterous marriages. In fact, according to this theory, unbelievers married to each other would, in reality, not be married as marriage is a covenant institution. Bales wrote: "I do not believe the marriages which

take place in the world on some ground other than fornication are any more adulterous marriages than they were under the law. Therefore my answer is that baptism does not change an adulterous marriage into a scriptural one for the simple reason it was not an adulterous marriage" (p. 156).

(2) Polygamy would be permitted, morally, by those who are not Christians.

(3) Homosexual "marriages would be legitimate unions. The "law on the heart" would not condemn such a relationship with many. Some preachers are now condoning it.

(4) Freedom to divorce and remarry for any reason would be all right.

(5) False teachers and churches of men who teach and practice error, could not be condemned. Wonder if the "law on the heart" condemns those who sprinkle for baptism?

(6) An alien could never obey the gospel because he is not amenable to the gospel.

(7) One could not work lawlessness (Matt. 7:21-23) if he were not subject to the law that he ignored.

(8) It would be no sin to not believe in Jesus because faith in Jesus is a part of the law of Christ (Jn. 8:24). Jesus said the Holy Spirit would convict the world of sin because it believeth not on Jesus (Jn. 16:8-9).

Certainly, it is disturbing when we see what the consequences are if aliens are not under the law of Christ. The implications are indeed very serious. But aliens are amenable to the gospel of Christ and they are thereby under the law of Christ pertaining to marriage.

Universality of the Marriage Law

Brother Bales maintains that the marriage law stated in Matt. 5:31-32; 19:3-9; Mk. 10:2-12 and Lk. 16:18 only applies to believers — those in covenant relationship to God. He wrote that "through Paul Christ revealed that Matthew 19:9 is not universal legislation, but is universal only so far as the marriages within the covenant are concerned" (p. 20). We showed in the last article that such was not the case.

Bales further wrote that "people in the world who divorce and remarry for some reason other than adultery do not commit adultery in so doing for the simple reason that the law of divorce and remarriage of Matthew 19:9 does not apply to them" (p. 109).

But notice in Matt. 19:3-9 and Mk. 10:2-12 that Jesus is addressing unbelieving Pharisees. In Matt. 19:9 Jesus said, "And I say unto you." The antecedent of "you" is "Pharisees" in verse 3. What Jesus says, therefore, in verse 9 is just as applicable to unbelievers as believers.

Jesus further states in Matt. 19:9: "Whosoever shall put away his wife. . ." The word "whosoever" (*hos*) is an indefinite, relative pronoun which pictures anyone in general. In Matt. 5:32 Jesus said "That whosoever (anyone, *pas*) shall put away his wife. . ." Hence, the marriage law is general and indefinite and not limited and specific.

The "whosoever" in Matt. 19:9 is just as broad and all inclusive as the "whosoever" in Jn. 3:16 and Acts 2:21 which show universal salvation. The Primitive Baptists read these universal passages on

salvation and limit them to the elect. Brother Bales reads the universal passages on marriage and limits them to the elect (believers). Both make the same mistake.

In all deference to brother Bales for his many excellent and worthy contributions through the printed page, I must vehemently disagree with his position on divorce and remarriage.

The Bible teaches that there is just one reason for divorce and remarriage for all people, fornication, and even then only the innocent party may remarry. We must preach the truth, the whole truth and nothing but the truth on this issue. (Some are sitting back and saying nothing.) Churches must exercise discipline to keep the church pure and those living in adultery must separate.

The Lord told us to be faithful (Rev. 2:10), not popular!

ARROWS of TRUTH for denominational error

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THE SIN OF IGNORANCE

We hear a great deal about the "Sin of ignorance." I believe it is bad to be ignorant about the "Sin of ignorance." When this expression is used, one sets forth sin as a noun and uses the prepositional phrase "Of ignorance" modifying the noun. This means one believes that ignorance is, of itself, a sin! I must deny this allegation. Now I believe it is proper to say one might sin as a result of ignorance — many people do this. However, to say "Ignorance" alone is a sin cannot be supported by the Bible.

Now, before you hang me from the nearest tree, consider Lev. 4:2, the Lord said, "If a soul shall sin through ignorance." Notice he sins THROUGH ignorance. In Numbers 15:28 "The priest shall make an atonement for the soul that sinneth ignorantly." Notice, he sinneth ignorantly. The Bible does not say that ignorance is a sin, but rather that one sins through ignorance. If I use the expression, "The sin of adultery," everyone knows I mean adultery is a sin. If I use the expression "The sin of ignorance," everyone knows that I mean ignorance is a sin.

If I should go to a remote area in Africa and convert a native who believes in polygamy and practices his belief by having six wives, I have a problem. First, he is ignorant of God's law on marriage and second, he has violated that law. He did not commit the sin of ignorance he committed adultery! Now let us suppose I convert another native who shares this belief about polygamy but has only one wife. My problem is not nearly as great. Man number two has not sinned by committing adultery, he is just ignorant of God's law. Both must be taught, the truth on marriage but only one will have to repent of that sin. I have converted people in the states who did not fully understand that instrumental music in worship was wrong. However, they did not use it in worship, therefore did not commit sin. Does the fact that a new born Christian does not understand the work, worship and organization of the church make him a sinner?

God makes allowance for growth (1 Peter 2:2). It is not a sin to be ignorant but it is a sin to remain ignorant of many things. The command of God is to grow. It is grow or go! I hear on every hand such expressions as "No man knows all the truth", or "We all commit the sin of ignorance" or "No one is perfect", etc. I heard one say, "Since no one knows all the truth (Bible) all commit sin." Wait just a minute! Is that last statement really so? He has assumed the point to be proven. SIN is a trans-

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gression of the law (1 Jno. 3:4). Many things in the Bible have nothing to do with sin. The Bible is filled with decrees, deaths and genealogies which have nothing to do with sin. A person will never master the Bible but he had better master a knowledge of sins in the Bible. One could be ignorant of many things in the Bible and never commit one sin. The argument which is being pushed by some is that if one is ignorant of certain parts of the Bible, one is a sinner; I say this is hog wash! I have shown that a man is not a sinner until he violates the law.

There is a vast difference in knowing the SINS of the Bible and knowing ALL the BIBLE. Only a small portion of the Bible deals with transgressions. Much of the Truth has to do with history, poetry and promises. We will never learn all the Bible but we are required by God to know all of the sins. If not, the native I told you about could be excused with his polygamy. God does not tolerate sins committed through ignorance. The reason being that knowledge of sins and transgressions of the Bible can be conquered by an honest study. Remember all the Bible is truth but not all the Bible has to do with sin. Actually, since the old law has been nailed to the cross, only a small portion of the Bible has to do with transgressions which would condemn us. I believe we have been taken in by the old cliché that "No one knows all the truth; therefore, we are all sinners." I haven't swallowed the bait yet. I am like a black preacher I heard years ago in Oklahoma City. He said, "Now brethren, it is not those things in the Bible I don't understand, which bothers me, it is those things I do understand." He was talking about SINS of the Bible. He didn't claim a complete knowledge of the Bible but he knew right "from wrong.

In summary, gentle reader, this is what we have. First, one must obey first principles of the gospel. In doing this, one looks to God, Christ, the cross and blood for one's salvation. He (the man) must obey but he can't look to himself, he looks to God. We have extremists on both sides. The first extremist is the one who eliminates man entirely and says God does it all. The other extremist is the one who ritualistically looks to himself as though he earns salvation. Both are in error. Why in the name of common reason can't people understand that God planned and gave us the remedial system by his grace but we must accept it or be lost?

After a person becomes a child of God, he will be ignorant of many things in the Bible. One might be ignorant of some of the SINS or violations of the Bible; however, he does not have to repent of any until he transgresses God's law. But with a little study one will soon be able to know right from wrong. One can know when he SINS. If it is impossible to know when we sin (As some teach) then we can blame our failure on God at the day of judgment. Jesus said, "Ye shall seek me, and shall die in your sins; whither I go, ye cannot come" (Jno. 8:21). We MUST know when we sin or there is no hope for us. This is a far cry from saying one MUST know all the Bible. No person should ever BRAG about knowing all the truth. On the other hand, one shouldn't BRAG about his ignorance of sin. Either one is catastrophic.

RELIGIOUS LIBERALS AND CONSERVATIVES

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None of us appreciates the efforts of others to misrepresent our position by wresting the English language (or some other language), out of its proper context. Such actions are even less excusable, and more dangerous, when people wrest the Scriptures to the detriment of our influence and their own destruction (2 Pet. 3:16). For example, some will use the prefix "anti" exclusively as a noun with intent to cause damage to another's position or reputation, without bothering to mention what that person is against, or why they are against it. When a religious position is involved, those who resort to such tactics are guilty of being not only anti-grammatical, but also anti-scriptural.

However, when we take a position which can be fairly represented by either grammar or Scripture, we should be willing to accept the consequences of our position. I would like to explore some terms which generally carry a political meaning, and give them a religious connotation. In order to do this, I would like to review an article by Mr. Elmer Fike which appeared in the *West Virginia Hillbilly*, March 31, 1979, an interesting and informative publication based in Richwood, West Virginia. There is no intent to distort the author's original article by quoting some excerpts from his treatise, but at the same time we hope to make a valuable and needed application of his observations.

In classifying systems of government, Mr. Fike writes:

"This classification gives four systems of government. The libertarian is probably the least stable. An absolute minimum of government leads to anarchy and chaos, a condition people will not tolerate. People do require some regulation to survive as a society." A Biblical example of this type of rule can be found in the book of Judges, Chapters 19 and 20. God's people had become so depraved and corrupt that some of them assaulted a woman and left her dead. The Levite cut her body into twelve pieces, sending a portion to all the tribes of Israel. This crude but effective method served to shock Israel into action by punishing the tribe of Benjamin severely.

But, the reason for such ungodly conduct in the first place is stated clearly in Judges 17:6 and 21:25: "In those days there was no king in Israel: every man did that which was right in his own eyes." Surely this was "a minimum of government" as Mr. Fike said, which led to "anarchy and chaos, a condition people will not tolerate." The drastic action taken by Israel may not be parallel to a modern-day "vigilante committee", because Israel consulted God before taking such action, but some of our present-day criminals would be well advised not to push a long-suffering public too far.

"The liberal by contrast puts little stock in traditional values and is far more willing to experiment and try new and untested methods, and often does, with adequate consideration of the consequences." "... Liberalism can survive longer (than a libertarian system, PJC), but it is inherently weak in that it fails to profit by the lessons of history, makes a little attempt to preserve traditions, does not adequately consider the consequences of its actions, and tends to spend itself into bankruptcy. An authoritarian system is the usual successor."

Nadab and Abihu would be among these "liberals" who took upon themselves to "try new and untested methods . . . without adequate consideration of the consequences" (Leviticus 10:1, 2). Though David generally displayed a conservative attitude toward God's Commandments, he also delved into liberalism a few times, and suffered each time that he did. Uzza died (1 Chron. 13:7-14), 70,000 Israelites lost their lives (1 Chron. 21:1-17), and on another occasion 14,950 people died in the rebellion of Korah, because of these "new and untested" excursions into the forbidden land of liberalism.

"An authoritarian system may survive longer. It need not resort to short term expediency as the liberal system in order to maintain public support. Its weakness is the insatiable desire for freedom."

I'm not an authority on the political application of these terms, but I do know that the liberals in religion will resort to sundry "short term" practices which they may label "expediencies" in order to attract and hold the interest of would-be followers. When the tune of its "siren song" grows old, and the glitter of its temporary tinsel becomes dull, then liberalism will try something "new and untested" in order to attract public attention.

A Good Bible example of an authoritarian system of government would be the reign of Rehoboam. Though he was the rightful heir to David's throne, yet he rejected the wise counsel of the older men, followed the authoritarian course recommended by the younger men, and lost most of the tribes of Israel in a rebellion which divided God's People for centuries (1 Kings 12). Such a rebellion may have its faults and imperfections, as did the one led by Jeroboam, but an authoritarian system can only blame itself for such results. In the political realm, history is replete with "Boston Tea Parties" and "shots heard 'round the world", as freedom-loving people threw off the yoke of authoritarian systems. "True conservatism, which strives for the maximum freedom consistent with preservation of proven and traditional values, may be the most durable system of all. Its strength is a proper respect for history and an adequate consideration of the consequences of its actions. Its weakness is that people, lured by the siren song of liberalism which promises something for nothing, desert these essential principles." Politically, there are times when I don't know which party or candidate to believe or follow. But religiously, I'm a staunch, unbending, unmovable, rock of Gibraltar-type conservative. I'm not

ashamed of it, and to quote a famous orator, "... here I stand, so help me God!" And, to others of like persuasion, I say with the apostle Paul, "And let us not be weary in well doing . . .", and finally, don't allow anyone to corrupt your minds "... from the simplicity that is in Christ" (Gal. 6:9; 2 Cor. 11:3).

Religiously, I prefer just to be called by the proper noun "Christian." This term has been applied loosely to just about any religious person, but if we adhere closely to the Bible usage of the name, of necessity we must have a conservative attitude toward those truths inherent in that grand and glorious designation. "Them's my sentiments exactly!"

Now, if the liberals among us will just "accept the consequences of their actions," we will be a long way toward the goal of enlightening people who are sometimes confused by these terms.

"YE WOULD NOT"

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It is God's desire that all men be saved, "The Lord is not slack concerning his promise, as some men count slackness, "wrote the apostle Peter, "but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Notwithstanding, many have and still refuse salvation. They stubbornly refuse to align their will with the Lord's will. They are like Saul of Tarsus who was in opposition to the Lord's will to whom the Lord said: "it is hard for thee to kick against the pricks" (Acts 9:5). The Lord's comparison was taken from the familiar occurrence of a rebellious ox kicking against the goad or long pointed stick with which the driver prodded the animal. When the ox kicked against the prick or sharp pointed goad to express its rebellion it only drove the sharp point deeper into its own flesh. Thus it is with the sinner — when he rebels against God he is only hurting himself!

In this article we shall notice the expression "ye would not" or its equivalent to emphasize and accent the sadness and self-hurt of individuals who refuse the mercy of God.

WOULD NOT COME. The world contemporary with Jesus was a benighted world. Even the leaders of God's people were characterized by ignorance, cf. Matt. 15:12-14. Regarding Jerusalem, the capitol of God's people, Jesus stated, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doeth gather her brood under her wings, and *ye would not*" (Lk. 13:34) (all emphasis throughout mine, dm.). Jesus longed to

gather Jerusalem, his people, unto himself but they rejected him. In like manner, many today refuse the gracious overtures of God's goodness.

WOULD NOT FORGIVE. Forgiveness is the theme and lesson of the parable of the unmerciful servant (Matt. 18:21-35). The servant of the parable was enormously indebted to his lord (vss. 23-25). The servant, upon realizing he could not repay so great an amount, ". . . fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all" (vs. 26). The lord, consequently, had compassion on him, loosed him, and forgave him the debt (vs. 27). The same forgiven servant then went out and found one of his fellow-servants who owed him a trivial amount by way of comparison and ruthlessly demanded immediate payment (vs. 28). His fellow-servant begged him to have patience with him (vs. 29), "And *he would not* . . ." (vs. 30).

We should be eager to forgive one another's trivial wrongs in view of God's pardoning our great infractions of *his will* (Eph. 4:32). However, some hoard vindictiveness rather than forgive. They, like the unmerciful servant of the parable, will not forgive, (see vss. 34-35). How sad.

WOULD NOT ATTEND THE MARRIAGE FEAST. On an occasion, Jesus likened the kingdom of heaven to a certain king who made a marriage for his son. In keeping with eastern customs, the servants were sent out to personally invite those who were bidden to the wedding (Matt. 22:2,3). However, ". . . *they would not come*," (vs. 3). The Lord invites all to partake of his blessings (Rev. 3:20). The marriage feast of the parable parabolically exemplifies the preparation God has made for man and the richness and abundance of this preparation. Those invited (Jews) went their own ways, Jesus tells us (vs. 5). One went to his farm, another to his merchandise, and the remainder abused the servants. Alas, multitudes today are also too busy with the affairs of this life to attend the great feast God has prepared for them.

WOULD NOT ALLOW CHRIST TO REIGN. In the parable of the pounds Jesus graphically teaches the necessity of the submission of man to his Lord (Lk. 19:12-27). At the conclusion of the parable Jesus states, "But those mine enemies, *which would not* that I should reign over them, bring hither, and slay them before me" (Lk. 19:27). These individuals (representative of the Jews) refused the reign of the king (representative of Christ) over them. They decidedly declared, "We will not have this man to reign over us" (vs. 14).

How sad that many today refuse to let Jesus reign over them as their Lord and Master. They want his blessings but they do not want to submit to him. When one recognizes Jesus as his Lord he will acquiescence to Jesus' will. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say" (Lk. 6:46)?

WOULD NOT OBEY. "To whom our fathers *would not obey*, but thrust him from them, "Steven boldly preached to the assembled Jews, "and in their hearts turned back again into Egypt" (Acts 7:39). Relative to the coming of Christ in judgment Paul

penned these potent words: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).

Much of the religious world ridicules the idea of having to obey God in order to be saved. They reject God's plan of salvation for the alien — belief, repentance, confession of Jesus' deity, and water baptism for the remission of sins (John 8:24; Acts 17:30; Rom. 10:10; Acts 2:38), because they cannot reconcile obedience with salvation by grace. Notwithstanding, the fact remains that Jesus is the author of eternal salvation unto all them that obey him (Heb. 5:9).

Some of God's people today refuse to lead a life of obedience. Hence, it cannot be said of them that they are the children of obedience (I Pet. 1:14, ASV).

The expression "ye would not" is a very sad expression. In spite of all God has done for man there are those about whom it could be presently said, "ye would not." However, there is a positive side as well. Some did go to God (Acts 2:41), many were forgiving (Acts 7:60), many are attending the feast (Matt. 22:10), many allowed and are allowing Christ to reign over them (Acts 10:33, 48), and many obeyed (Rom. 6:17, 18). Friend, how about you? Are YOU aligning your will with God's or could it be said of you "ye would not?"

Correction

T. G. O'Neal

In my article, "The Holy Spirit's Veil," which appeared on pages 8-11 of the November, 1979, issue of *Searching The Scriptures*, some words were omitted by the type setter on page 9, top right hand column.

The sentence says "While Moses in Ex. 34 and Paul in 2 Cor. 3 used the noun form in 1 Corinthians 11 when he says "every woman that prayeth or prophesieth with her head uncovered . . . if the woman be not covered . . . let her be covered" (verses 5-6)." It should have said, "While Moses in Ex. 34 and Paul in 2 Cor. 3 used the noun form of the word "veil," Paul used the same word in its verb form in 1 Corinthians 11 when he says "every woman that prayeth or prophesieth with her head uncovered . . . if the woman be not covered . . . let her be covered" (verses 5-6)."

WHO TEACHES YOUR CHILDREN?

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I am fully aware of and thankful for the fact that some very excellent people are in the public school system today. They are teaching children and not just subject matter because they are seeking to develop good, well trained citizens. Attitudes and habits are important as well as facts.

It is also true and sad to think about that many in the school system are unbelievers and immoral samples of a decadent America. These unholy people may toy with alcohol and other mind destroying drugs. They may be sex perverts and without respect for the law of God or man. Parents are a little older than their children and may not realize the temptations their children face daily because things have been changing fast in the last few years.

Some young children come home from school and sit with their eyes focused on television with no guidance on the selection of the programs. These early years are important in setting the sails for the future years. Evolution, immodesty, violence, dishonesty, and alcohol are written into the children's minds as if they were part of the normal life. Hollywood will not make Christians out of your children. Parents, if the modern singers and other entertainers of our day train your children, you should not be surprised if they become drug addicts, rebels against the law, or atheists, with no regard for parents. If it comes to you after you turned your children over to television, you should be among the first to admit that your broken hearts are a result of your own careless neglect.

Parents who pay little attention to what goes on at school and that offer their children little or no protection from Hollywood are not the parents who teach their children the word of God with all diligence. Some young parents who are very active in the public work of the church are among the careless who allow the public schools, television, and baby sitters who are selected at random to guide their children through the week. Some of these parents and baby sitters are slaves to television themselves. They seem to expect their children to inherit the religion they profess. They are in for a sad awakening when their boys and girls reach the age of temptation.

It might be good for a church to inquire into a preacher's attitude toward what Hollywood offers on the late, late shows before it invites him to work with it. If he is very fond of such shows, he will likely not be an excellent Bible student who will prepare for his sermons and classes or do much personal work from house to house. He may not fight the common sins of

our day that threaten the home, church, and nation. He may be embarrassed by the behavior of his children. The church should beware of those who delight in the vulgar and lascivious. It might be better for the Lord's army if these young preachers changed to secular work. They likely will later on when they begin to reap the results of their early interests.

CONSIDERING THE SOURCES — 2

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A few years ago a story started circulating in various bulletins, publications, pulpits and discussions. Madelyn Murray O'Hair had petitioned the FCC with a move to make illegal all religious programming on the radio. She argued that since the airwaves were public, such constituted a violation of her rights to freedom FROM religion. And, so the story went, she had gotten a strong coalition of people to write the FCC in support of the petition entitled No. RM 2493.

I have read recently that the above is not true. Madelyn O'Hair did not sponsor such a bill. There was a bill before the FCC to examine the practices of non-commercial and religious broadcasting stations, but it was denied on Aug. 1, 1975. One article I read said that as far as can be known, this false rumor was started among the Pentecostals.

Since April, 1975 the FCC has received nearly 9 million letters concerning this issue-non-issue. Some people sent in petitions signed by over 10,000 persons, protesting this atheist's move. Even as late as December, 1978, 8,000 letters a day were arriving at the FCC headquarters.

Somebody should have checked this out. It would have only taken a letter to the FCC to confirm the story. It is one thing for such a slip to exist for a while, but it is quite another for a rumor to live for over 4 years. I have seen articles as recent as late 1978 still slaying an imaginary dragon.

Now I don't put much past Madelyn Murray O'Hair. Anyone who would sue the government because monetary denominations contain the words "In God We Trust", would not be averse to sponsoring an effort to remove religious programming from radio. But I am still of the mind that we should not take these things for granted.

Another such story is that of Prince Edward Island. Below is the quote as I've seen it in many bulletins.

"Prince Edward Island with a population of 90,000 has only 13 policemen. There has been no unemployment and the problem of divorce is extremely rare in the past 60 years. Since 1947 there has not been a single assault on a wife, desertion of family, or neglect of children. There is no penitentiary. In some years it has had as few as two auto accidents for every 10,000 cars. How

do you account for this amazing record? In 1900 alcohol was abolished from the island and has never been allowed to return."

Brother Bob Buchanon of Paris, Kentucky wrote the Chamber of Commerce of Charlottetown, which includes Prince Edward Island and discovered that the above, though sounding great, is not factual. They called it a hoax, and said they could provide the true picture of Prince Edward Island if Bob wanted it.

I believe those who write regularly for brethren should be as cautious about what they put in bulletins as they are about what they put into sermons. None of us would incorporate into a sermon a passage we heard quoted somewhere without looking that passage up first ourselves. I am not suggesting we cannot reprint articles we think useful. I am saying we should be wary of those articles which are "anonymous", "source unknown" and those undocumented. Also, those writing articles with information secured from a source ought to make it a practice to reveal that source. Usually this isn't done for the very reason I am writing about these spurious pieces of information: because the documentation isn't there, or is vague and weak.

It requires little effort to secure an address (libraries are excellent sources for this), write a note asking for the information and then write, quoting the authority. It requires less effort to reprint anything and everything without checking, but in the long run, more time, and loss of face to retract it.

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MUST I READ YOUR HEART IN ORDER TO KNOW THAT YOU ARE A FALSE TEACHER?

William C. Sexton
 1939 Judge
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I find that a group of people of late are contending that a teacher is "False," ONLY if his motives are impure — he is knowingly and willfully leading others from what that person perceives as truth! Now, I suppose that such appeals to most of us; we would like to believe that all that really counts is MOTIVES. If such were true, then as long as we were sincere, we could be sure that all is well. However, if I am naive enough to accept something that is not true, shall I NOT have to suffer the consequences? I find no evidence that such is true in life, neither do I see any scripture which so affirms. However, if there is such a passage, then I hope some one will point it out to me.

The people who are contending for this position have been long and loud against **reading hearts**, especially charging those who criticize them as being guilty of that very thing. However, look: if a man's heart has to be impure, knowingly and willfully leading away from TRUTH, then how can I identify such? One of two things is true: 1) I cannot ever identify a "false teacher"; or 2) I MUST read his heart. Is that not the case? If there is an alternative, then please point it out to me, for at this moment it does not present itself to my mind. If that is the case, then where will you and I stand? Will we see any need to notice what the Lord has said about "false teachers"?

I find that there is a warning for us to recognize that there shall be "false teachers" among us, as there were "false prophets" and teachers of old (2 Pet. 2:1ff). What about the results? What did Jesus say would happen to the "blind" leaders and those lead by them, (Mt. 15:14)?

Beloved the Greek word translated "false teachers" is PSEUDODIDASKALOI. According to Harper's Analytical Greek Lexicon, page 441, that is the nominative (meaning in a sentence "the subject of a sentence is put in the nominative case,") and plural of PSEUDODIDASKALOS, which is defined by this authority as: a false teacher, one who inculcates false doctrine. N.T." Likewise, Barclay M. Newman, Jr. in, A Concise Greek-English Dictionary of the New Testament, page 200 says, "false teacher, one who teaches what is not true." Likewise, James Strong, in Strong's Exhaustive Concordance, Pages 100 and under TEACHERS, refers to number 5572, which is on page 78 in the Greek Dictionary of the New Testament, there he defines the word: "from 5571 and 1320; a spurious teacher, i.e. propagator of erroneous Chr. doctrine; — false teacher." In Number 5571, which he refers to, he says: PSEUDES, "from 5574; untrue, i.e. erroneous, deceitful, wicked; — false,

liar." 5574, to which he refers, is: PSEUDOMAI, which he says is the "mid. of an appar. prim, verb;" meaning **"to utter an untruth or attempt to deceive by falsehood: — falsely, lie."** The 1320, to which he referred is the word DIDASKALOS, (page 23) for teacher, of which he says: "from 1321; an instructor (gen. or spec.): — doctor, master, teacher." The 1321, to which he referred is the DIDASKO, of which he says;" a prol. (caus.) form of a prim, verb DAO (to learn); to teach (in the same broad application): — teach."

Thomas Sheldon Green, in **A Greek-English Lexicon to the New Testament**, page 206 says of this Greek word translated false teachers," a false teacher, one who inculcates false doctrine, 2 Pet. 2:1. N.T." William F. Arndt and F. Wilbur Gingrich, in **A Greek-English Lexicon of the New Testament and other Early Christian Literature**, pages 899, says: false teacher, prob. one who teaches falsehood (. . .) 2 Pet. 2:1." Thayer's **Greek-English Lexicon of the New Testament**, on page 676, says of PSEUDOS, "a lie; conscious and intentional falsehood: . ." Later he says, "in a broad sense, whatever is not what it professes to be." Back on page 144, of the word DIDASKALOS, he says, "a teacher; in the N.T. one who teaches concerning the things of God, and the duties of man;" then he goes through a list of different teachers, then in the 7th one he says, "of false teachers among Christians: 2 Tim. 4:3"

Why would one want to affirm that a teacher is "false" only if his motive is impure? Well, of course a noble reason would be, if that is what the Bible teaches, and one respects and appreciates the teachings of the Bible. I believe that the Bible is the word of God and that it is true, complete, and that when followed one will be fruitful in this life and equipped to serve God here and be prepared for eternity. I cannot appreciate one who looks upon the Bible with disrespect; I can and do love such, as I know that God did and does (Jn. 3:16-21). However, that love will not save the one out of Christ, for one must be in Christ to be saved (2 Cor. 5:17; Rom. 8:1ff; Gal. 3:26-29).

One may, also have a desire to be numbered WITH the faithful while teaching things that are not in the word, although he has no desire to be completely opposed to what the Lord said — he likes to think that he is a FREE intellectual, permitted to cast out into the deep and be independent of any restraint; thus, he begins to look for a way of making distinctions and searching for a way out with a semblance of scriptural sanction. Prov. 14:12 tells us, however, that there is a "way which seemeth right unto a man, but the end thereof are the ways of death."

These people who have taken this position of advocating that a FALSE TEACHER is always one who has IMPURE motives, knowing full well that he is NOT teaching the truth, and desiring to GO WRONG, make a distinction between a teacher of error and one who teaches falsehood. Now, why? It seems to me that they are willing to assign to hell, saying that there is no hope for the false teacher, but that the teachers of error should be fellowshipped. I'm not sure if that is what they mean to be teaching or not. But every time I have one use the term "false

teacher" they add such as "doomed to hell," or some like designation. So, I really don't know if such is a basic element in their thinking or not. But, I see God warning against all teaching that is NOT "of inspiration:" Going beyond "The doctrine of Christ" (2 N. 9) or adding to the "things" written or taking from them (Rev. 22:18-19), preaching "another gospel — (Gal. 1:6-9), or "teaching for doctrine the commandments of men" (Mt. 15:9), or teaching "otherwise, and consenting not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3-5). I find that this idea is akin to that presented by Satan to Eve in the garden (Gen. 3:1ff). He told her it would be good for her to reject the restriction and that God was somewhat less than honest in his restriction; that she would really be benefited by taking the forbidden fruit.

Percentage of truth is mentioned by these people often. They ridicule the idea that one has to be 100% right. I respond by asking: "Where has God spoken in the "%" basis? What percentage of truth is acceptable? 90%? 85%? 50%? Beloved, I challenge each to give me one passage of scripture that mentioned "%" of right and wrong. If they can't then I direct them to 1 Pet. 4:11 and say AMEN!

Beloved, it is my conviction that man cannot often read correctly the heart of his teacher. Neither do I find one passage that teaches that man MUST be able to read the heart in order to determine IF a person is a "false teacher." The criterion for determining if one is a "false teacher" is the content of his messages gauged by the inspired standard, the revelation of God, recorded in the New Testament and the Old (Cf. 2 Thess. 3:6; Gal. 1:6-9; 1 Jn. 4:1-6; Isa. 8:20; Jer. 23:22). It is to this that we point men and women, to see if what is being taught is TRUE or FALSE (Cf. Acts 17:11-12).

The context of a passage of scripture is important in determining the meaning. So, is the context in which men speak and write. The people who have begun to affirm that a teacher is "FALSE" only if his motives are impure, have been teaching questionable doctrines, for which they have been challenged, suggesting that they are false teachers, needing to repent. These people are hurt, saying that their motives are pure, therefore, they ought to be allowed to continue. So, they bring up various differences over which brethren continue to study and hold different convictions, yet do not separate, so they call those who call for a change or to be recognized as a "false teacher" POPES, Guardian Angels, and all types of titles, suggesting that they have an unholy attitude toward ruling the Lord's people. Beloved, it matters not who so acts, we are convinced that such is contrary to the word of God and needs to be recognized for the destructive course they are on. There have always been people of this behavior pattern, and they have continued usually to their own destruction and that of several others. I'm convinced that such is a problem that God's people need to be aware of today (Cf. Heb. 3:7-4:2).

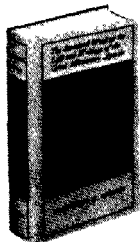
So, I call upon people, old and young alike, to consider seriously what is really involved in this attempt. See where it will lead, and most of all to see

that it is based wholly and completely on man's reasoning, not on scripture. I do not call for an impulsive, over-emotional response. I call for a calm, prayerfully considered response, with a firm conviction in the inspiration and understandability and durability of the scriptures. Only as one takes time to understand the essential elements of a system, and has a love for the truth and the souls of the ones involved, can he operate effectively and efficiently. Be not deceived, then beloved, by this late attempt of the evil one to detour your soul from the door of heaven, to engage you in a service to the disregard for God's word.

If I have to read your heart, beloved, to know that you are a false teacher, then I can't KNOW who is a false teacher, because only the Lord knows the heart. But if I can't recognize a "false teacher", then the Lord was wasting space when he told me to beware of false teachers. If I can't recognize a false teacher, then I need not be concerned about them, because surely the Lord would not allow me to be harmed eternally by that which I cannot discern. This, I fear, is what the evil one wants us to finally conclude, beloved. But the fact is that God's word is the standard, and any simple person can be made wise by it (Psa. 19:7-11; 2 Tim. 3:15; Jas. 1:21-25). Consequently, being properly informed and equipped, each of us can rout the evil teachers (Cf. Mt. 4:1-11; 2 Tim. 3:17). We challenge you to properly equip yourself and be "ready" (1 Pet. 3:15). Performing your duty by faith in the Lord, you can have confidence that all things can be achieved through Christ who strengthens (Phil. 4:13). Know the truth beloved: we really don't have to read each other's heart to determine if one of us is a "false teacher." If and when we teach that which is untrue, false, then we are by virtue of that action "false teachers," and we need to be corrected so we can be saved and help others to be saved. May God help each of us to be convinced, equipped, and ready to answer each effort to lead us astray!

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**Tom Moody
907 Carson Lane
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You are probably familiar with the beer commercial which bestows upon various groups of people the dubious honor of having a beer dedicated to them. For example, one commercial might say: "To all you steel workers who work and sweat all day to produce the nation's steel — this Bud's for you." Or: "This Bud is for you truckers, driving the highways day and night to help keep this country going."

On these spots, we have heard various ones singled out for praise from foundry workers to baseball umpires. I wonder, though, to how many it has occurred that there are several categories of people who have never been mentioned in these ads?

Imagine the effects of an ad campaign which would run like these examples:

"This Bud's for you — all of you mothers and fathers who are grief stricken over your teen-aged son or daughter because alcohol has scrambled their brains; for you parents who have seen your children's lives shattered by the bottle — This Bud's for you!"

"To you women who are knocking yourselves out day after day after day trying to keep food on the table for your family; trying to be both mother and father to your kids because your old man is a drunken sot — This Bud's for you!"

"Hey, all you kids whose dads come home mean and surly; threatening to beat you at the drop of a hat — all because they are tanked up on our product — This Bud's for you!"

"This Bud is for you — you who have had friends or relatives maimed or killed in a senseless traffic accident because of the guy who had 'only had a couple of drinks' — This Bud's for you!"

"This Bud is for all the families who have been ripped apart because of fathers or mothers who could not handle alcohol. All you children who will grow up with a warped perception of family life and with all kinds of moral and spiritual scars — This Bud's for you!"

"To all you preachers, elders, and other faithful Christians who work so hard to warn people of the sin and danger of the beer we work so hard to sell; because of your dedication and hard work — This Bud's for you!"

"To all people everywhere; the millions upon millions through the generations whose lives have been ruined; who thought they were gaining prestige, but only brought to themselves shame; who have died prematurely or lived out their days in loneliness, disease, and mental anguish because of alcohol; to all of you who have ever been cursed or injured in any way because of our fine product (and all the other brands) — This Bud's for you!"

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 21:1).

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THE NEWS LETTER REPORTS

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

STEVE GOFF, P.O. Box 261, Kaysville, Utah 84037 — The Lord's church in Kaysville, Utah has debenture bonds for sale to finance a much needed church building. These bonds, in denominations of \$1,000, \$500 and \$250, earn 9% and 9 1/2% interest, and are available to any individuals. They started earning interest September 15. Our building is under construction and we need to sell the remaining bonds soon. For more information call Steve Goff, 801-766-1620

WAYNE S. WALKER, Akron, Ohio — The first of the year I will be leaving the work at Harpster Ave. in Akron and beginning work with the church at 620 N. Broadway in Medina, Ohio. The work in Medina looks promising and I am looking forward to it.

C. W. SCOTT TO WORK IN BAHAMAS

C. W. SCOTT, 1365 N W. 129 St., Miami, Florida 33167 — The Crockett Road church of Christ began almost 20 years ago when Carl Strachan returned with his wife Lilla to Abaco and Marsh Harbour, Bahamas and her home. He had served faithfully for several years as an evangelist in Nassau with the Lily of the Valley Corner and East St. congregation. The Southwest church in Miami upon his request provided supplies and some monthly support along with several other congregations. Many brethren from the United States flew to Marsh Harbour for services at Sandy Point and Treasure Cay. A small but faithful group has been meeting in a neat CBS structure with rough, hand-made, tent meeting type seats.

The writer, who has been preaching and sharing in the teaching at Southwest in Miami for almost 10 years, recently heard of the proposed razing of large church property in Downtown Miami that included a complete chapel with pulpit, lectern, chairs, communion table, rugs and 24 blond ash finish pews with cushions that would fit the structure in Marsh Harbour. Costing thousand of dollars originally, we purchased, fumigated, repaired and shipped to the Bahamas all of this at a cost of about \$500. After the furniture is installed we will make plans for gospel services in December, the time when many tourists begin to arrive. Jere Frost, Earl Robertson and Rodney Miller, who are familiar with the work and vitally interested in it will be assisting the writer in obtaining sufficient support to work in Marsh Harbour along with native preachers Strachan and Albury. I shall be most grateful to all who may be able to share with me in my labors again in the Bahamas.

W. P. RISENER, Route 1, Box 285F-1, Alto, Texas 75925 — Due to personal reasons I did not move to Sheldon, Missouri as I intended and stated in the report which you published in the September issue of Searching the Scriptures. I believe the church at Sheldon to be composed of faithful and devoted Christians, as fine a group as you could find anywhere, and that they would work diligently to assist in preaching the gospel in that place.

CONGREGATION IN LEESBURG, FLORIDA

STEVE DIAZ, Route 1, Box 1210, Leesburg, Florida 32748 — Please inform your readers that there now is a sound congregation meeting in Leesburg, Florida. We are known as the Central church of Christ and are meeting in the American Legion building at 300 3rd Street. If there are any who would like to worship with us, or if someone should know of those living in this area who would want to know about us, please contact me at the above address. My phone number is: 904-728-0715.

PREACHERS NEEDED

WARNE, NORTH CAROLINA—This small congregation in western North Carolina is looking for someone to preach the gospel in this area. Our building will seat about 60. The church also has a 3 bedroom house for a preacher and his family. For more information please write to: Church of Christ, P.O. Box 82, Warne, N.C. 28909.

CARIBOU/LIMESTONE, MAINE—The church here is desirous of locating a fulltime preacher to work with them. This group is rather small and is made up mostly of young couples from Loring Air Force Base. Doug Seaton and Wilson Adams recently concluded a meeting with these brethren in September with attendance from 13 to 17. They are very zealous but find their time limited due to their military obligations. The need is very great in this area. Caribou has a population of 14,000 and Presque Isle about 14,000. Loring AFB currently has about 5,000 stationed there. Contacts are numerous. However, a great deal of outside support would be needed. If interested please contact James Johnson (207-328-7294) or write brother Johnson at 224 Brookley Ct., Loring AFB, Maine 04751.

WILLISBURG, KENTUCKY—The church here is in need of a preacher. We would like to have a man 40-50 years old. We can only supply \$800 a month support with the rest having to be raised elsewhere. Willisburg is a small town about half way between Louisville and Lexington. We have about 100 members. We do not have a house for a preacher. There are some good young men here who work to help in teaching and preaching. We just had Junior Bronger here for a meeting with 6 baptized. He worked with us for about five years. Those interested may contact Ray Hendren, Mackville, KY 40040. Phone 606-262-5206 after 6:30 P.M.

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(Taken from bulletins and papers received by the editor)