

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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Insight

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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 ruin.

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

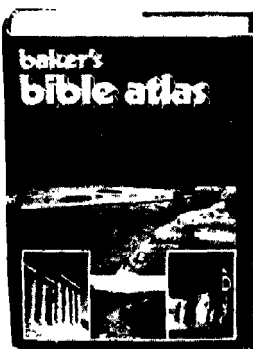
This country has recently been visited by Pope John Paul. The news media has extended unusual coverage to this visit. The current Pope is a man of pleasing appearance and undeniable personal charm. He is probably the best good-will ambassador the Roman Catholic Church has had in many years. His visit 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 *douloō*. 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 "douloō." It is odd that he switched words in the same chapter if "bondage" (*douloō*) 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 *douloō*, 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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SET FOR THE DEFENSE OF THE GOSPEL

T. G. O'Neal

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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.

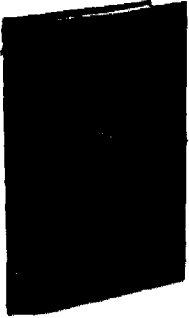
During my 1973 trip, I noticed that the most common mode of transportation among the preachers was a bicycle, or in many cases, just a pair of sandals. Now, many of the preachers have motorcycles which, in most cases, have been furnished by American brethren. It seems strange to us to hear of a preacher 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

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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.