

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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PROBLEMS AND PRINCIPLES

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WHAT ABOUT NEW "REVELATIONS"?

Back in 1962, Dan Lion, a Unitarian preacher, said:

"I would like to plead for a Bible that is not yet finished; a sort of loose-leaf Bible to which we would add a great passage from Lincoln's Gettysburg Address, : from his inaugural address: 'With malice toward none,' and 'A house divided cannot stand.' That deserves to be stuck in the back of the Bible, and not just as an appendix either. We would add to it, possibly, a sentence or two that Mr. Glenn said recently. Perhaps we would add to it a speech by Douglas MacArthur, or Eisenhower; name your own heroes. Maybe I would paste in something that Eisenhower said, because I thought it was pretty great. Then, after ten years I might say, 'Well, that struck me as pretty good then, but now that I am no longer an adolescent it is not quite what I thought. Besides, Adlai Stevenson has said something better since then. Being a loose-leaf Bible, I could take out the one and substitute the other. I am all for this."

When we read this, we did not take Mr. Lion too seriously, but perhaps we should have. Evidently, many others feel the same way. I have before me an article from the Associated Press out of Philadelphia which is headed, "King Biblical epistle sought." I now quote from the article:

"A group of black ministers from across the country aims to add a new book to the Bible — a letter by the late Rev. Martin Luther King, Jr. 'What we believe, is that God continues to move people, with or without their conscious knowledge,' said the Rev. Muhammad Kenyatta, a Baptist minister and sociology instructor at Haverford College. 'We believe

that God worked through Dr. Martin Luther King in that jail in Birmingham in 1963 to reveal his holy word,' Kenyatta said in an interview last week.

" 'Injustice anywhere is a threat to justice everywhere,' King wrote. 'We are caught in an inescapable mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. We will have to repent in this generation not merely for the hateful words and actions of the bad people, but for the appalling silence of good people.'

"A proposal to add the book as another 'epistle' in the New Testament was approved this month by about 40 black ministers, theologians and lay people

Adding to and subtracting from God's revelation to man is an old problem, and one which God has always opposed and warned against. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Similar warnings are throughout the Bible, and repeated in the closing chapter of the New Testament (Rev. 22:18, 19).

In spite of this, almost without exception, the founders of all denominations and the major religious leaders have claimed a hot-line to heaven with revelations from God other than through His written word. And when denominations have problems, or there is a conflict between their doctrines and public opinion and demands, they solve the problem by receiving a new "revelation." This is common in Catholicism, and a more recent example was in Mormonism with reference to blacks in the priesthood.

When Christ was about to leave this earth, He promised to send the Holy Spirit to the apostles, and assured them that the Spirit would guide them into ALL truth (John 16:13). Did he, or not? If he did not, then he did not do what Christ sent him to do. If he did his work, then the Spirit revealed ALL that God intended for us to know and there have been no added revelations from God since the Spirit completed his work through the apostles. They preached it at first (Acts 2:4), then for a while they taught orally and in writing (2 Thess. 2:15) and by the time they all died they had revealed and delivered the

message of "the faith which was once delivered unto the saints" (Jude 3).

Those who claim any kind of modern revelation are deceived or attempting to deceive. For a professed prophet or spokesman for God to lie is not without precedent. The Bible contains many examples. One is found in First Kings 13 where an old prophet deceived a young man and caused his death by claiming a revelation from God, but the Bible says "he lied unto him." Some who claimed to be apostles were found to be liars (Rev. 2:2).

If people would study and think (and there is the problem) they would not accept these modern "revelations" — unless they believe that God is the author of confusion, for no two of the "inspired" religious leaders reveal and practice the same things. Does God call one man to deny what He called another to preach?

I make the following promise or offer to our readers, or anyone else: When you read or hear of some modern claim of revelation from God, find out if you can what the revelation was. (From my experience, I can assure you that that will not be easy.) If you learn exactly what the "revelation" or "new truth" was, tell me and I will do one of two things — I will show that the Bible teaches the same thing and therefore it is not a modern revelation, or I will find the passage which says that it is not true! Try me and see if I don't. And you or anyone else who knows and believes the truth can do the same thing. So you can make the offer in full confidence to any person who claims a modern revelation from God.

The truth is, God has not said one word to any pope, prophet, preacher, priest, or anyone else living today other than through His written word, the Bible. If you want to know the truth of God on any subject, just remember the question of Jesus when he asked, "what is written?" and get your Bible and find the answer.

No, we do not need a "loose-leaf Bible" nor an additional epistle from any modern preacher. We simply need to read, understand and obey the Bible we have. It is God's complete and final revelation to man. How do we know? The Bible says so, and if we can't trust the Bible on this point, how can we trust its teaching on any thing?

Through the ages, when a man was a true spokesman for God, he could and did confirm and authenticate his message by miraculous manifestations or an appeal to what had been written by inspired writers. Since no man living today can prove his message by a miracle, the only way to prove that which is the truth of God is by appealing to the written word of God, the Bible.

The problem of which we speak is the confusion and unbelief caused by the conflicting claims of modern revelations by those who are dissatisfied with God's true revelation, and the principle which is violated is the plenary inspiration of the scriptures.

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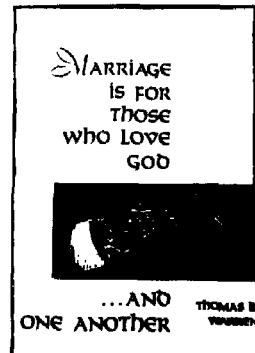
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Editorial

Connie W. Adams

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EDITORIAL STEW

For the past several years we have taken this space to deal with an assortment of matters needing attention but none of which requires much space. Some of our readers have expressed appreciation for this annual mixture and some seem to have developed a down-right hankering for the "stew."

ANENT BALES' NEW BOOK — NOT UNDER BONDAGE

Special thanks to Weldon E. Warnock for his Two articles reviewing *Not Under Bondage* by James D. Bales. We saw the manuscript for this book before it was published. In fact, brother Bales sent copies of it to a number of brethren before it was published and asked for criticisms to be offered. We offered some and expressed our hope that he would reconsider and not even publish the book since it was our feeling that it would become a crutch upon which too many brethren with permissive views on marriage and divorce would lean. The liberal brethren are in a hot fight over this already. It is Bales' contention that the alien sinner is not under law to Christ, that he is only under the law of his own conscience, and that therefore what Christ said about marriage and divorce only applies to those in the kingdom of God. This view is similar to the old Fuqua position, though it differs in that Fuqua argued that the alien is only under civil law while Bales repudiates this. In both cases, though, the alien is held not amendable to the law of Christ. The consequences of this position are far-reaching and will prove spiritually disastrous in application. We hope that other good writers in some of the other papers will review this book. Bales has written so many very good books which have had such beneficial results that his stature and influence will cause many to be swayed by what he said in this new book.

WE DID NOT MAKE IT TO 10,000

At the beginning of the year we announced a drive to increase our circulation to 10,000 by the end of this, our twentieth year. Well, we did not make it. We did increase our circulation by about 1,000 during the year and that is a sizeable increase. Our present printing is 8,000 all of which are circulated. Why did we not make it to 10,000? We did not have enough help from enough people. But several of our writers sent and paid for lists (some have done this for years) and gained new subscriptions for us from many places where they traveled. Additionally, a good number of our readers paid for new subscriptions

when they renewed their own. We thank each one who helped in this. A circulation of 10,000 a month is still not unrealistic and with the continued help of good friends and interested readers we expect to reach that goal. Again, when you renew your subscription, why not subscribe for a friend or relative?

BOUND VOLUME 19-20

This issue completes twenty years of operation of this paper. It is our practice to bind at the end of every two year period. These bound volumes will be ready for sale by April 1. The price will be \$10. Volume 19-20 will be larger than any previous bound volumes and will contain 572 pages (as opposed to 488 pages in volume 17-18). This one will contain two special 32 page issues which proved to be in great demand: "The Church — Live Issues Old and New" and "The War Against the Works of the Flesh." Bound volumes of periodicals continue to be among the best investments in religious books. Only a limited number are bound. When they are sold, then the value to those who own them increases. Some of our readers have a standing order for their copies when they are ready. Orders from others will be accepted now. You will not be billed until the book is shipped. Price will be \$9.50.

INCREASE IN AD COSTS

Beginning in January all church ad renewals will be billed at \$70 per year. Spiraling printing and postal costs leave us no choice. Some other papers with far less circulation have been charging more for such ads for sometime now. This new price is still cheaper than some other papers. Last year the cost of paper increased 30%. Last May we had a 22% increase in postal charges. Several months ago we increased the charges for ad space to Religious Supply Center. It is now costing more just to mail the paper than it cost to print and mail it when we assumed operation of the paper in 1973. Where this inflation will end we do not know, but we are feeling it in the paper publishing business.

RELIGIOUS SUPPLY CENTER

We continue to enjoy a most pleasant business relationship with Religious Supply Center of Louisville, Kentucky. This growing business is ably managed by David Key, one of the elders of the Manslick Road church in Louisville. His wife, Phyllis, and long-time employees Marie Ricks and Mary Catherine (Wimpy) Threlkel are pleasant and efficient. Again we remind all readers that **SEARCHING THE SCRIPTURES** and **RELIGIOUS SUPPLY CENTER** are two separate businesses. Please do not send paper business to them nor book business to the paper. Our addresses are not the same. This is shown in each issue of the paper. We encourage our readers to patronize the good folks at **RELIGIOUS SUPPLY CENTER** to meet all your needs for Bibles, religious books, tracts, tract racks, class literature, communion ware and supplies, maps, film strips and projectors, bulletin boards and other such needed items.

SHOWING HOSPITALITY TO PREACHERS

It always amuses me to enter a home where the occupants are unaccustomed to having preachers visit and where such guests are thought to be other than mortal. It is not uncommon to see two or three children dressed in their fanciest, seated stiffly on the couch with their hands unnaturally folded in their laps, and looking for all the world as if they have been threatened within an inch of their lives should they dare say the wrong things. What a delight it is to play with them, get them to laughing and talking and acting like normal children again. Whatever you do, if you are to have a preacher to visit for a meal or on other occasion, don't scare your children half to death about it. Most preachers are ordinary people, have a sense of humor and are grateful to share what a family has to offer. Those who are stuffed shirts need to be taken down a few notches anyhow. I well remember once when we had the visiting preacher for a meeting in our home for supper back in Virginia. My mother at that time was very nervous about such exalted company and somewhat fearful that what we had was not quite as good as he was used to. The preacher in question was an elderly fellow with a very sour disposition and just a little on the arrogant side. My older brother, Wiley, did not help my mother's nerves when he turned over a glass of iced tea in that preacher's lap! He was dressed to preach that night and had to go to services and preach with dried tea stains across the front of his clothes. While my mother said she was "mortified", looking back on it all, I think such an experience might loosen up overly pompous preachers and get them back on solid ground — down where real people have to live.

EDITOR'S WORK FOR 1980

Health permitting (and we are expecting it to) we will be in meetings in the following places in 1980: North Miami, Florida; Middlebourne, West Virginia; Huffman in Birmingham, Alabama; Mound and Starr in Nacogdoches, Texas; Burbank, Illinois; Sundridge, Ontario; Cameron, Ohio; Southside in Springfield, Missouri; Antioch (near Caneyville), Kentucky; Sycamore, Kentucky; Winchester, Ohio; Roanoke, Virginia; Kaysville, Utah; Waynesburg, Pennsylvania; 2-3 weeks of preaching in Italy among 4 congregations; East Alton, Illinois; Franklin Road in Nashville, Tennessee; North Ridgeville, Ohio; Barnesville, Ohio; Liberty Road in Lexington, Kentucky. That is less than I had planned and about 10 more than my Doctors feel comfortable with. Some health problems did force the curtailment of some meeting work in 1979 and may affect some of it in 1980. We hope to be able to meet each appointment and ask for the prayers of all interested brethren for strength and health to continue in the work of the gospel. We look forward to meeting many of our readers in our travels.

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THANKS TO OUR READERS AND WRITERS

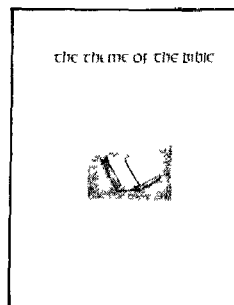
As this year closes, we wish to thank those who subscribed to and read the paper this past year. Thanks for the words of encouragement as well as the criticisms. A special thanks to the writers who

provide the bulk of material for this paper. None of them receives any financial reward for their efforts. We think we have a worthy staff of writers. Some of them have written for the paper since it began. Others have written for several years. To my knowledge all of them are dedicated servants of the Lord, faithful in teaching and life. They are not given to fanciful speculations nor hurtful extremes. Neither are their convictions for sale when truth appears unpopular with some. They have provided us with a balance of material which has kept the paper from becoming lopsided. We expect to keep it balanced. Stay with us and let's search the scriptures together. We trust that the new year will lead us all into fields of fruitful service for the Lord. Happy New Year to every reader.

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REVIEW OF
JAMES D. BALES' BOOK
NO. 2



Weldon E. Warnock

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In the first article I stated: "There are two points that are crucial to Bales' position: (1) 1 Cor. 7:12-15 must teach that a believer is free to remarry if an unbeliever deserts or divorces her or him. (2) That alien sinners are not subjects of the new covenant, and, therefore, the passages in the Gospels on marriage do not apply to them." We answered point one in the November issue of this paper and we will deal with point two in this article.

Bales' Contentions

Bales contends: "The Jews and Gentiles were not under law to Christ. They were not in the 'church of God'" (*Not Under Bondage*, p. 146). "*Jew and Gentile are both out of covenant relationship with Christ today, unless they have obeyed the gospel*" (p. 149).

Brother Bales' predominant text to try to justify his position is 1 Cor. 9:20-21. The passage states: "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law."

Commenting on 1 Cor. 9:20-21, Bales said: ". . . when Paul wrote *Corinthians* he said that in some sense each, Jew and Gentile, was under his particular law while he, Paul, was under law to Christ. Jews — 'them that are *under the law*.' (1 Cor. 9:20) Gentiles — 'them that are *without law*.' (1 Cor. 9:21; compare Rom. 2:12-14) Paul — '*under law to Christ*.' (1 Cor. 9:21) At the very time these brethren affirm that Jew and Gentile were under law to Christ, *Paul placed only himself under law to Christ*, and they were under different laws" (p. 149). ". . . while Paul was under the law of Christ the unbelieving Jews were under the law of Moses and the Gentiles were without law" (pp. 152-153).

We ask: In what way were the Jews and Gentiles under their particular law when Paul wrote 1 *Corinthians*? Were they under their particular law because they were *divinely* responsible and accountable to their respective law? How could the Jews be *divinely* accountable to the law of Moses when that law had been annulled by God at the cross (Col. 2:14)? In his commentary on Hebrews Robert Milligan said about the Mosaical law: "As a religious Institution, it was, as we have seen, abolished when Christ was crucified. . . . And as a civil Institution it continued for only about seven years after the writing of this Epistle" (p. 237).

Brother Bales recognizes this problem of the annulment of the law of Moses at the cross and attempts to answer it on pages 150-153. He gives, what he considers, three plausible answers, but omits the very one that is the most plausible, namely, *the Jews were simply regarding themselves still under obligations to comply with the Mosaical law*. Bales maintains that after the destruction of Jerusalem, the Jews, as well as Gentiles, are under the law on the heart of Rom 2:14-15.

Actually, in an accommodative way of speaking, "those under law" referred to Jews and those "without law" referred to Gentiles. God gave the Jews a revealed law. They were "under law." The Gentiles did not receive a revealed law, hence, they were "without law" or without the Mosaical law. Their law was the law on the heart that was traditional and environmental. The law on the heart for the Gentile continued until he came under the universal law of Christ, the New Testament. Paul's statement about the Gentiles' law on the heart in Rom. 2:14-15 has reference to the time before the gospel of Christ. There is nothing in the Bible about a "law on the heart" for the aliens today and the "law of Christ" for Christians.

Comments on 1 Cor. 9:20-21

Lutheran Commentary. Commenting on "under the law," it states: "Those who regard themselves still under the obligations to comply with the demands of the Ceremonial Law."

Adam Clarke. He says that "under the law" means: "To those who considered themselves still under obligation to observe its rites and ceremonies. . ."

A New Commentary on Holy Scripture. "He (Paul) conciliated the Jews and those who regarded the law as binding by observing their scruples."

Expositor's Greek Testament. "Anomos (without law, WEW) was the Jewish designation for all beyond the pale of Mosaism (see Rom. 2:9-16, etc.): Paul became this to Gentiles (Gal. 4:12), abandoning his natural position, in that he did not practice the law of Moses amongst them nor make it the basis or aim of his preaching to them; see Acts 14:15ff; 17:22ff. He was anomos therefore, in the narrow Jewish sense; not so in the true religious sense."

Macknight. He translates verse 21: "To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them. . . ." Macknight believed that "not under law" referred to not being subject to the law of Moses. This is in agreement with what the Expositor's Greek Testament said about anomos.

Hence, Paul is not teaching that the unbelieving Jews and Gentiles are not amenable to the law of Christ, but rather he is saying that he became all things to the Jews who considered themselves under the law of Moses and all things to the Gentiles who are spoken of as beyond the pale of Judaism. While becoming all things to all men, Paul let us know that he was not lawless, but rather under law (*ennomos*) to Christ.

Zerr. E. M. Zerr said it right when he wrote: "When Paul was mingling with those who were not Jews, he did not try to press the Jewish customs

upon them, but he did advocate the law of Christ which was and is binding upon all mankind.

All Under New Testament

The following will show that Christ's law is universal and that all men are answerable, accountable and responsible to it.

(1) Gospel is applicable to all. It is to be preached to every creature. Jesus said: "Go ye therefore, and teach all nations. . ." (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). Paul said that those who obey not the gospel will be condemned (2 Thess. 1:7-9).

(2) Aliens are condemned for violating the moral laws of God. The Corinthians had been guilty of fornication, idolatry, homosexuality, theft, covetousness, drunkenness, revilement and extortion, but they had been washed, sanctified and justified (1 Cor. 6:9-11). Brother Bales would say they violated the law on the heart. How could, for example, fornication be a violation of the law on the heart when the heart in a typical Corinthian approved and sanctioned immortality? Corinth was devoted to Venus, the goddess of love or licentious passion. Fornication was part of their religious practices. They were sinners at Corinth because they had violated God's moral laws. (Cf. Eph. 2:1-3; 1 Pet. 4:3-4).

(3) Aliens are to repent of their sins. Paul said to the Athenians, "And the times of this ignorance God winked at: but now commandeth all men every where to repent" (Acts 17:30). When Paul told the Athenians to repent, was not that a law of God? How could they have obeyed it if they were not amenable to it? Also, observe he said "all men every where." On Pentecost Peter told the Jews they were guilty of murdering the Christ (Acts 2:23, 36). They were to repent and be baptized (Acts 2:38).

(4) All mankind will be judged by the law of Christ. Listen to Jesus: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48). The secrets of men shall be judged by the gospel Paul preached (Rom. 2:16). Hence, all in this dispensation will be judged by the gospel.

(5) Jesus has universal authority. Peter, quoting from Deut. 18:18-19, said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:22-23). (Cf. Matt. 28:18; Phil. 2:9-11; 1 Pet. 3:22).

All of the five preceding points show clearly that every man, whether saint or sinner, is accountable to the law of God as revealed in the New Testament.

Implications

If aliens are not under the law of Christ, as brother Bales claims, then several disturbing implications follow:

(1) There would be no such thing as adulterous marriages. In fact, according to this theory, unbelievers married to each other would, in reality, not be married as marriage is a covenant institution. Bales wrote: "I do not believe the marriages which

take place in the world on some ground other than fornication are any more adulterous marriages than they were under the law. Therefore my answer is that baptism does not change an adulterous marriage into a scriptural one for the simple reason it was not an adulterous marriage" (p. 156).

(2) Polygamy would be permitted, morally, by those who are not Christians.

(3) Homosexual "marriages would be legitimate unions. The "law on the heart" would not condemn such a relationship with many. Some preachers are now condoning it.

(4) Freedom to divorce and remarry for any reason would be all right.

(5) False teachers and churches of men who teach and practice error, could not be condemned. Wonder if the "law on the heart" condemns those who sprinkle for baptism?

(6) An alien could never obey the gospel because he is not amenable to the gospel.

(7) One could not work lawlessness (Matt. 7:21-23) if he were not subject to the law that he ignored.

(8) It would be no sin to not believe in Jesus because faith in Jesus is a part of the law of Christ (Jn. 8:24). Jesus said the Holy Spirit would convict the world of sin because it believeth not on Jesus (Jn. 16:8-9).

Certainly, it is disturbing when we see what the consequences are if aliens are not under the law of Christ. The implications are indeed very serious. But aliens are amenable to the gospel of Christ and they are thereby under the law of Christ pertaining to marriage.

Universality of the Marriage Law

Brother Bales maintains that the marriage law stated in Matt. 5:31-32; 19:3-9; Mk. 10:2-12 and Lk. 16:18 only applies to believers — those in covenant relationship to God. He wrote that "through Paul Christ revealed that Matthew 19:9 is not universal legislation, but is universal only so far as the marriages within the covenant are concerned" (p. 20). We showed in the last article that such was not the case.

Bales further wrote that "people in the world who divorce and remarry for some reason other than adultery do not commit adultery in so doing for the simple reason that the law of divorce and remarriage of Matthew 19:9 does not apply to them" (p. 109).

But notice in Matt. 19:3-9 and Mk. 10:2-12 that Jesus is addressing unbelieving Pharisees. In Matt. 19:9 Jesus said, "And I say unto you." The antecedent of "you" is "Pharisees" in verse 3. What Jesus says, therefore, in verse 9 is just as applicable to unbelievers as believers.

Jesus further states in Matt. 19:9: "Whosoever shall put away his wife. . ." The word "whosoever" (*hos*) is an indefinite, relative pronoun which pictures anyone in general. In Matt. 5:32 Jesus said "That whosoever (anyone, *pas*) shall put away his wife. . ." Hence, the marriage law is general and indefinite and not limited and specific.

The "whosoever" in Matt. 19:9 is just as broad and all inclusive as the "whosoever" in Jn. 3:16 and Acts 2:21 which show universal salvation. The Primitive Baptists read these universal passages on

salvation and limit them to the elect. Brother Bales reads the universal passages on marriage and limits them to the elect (believers). Both make the same mistake.

In all deference to brother Bales for his many excellent and worthy contributions through the printed page, I must vehemently disagree with his position on divorce and remarriage.

The Bible teaches that there is just one reason for divorce and remarriage for all people, fornication, and even then only the innocent party may remarry. We must preach the truth, the whole truth and nothing but the truth on this issue. (Some are sitting back and saying nothing.) Churches must exercise discipline to keep the church pure and those living in adultery must separate.

The Lord told us to be faithful (Rev. 2:10), not popular!

ARROWS of TRUTH for denominational error

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THE SIN OF IGNORANCE

We hear a great deal about the "Sin of ignorance." I believe it is bad to be ignorant about the "Sin of ignorance." When this expression is used, one sets forth sin as a noun and uses the prepositional phrase "Of ignorance" modifying the noun. This means one believes that ignorance is, of itself, a sin! I must deny this allegation. Now I believe it is proper to say one might sin as a result of ignorance — many people do this. However, to say "Ignorance" alone is a sin cannot be supported by the Bible.

Now, before you hang me from the nearest tree, consider Lev. 4:2, the Lord said, "If a soul shall sin through ignorance." Notice he sins THROUGH ignorance. In Numbers 15:28 "The priest shall make an atonement for the soul that sinneth ignorantly." Notice, he sinneth ignorantly. The Bible does not say that ignorance is a sin, but rather that one sins through ignorance. If I use the expression, "The sin of adultery," everyone knows I mean adultery is a sin. If I use the expression "The sin of ignorance," everyone knows that I mean ignorance is a sin.

If I should go to a remote area in Africa and convert a native who believes in polygamy and practices his belief by having six wives, I have a problem. First, he is ignorant of God's law on marriage and second, he has violated that law. He did not commit the sin of ignorance he committed adultery! Now let us suppose I convert another native who shares this belief about polygamy but has only one wife. My problem is not nearly as great. Man number two has not sinned by committing adultery, he is just ignorant of God's law. Both must be taught, the truth on marriage but only one will have to repent of that sin. I have converted people in the states who did not fully understand that instrumental music in worship was wrong. However, they did not use it in worship, therefore did not commit sin. Does the fact that a new born Christian does not understand the work, worship and organization of the church make him a sinner?

God makes allowance for growth (1 Peter 2:2). It is not a sin to be ignorant but it is a sin to remain ignorant of many things. The command of God is to grow. It is grow or go! I hear on every hand such expressions as "No man knows all the truth", or "We all commit the sin of ignorance" or "No one is perfect", etc. I heard one say, "Since no one knows all the truth (Bible) all commit sin." Wait just a minute! Is that last statement really so? He has assumed the point to be proven. SIN is a trans-

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gression of the law (1 Jno. 3:4). Many things in the Bible have nothing to do with sin. The Bible is filled with decrees, deaths and genealogies which have nothing to do with sin. A person will never master the Bible but he had better master a knowledge of sins in the Bible. One could be ignorant of many things in the Bible and never commit one sin. The argument which is being pushed by some is that if one is ignorant of certain parts of the Bible, one is a sinner; I say this is hog wash! I have shown that a man is not a sinner until he violates the law.

There is a vast difference in knowing the SINS of the Bible and knowing ALL the BIBLE. Only a small portion of the Bible deals with transgressions. Much of the Truth has to do with history, poetry and promises. We will never learn all the Bible but we are required by God to know all of the sins. If not, the native I told you about could be excused with his polygamy. God does not tolerate sins committed through ignorance. The reason being that knowledge of sins and transgressions of the Bible can be conquered by an honest study. Remember all the Bible is truth but not all the Bible has to do with sin. Actually, since the old law has been nailed to the cross, only a small portion of the Bible has to do with transgressions which would condemn us. I believe we have been taken in by the old cliché that "No one knows all the truth; therefore, we are all sinners." I haven't swallowed the bait yet. I am like a black preacher I heard years ago in Oklahoma City. He said, "Now brethren, it is not those things in the Bible I don't understand, which bothers me, it is those things I do understand." He was talking about SINS of the Bible. He didn't claim a complete knowledge of the Bible but he knew right "from wrong.

In summary, gentle reader, this is what we have. First, one must obey first principles of the gospel. In doing this, one looks to God, Christ, the cross and blood for one's salvation. He (the man) must obey but he can't look to himself, he looks to God. We have extremists on both sides. The first extremist is the one who eliminates man entirely and says God does it all. The other extremist is the one who ritualistically looks to himself as though he earns salvation. Both are in error. Why in the name of common reason can't people understand that God planned and gave us the remedial system by his grace but we must accept it or be lost?

After a person becomes a child of God, he will be ignorant of many things in the Bible. One might be ignorant of some of the SINS or violations of the Bible; however, he does not have to repent of any until he transgresses God's law. But with a little study one will soon be able to know right from wrong. One can know when he SINS. If it is impossible to know when we sin (As some teach) then we can blame our failure on God at the day of judgment. Jesus said, "Ye shall seek me, and shall die in your sins; whither I go, ye cannot come" (Jno. 8:21). We MUST know when we sin or there is no hope for us. This is a far cry from saying one MUST know all the Bible. No person should ever BRAG about knowing all the truth. On the other hand, one shouldn't BRAG about his ignorance of sin. Either one is catastrophic.

RELIGIOUS LIBERALS AND CONSERVATIVES

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None of us appreciates the efforts of others to misrepresent our position by wresting the English language (or some other language), out of its proper context. Such actions are even less excusable, and more dangerous, when people wrest the Scriptures to the detriment of our influence and their own destruction (2 Pet. 3:16). For example, some will use the prefix "anti" exclusively as a noun with intent to cause damage to another's position or reputation, without bothering to mention what that person is against, or why they are against it. When a religious position is involved, those who resort to such tactics are guilty of being not only anti-grammatical, but also anti-scriptural.

However, when we take a position which can be fairly represented by either grammar or Scripture, we should be willing to accept the consequences of our position. I would like to explore some terms which generally carry a political meaning, and give them a religious connotation. In order to do this, I would like to review an article by Mr. Elmer Fike which appeared in the *West Virginia Hillbilly*, March 31, 1979, an interesting and informative publication based in Richwood, West Virginia. There is no intent to distort the author's original article by quoting some excerpts from his treatise, but at the same time we hope to make a valuable and needed application of his observations.

In classifying systems of government, Mr. Fike writes:

"This classification gives four systems of government. The libertarian is probably the least stable. An absolute minimum of government leads to anarchy and chaos, a condition people will not tolerate. People do require some regulation to survive as a society." A Biblical example of this type of rule can be found in the book of Judges, Chapters 19 and 20. God's people had become so depraved and corrupt that some of them assaulted a woman and left her dead. The Levite cut her body into twelve pieces, sending a portion to all the tribes of Israel. This crude but effective method served to shock Israel into action by punishing the tribe of Benjamin severely.

But, the reason for such ungodly conduct in the first place is stated clearly in Judges 17:6 and 21:25: "In those days there was no king in Israel: every man did that which was right in his own eyes." Surely this was "a minimum of government" as Mr. Fike said, which led to "anarchy and chaos, a condition people will not tolerate." The drastic action taken by Israel may not be parallel to a modern-day "vigilante committee", because Israel consulted God before taking such action, but some of our present-day criminals would be well advised not to push a long-suffering public too far.

"The liberal by contrast puts little stock in traditional values and is far more willing to experiment and try new and untested methods, and often does, with adequate consideration of the consequences." "... Liberalism can survive longer (than a libertarian system, PJC), but it is inherently weak in that it fails to profit by the lessons of history, makes a little attempt to preserve traditions, does not adequately consider the consequences of its actions, and tends to spend itself into bankruptcy. An authoritarian system is the usual successor."

Nadab and Abihu would be among these "liberals" who took upon themselves to "try new and untested methods . . . without adequate consideration of the consequences" (Leviticus 10:1, 2). Though David generally displayed a conservative attitude toward God's Commandments, he also delved into liberalism a few times, and suffered each time that he did. Uzza died (1 Chron. 13:7-14), 70,000 Israelites lost their lives (1 Chron. 21:1-17), and on another occasion 14,950 people died in the rebellion of Korah, because of these "new and untested" excursions into the forbidden land of liberalism.

"An authoritarian system may survive longer. It need not resort to short term expediency as the liberal system in order to maintain public support. Its weakness is the insatiable desire for freedom."

I'm not an authority on the political application of these terms, but I do know that the liberals in religion will resort to sundry "short term" practices which they may label "expediencies" in order to attract and hold the interest of would-be followers. When the tune of its "siren song" grows old, and the glitter of its temporary tinsel becomes dull, then liberalism will try something "new and untested" in order to attract public attention.

A Good Bible example of an authoritarian system of government would be the reign of Rehoboam. Though he was the rightful heir to David's throne, yet he rejected the wise counsel of the older men, followed the authoritarian course recommended by the younger men, and lost most of the tribes of Israel in a rebellion which divided God's People for centuries (1 Kings 12). Such a rebellion may have its faults and imperfections, as did the one led by Jeroboam, but an authoritarian system can only blame itself for such results. In the political realm, history is replete with "Boston Tea Parties" and "shots heard 'round the world", as freedom-loving people threw off the yoke of authoritarian systems. "True conservatism, which strives for the maximum freedom consistent with preservation of proven and traditional values, may be the most durable system of all. Its strength is a proper respect for history and an adequate consideration of the consequences of its actions. Its weakness is that people, lured by the siren song of liberalism which promises something for nothing, desert these essential principles." Politically, there are times when I don't know which party or candidate to believe or follow. But religiously, I'm a staunch, unbending, unmovable, rock of Gibraltar-type conservative. I'm not

ashamed of it, and to quote a famous orator, "... here I stand, so help me God!" And, to others of like persuasion, I say with the apostle Paul, "And let us not be weary in well doing . . .", and finally, don't allow anyone to corrupt your minds "... from the simplicity that is in Christ" (Gal. 6:9; 2 Cor. 11:3).

Religiously, I prefer just to be called by the proper noun "Christian." This term has been applied loosely to just about any religious person, but if we adhere closely to the Bible usage of the name, of necessity we must have a conservative attitude toward those truths inherent in that grand and glorious designation. "Them's my sentiments exactly!"

Now, if the liberals among us will just "accept the consequences of their actions," we will be a long way toward the goal of enlightening people who are sometimes confused by these terms.

"YE WOULD NOT"

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It is God's desire that all men be saved, "The Lord is not slack concerning his promise, as some men count slackness, "wrote the apostle Peter, "but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Notwithstanding, many have and still refuse salvation. They stubbornly refuse to align their will with the Lord's will. They are like Saul of Tarsus who was in opposition to the Lord's will to whom the Lord said: "it is hard for thee to kick against the pricks" (Acts 9:5). The Lord's comparison was taken from the familiar occurrence of a rebellious ox kicking against the goad or long pointed stick with which the driver prodded the animal. When the ox kicked against the prick or sharp pointed goad to express its rebellion it only drove the sharp point deeper into its own flesh. Thus it is with the sinner — when he rebels against God he is only hurting himself!

In this article we shall notice the expression "ye would not" or its equivalent to emphasize and accent the sadness and self-hurt of individuals who refuse the mercy of God.

WOULD NOT COME. The world contemporary with Jesus was a benighted world. Even the leaders of God's people were characterized by ignorance, cf. Matt. 15:12-14. Regarding Jerusalem, the capitol of God's people, Jesus stated, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doeth gather her brood under her wings, and *ye would not*" (Lk. 13:34) (all emphasis throughout mine, dm.). Jesus longed to

gather Jerusalem, his people, unto himself but they rejected him. In like manner, many today refuse the gracious overtures of God's goodness.

WOULD NOT FORGIVE. Forgiveness is the theme and lesson of the parable of the unmerciful servant (Matt. 18:21-35). The servant of the parable was enormously indebted to his lord (vss. 23-25). The servant, upon realizing he could not repay so great an amount, ". . . fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all" (vs. 26). The lord, consequently, had compassion on him, loosed him, and forgave him the debt (vs. 27). The same forgiven servant then went out and found one of his fellow-servants who owed him a trivial amount by way of comparison and ruthlessly demanded immediate payment (vs. 28). His fellow-servant begged him to have patience with him (vs. 29), "And *he would not* . . ." (vs. 30).

We should be eager to forgive one another's trivial wrongs in view of God's pardoning our great infractions of *his will* (Eph. 4:32). However, some hoard vindictiveness rather than forgive. They, like the unmerciful servant of the parable, will not forgive, (see vss. 34-35). How sad.

WOULD NOT ATTEND THE MARRIAGE FEAST. On an occasion, Jesus likened the kingdom of heaven to a certain king who made a marriage for his son. In keeping with eastern customs, the servants were sent out to personally invite those who were bidden to the wedding (Matt. 22:2,3). However, ". . . *they would not come*," (vs. 3). The Lord invites all to partake of his blessings (Rev. 3:20). The marriage feast of the parable parabolically exemplifies the preparation God has made for man and the richness and abundance of this preparation. Those invited (Jews) went their own ways, Jesus tells us (vs. 5). One went to his farm, another to his merchandise, and the remainder abused the servants. Alas, multitudes today are also too busy with the affairs of this life to attend the great feast God has prepared for them.

WOULD NOT ALLOW CHRIST TO REIGN. In the parable of the pounds Jesus graphically teaches the necessity of the submission of man to his Lord (Lk. 19:12-27). At the conclusion of the parable Jesus states, "But those mine enemies, *which would not* that I should reign over them, bring hither, and slay them before me" (Lk. 19:27). These individuals (representative of the Jews) refused the reign of the king (representative of Christ) over them. They decidedly declared, "We will not have this man to reign over us" (vs. 14).

How sad that many today refuse to let Jesus reign over them as their Lord and Master. They want his blessings but they do not want to submit to him. When one recognizes Jesus as his Lord he will acquiescence to Jesus' will. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say" (Lk. 6:46)?

WOULD NOT OBEY. "To whom our fathers *would not obey*, but thrust him from them, "Steven boldly preached to the assembled Jews, "and in their hearts turned back again into Egypt" (Acts 7:39). Relative to the coming of Christ in judgment Paul

penned these potent words: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).

Much of the religious world ridicules the idea of having to obey God in order to be saved. They reject God's plan of salvation for the alien — belief, repentance, confession of Jesus' deity, and water baptism for the remission of sins (John 8:24; Acts 17:30; Rom. 10:10; Acts 2:38), because they cannot reconcile obedience with salvation by grace. Notwithstanding, the fact remains that Jesus is the author of eternal salvation unto all them that obey him (Heb. 5:9).

Some of God's people today refuse to lead a life of obedience. Hence, it cannot be said of them that they are the children of obedience (I Pet. 1:14, ASV).

The expression "ye would not" is a very sad expression. In spite of all God has done for man there are those about whom it could be presently said, "ye would not." However, there is a positive side as well. Some did go to God (Acts 2:41), many were forgiving (Acts 7:60), many are attending the feast (Matt. 22:10), many allowed and are allowing Christ to reign over them (Acts 10:33, 48), and many obeyed (Rom. 6:17, 18). Friend, how about you? Are YOU aligning your will with God's or could it be said of you "ye would not?"

Correction

T. G. O'Neal

In my article, "The Holy Spirit's Veil," which appeared on pages 8-11 of the November, 1979, issue of *Searching The Scriptures*, some words were omitted by the type setter on page 9, top right hand column.

The sentence says "While Moses in Ex. 34 and Paul in 2 Cor. 3 used the noun form in 1 Corinthians 11 when he says "every woman that prayeth or prophesieth with her head uncovered . . . if the woman be not covered . . . let her be covered" (verses 5-6)." It should have said, "While Moses in Ex. 34 and Paul in 2 Cor. 3 used the noun form of the word "veil," Paul used the same word in its verb form in 1 Corinthians 11 when he says "every woman that prayeth or prophesieth with her head uncovered . . . if the woman be not covered . . . let her be covered" (verses 5-6)."

WHO TEACHES
YOUR CHILDREN?

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I am fully aware of and thankful for the fact that some very excellent people are in the public school system today. They are teaching children and not just subject matter because they are seeking to develop good, well trained citizens. Attitudes and habits are important as well as facts.

It is also true and sad to think about that many in the school system are unbelievers and immoral samples of a decadent America. These unholy people may toy with alcohol and other mind destroying drugs. They may be sex perverts and without respect for the law of God or man. Parents are a little older than their children and may not realize the temptations their children face daily because things have been changing fast in the last few years.

Some young children come home from school and sit with their eyes focused on television with no guidance on the selection of the programs. These early years are important in setting the sails for the future years. Evolution, immodesty, violence, dishonesty, and alcohol are written into the children's minds as if they were part of the normal life. Hollywood will not make Christians out of your children. Parents, if the modern singers and other entertainers of our day train your children, you should not be surprised if they become drug addicts, rebels against the law, or atheists, with no regard for parents. If it comes to you after you turned your children over to television, you should be among the first to admit that your broken hearts are a result of your own careless neglect.

Parents who pay little attention to what goes on at school and that offer their children little or no protection from Hollywood are not the parents who teach their children the word of God with all diligence. Some young parents who are very active in the public work of the church are among the careless who allow the public schools, television, and baby sitters who are selected at random to guide their children through the week. Some of these parents and baby sitters are slaves to television themselves. They seem to expect their children to inherit the religion they profess. They are in for a sad awakening when their boys and girls reach the age of temptation.

It might be good for a church to inquire into a preacher's attitude toward what Hollywood offers on the late, late shows before it invites him to work with it. If he is very fond of such shows, he will likely not be an excellent Bible student who will prepare for his sermons and classes or do much personal work from house to house. He may not fight the common sins of

our day that threaten the home, church, and nation. He may be embarrassed by the behavior of his children. The church should beware of those who delight in the vulgar and lascivious. It might be better for the Lord's army if these young preachers changed to secular work. They likely will later on when they begin to reap the results of their early interests.

CONSIDERING THE SOURCES — 2

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A few years ago a story started circulating in various bulletins, publications, pulpits and discussions. Madelyn Murray O'Hair had petitioned the FCC with a move to make illegal all religious programming on the radio. She argued that since the airwaves were public, such constituted a violation of her rights to freedom FROM religion. And, so the story went, she had gotten a strong coalition of people to write the FCC in support of the petition entitled No. RM 2493.

I have read recently that the above is not true. Madelyn O'Hair did not sponsor such a bill. There was a bill before the FCC to examine the practices of non-commercial and religious broadcasting stations, but it was denied on Aug. 1, 1975. One article I read said that as far as can be known, this false rumor was started among the Pentecostals.

Since April, 1975 the FCC has received nearly 9 million letters concerning this issue-non-issue. Some people sent in petitions signed by over 10,000 persons, protesting this atheist's move. Even as late as December, 1978, 8,000 letters a day were arriving at the FCC headquarters.

Somebody should have checked this out. It would have only taken a letter to the FCC to confirm the story. It is one thing for such a slip to exist for a while, but it is quite another for a rumor to live for over 4 years. I have seen articles as recent as late 1978 still slaying an imaginary dragon.

Now I don't put much past Madelyn Murray O'Hair. Anyone who would sue the government because monetary denominations contain the words "In God We Trust", would not be averse to sponsoring an effort to remove religious programming from radio. But I am still of the mind that we should not take these things for granted.

Another such story is that of Prince Edward Island. Below is the quote as I've seen it in many bulletins.

"Prince Edward Island with a population of 90,000 has only 13 policemen. There has been no unemployment and the problem of divorce is extremely rare in the past 60 years. Since 1947 there has not been a single assault on a wife, desertion of family, or neglect of children. There is no penitentiary. In some years it has had as few as two auto accidents for every 10,000 cars. How

do you account for this amazing record? In 1900 alcohol was abolished from the island and has never been allowed to return."

Brother Bob Buchanon of Paris, Kentucky wrote the Chamber of Commerce of Charlottetown, which includes Prince Edward Island and discovered that the above, though sounding great, is not factual. They called it a hoax, and said they could provide the true picture of Prince Edward Island if Bob wanted it.

I believe those who write regularly for brethren should be as cautious about what they put in bulletins as they are about what they put into sermons. None of us would incorporate into a sermon a passage we heard quoted somewhere without looking that passage up first ourselves. I am not suggesting we cannot reprint articles we think useful. I am saying we should be wary of those articles which are "anonymous", "source unknown" and those undocumented. Also, those writing articles with information secured from a source ought to make it a practice to reveal that source. Usually this isn't done for the very reason I am writing about these spurious pieces of information: because the documentation isn't there, or is vague and weak.

It requires little effort to secure an address (libraries are excellent sources for this), write a note asking for the information and then write, quoting the authority. It requires less effort to reprint anything and everything without checking, but in the long run, more time, and loss of face to retract it.

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MUST I READ YOUR HEART IN ORDER TO KNOW THAT YOU ARE A FALSE TEACHER?

William C. Sexton
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 Manhattan, Kansas 66502

I find that a group of people of late are contending that a teacher is "False," ONLY if his motives are impure — he is knowingly and willfully leading others from what that person perceives as truth! Now, I suppose that such appeals to most of us; we would like to believe that all that really counts is MOTIVES. If such were true, then as long as we were sincere, we could be sure that all is well. However, if I am naive enough to accept something that is not true, shall I NOT have to suffer the consequences? I find no evidence that such is true in life, neither do I see any scripture which so affirms. However, if there is such a passage, then I hope some one will point it out to me.

The people who are contending for this position have been long and loud against **reading hearts**, especially charging those who criticize them as being guilty of that very thing. However, look: if a man's heart has to be impure, knowingly and willfully leading away from TRUTH, then how can I identify such? One of two things is true: 1) I cannot ever identify a "false teacher"; or 2) I MUST read his heart. Is that not the case? If there is an alternative, then please point it out to me, for at this moment it does not present itself to my mind. If that is the case, then where will you and I stand? Will we see any need to notice what the Lord has said about "false teachers"?

I find that there is a warning for us to recognize that there shall be "false teachers" among us, as there were "false prophets" and teachers of old (2 Pet. 2:1ff). What about the results? What did Jesus say would happen to the "blind" leaders and those lead by them, (Mt. 15:14)?

Beloved the Greek word translated "false teachers" is PSEUDODIDASKALOI. According to Harper's Analytical Greek Lexicon, page 441, that is the nominative (meaning in a sentence "the subject of a sentence is put in the nominative case,") and plural of PSEUDODIDASKALOS, which is defined by this authority as: a false teacher, one who inculcates false doctrine. N.T." Likewise, Barclay M. Newman, Jr. in, A Concise Greek-English Dictionary of the New Testament, page 200 says, "false teacher, one who teaches what is not true." Likewise, James Strong, in Strong's Exhaustive Concordance, Pages 100 and under TEACHERS, refers to number 5572, which is on page 78 in the Greek Dictionary of the New Testament, there he defines the word: "from 5571 and 1320; a spurious teacher, i.e. propagator of erroneous Chr. doctrine; — false teacher." In Number 5571, which he refers to, he says: PSEUDES, "from 5574; untrue, i.e. erroneous, deceitful, wicked; — false,

liar." 5574, to which he refers, is: PSEUDOMAI, which he says is the "mid. of an appar. prim, verb;" meaning **"to utter an untruth or attempt to deceive by falsehood: — falsely, lie."** The 1320, to which he referred is the word DIDASKALOS, (page 23) for teacher, of which he says: "from 1321; an instructor (gen. or spec.): — doctor, master, teacher." The 1321, to which he referred is the DIDASKO, of which he says; "a prol. (caus.) form of a prim, verb DAO (to learn); to teach (in the same broad application): — teach."

Thomas Sheldon Green, in **A Greek-English Lexicon to the New Testament**, page 206 says of this Greek word translated false teachers, "a false teacher, one who inculcates false doctrine, 2 Pet. 2:1. N.T." William F. Arndt and F. Wilbur Gingrich, in **A Greek-English Lexicon of the New Testament and other Early Christian Literature**, pages 899, says: false teacher, prob. one who teaches falsehood (. . .) 2 Pet. 2:1." Thayer's **Greek-English Lexicon of the New Testament**, on page 676, says of PSEUDOS, "a lie; conscious and intentional falsehood: . ." Later he says, "in a broad sense, whatever is not what it professes to be." Back on page 144, of the word DIDASKALOS, he says, "a teacher; in the N.T. one who teaches concerning the things of God, and the duties of man;" then he goes through a list of different teachers, then in the 7th one he says, "of false teachers among Christians: 2 Tim. 4:3"

Why would one want to affirm that a teacher is "false" only if his motive is impure? Well, of course a noble reason would be, if that is what the Bible teaches, and one respects and appreciates the teachings of the Bible. I believe that the Bible is the word of God and that it is true, complete, and that when followed one will be fruitful in this life and equipped to serve God here and be prepared for eternity. I cannot appreciate one who looks upon the Bible with disrespect; I can and do love such, as I know that God did and does (Jn. 3:16-21). However, that love will not save the one out of Christ, for one must be in Christ to be saved (2 Cor. 5:17; Rom. 8:1ff; Gal. 3:26-29).

One may, also have a desire to be numbered WITH the faithful while teaching things that are not in the word, although he has no desire to be completely opposed to what the Lord said — he likes to think that he is a FREE intellectual, permitted to cast out into the deep and be independent of any restraint; thus, he begins to look for a way of making distinctions and searching for a way out with a semblance of scriptural sanction. Prov. 14:12 tells us, however, that there is a "way which seemeth right unto a man, but the end thereof are the ways of death."

These people who have taken this position of advocating that a FALSE TEACHER is always one who has IMPURE motives, knowing full well that he is NOT teaching the truth, and desiring to GO WRONG, make a distinction between a teacher of error and one who teaches falsehood. Now, why? It seems to me that they are willing to assign to hell, saying that there is no hope for the false teacher, but that the teachers of error should be fellowshipped. I'm not sure if that is what they mean to be teaching or not. But every time I have one use the term "false

teacher" they add such as "doomed to hell," or some like designation. So, I really don't know if such is a basic element in their thinking or not. But, I see God warning against all teaching that is NOT "of inspiration:" Going beyond "The doctrine of Christ" (2 N. 9) or adding to the "things" written or taking from them (Rev. 22:18-19), preaching "another gospel — (Gal. 1:6-9), or "teaching for doctrine the commandments of men" (Mt. 15:9), or teaching "otherwise, and consenting not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3-5). I find that this idea is akin to that presented by Satan to Eve in the garden (Gen. 3:1ff). He told her it would be good for her to reject the restriction and that God was somewhat less than honest in his restriction; that she would really be benefited by taking the forbidden fruit.

Percentage of truth is mentioned by these people often. They ridicule the idea that one has to be 100% right. I respond by asking: "Where has God spoken in the "%" basis? What percentage of truth is acceptable? 90%? 85%? 50%? Beloved, I challenge each to give me one passage of scripture that mentioned "%" of right and wrong. If they can't then I direct them to 1 Pet. 4:11 and say AMEN!

Beloved, it is my conviction that man cannot often read correctly the heart of his teacher. Neither do I find one passage that teaches that man MUST be able to read the heart in order to determine IF a person is a "false teacher." The criterion for determining if one is a "false teacher" is the content of his messages gauged by the inspired standard, the revelation of God, recorded in the New Testament and the Old (Cf. 2 Thess. 3:6; Gal. 1:6-9; 1 Jn. 4:1-6; Isa. 8:20; Jer. 23:22). It is to this that we point men and women, to see if what is being taught is TRUE or FALSE (Cf. Acts 17:11-12).

The context of a passage of scripture is important in determining the meaning. So, is the context in which men speak and write. The people who have begun to affirm that a teacher is "FALSE" only if his motives are impure, have been teaching questionable doctrines, for which they have been challenged, suggesting that they are false teachers, needing to repent. These people are hurt, saying that their motives are pure, therefore, they ought to be allowed to continue. So, they bring up various differences over which brethren continue to study and hold different convictions, yet do not separate, so they call those who call for a change or to be recognized as a "false teacher" POPES, Guardian Angels, and all types of titles, suggesting that they have an unholy attitude toward ruling the Lord's people. Beloved, it matters not who so acts, we are convinced that such is contrary to the word of God and needs to be recognized for the destructive course they are on. There have always been people of this behavior pattern, and they have continued usually to their own destruction and that of several others. I'm convinced that such is a problem that God's people need to be aware of today (Cf. Heb. 3:7-4:2).

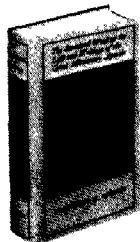
So, I call upon people, old and young alike, to consider seriously what is really involved in this attempt. See where it will lead, and most of all to see

that it is based wholly and completely on man's reasoning, not on scripture. I do not call for an impulsive, over-emotional response. I call for a calm, prayerfully considered response, with a firm conviction in the inspiration and understandability and durability of the scriptures. Only as one takes time to understand the essential elements of a system, and has a love for the truth and the souls of the ones involved, can he operate effectively and efficiently. Be not deceived, then beloved, by this late attempt of the evil one to detour your soul from the door of heaven, to engage you in a service to the disregard for God's word.

If I have to read your heart, beloved, to know that you are a false teacher, then I can't KNOW who is a false teacher, because only the Lord knows the heart. But if I can't recognize a "false teacher", then the Lord was wasting space when he told me to beware of false teachers. If I can't recognize a false teacher, then I need not be concerned about them, because surely the Lord would not allow me to be harmed eternally by that which I cannot discern. This, I fear, is what the evil one wants us to finally conclude, beloved. But the fact is that God's word is the standard, and any simple person can be made wise by it (Psa. 19:7-11; 2 Tim. 3:15; Jas. 1:21-25). Consequently, being properly informed and equipped, each of us can rout the evil teachers (Cf. Mt. 4:1-11; 2 Tim. 3:17). We challenge you to properly equip yourself and be "ready" (1 Pet. 3:15). Performing your duty by faith in the Lord, you can have confidence that all things can be achieved through Christ who strengthens (Phil. 4:13). Know the truth beloved: we really don't have to read each other's heart to determine if one of us is a "false teacher." If and when we teach that which is untrue, false, then we are by virtue of that action "false teachers," and we need to be corrected so we can be saved and help others to be saved. May God help each of us to be convinced, equipped, and ready to answer each effort to lead us astray!

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You are probably familiar with the beer commercial which bestows upon various groups of people the dubious honor of having a beer dedicated to them. For example, one commercial might say: "To all you steel workers who work and sweat all day to produce the nation's steel — this Bud's for you." Or: "This Bud is for you truckers, driving the highways day and night to help keep this country going."

On these spots, we have heard various ones singled out for praise from foundry workers to baseball umpires. I wonder, though, to how many it has occurred that there are several categories of people who have never been mentioned in these ads?

Imagine the effects of an ad campaign which would run like these examples:

"This Bud's for you — all of you mothers and fathers who are grief stricken over your teen-aged son or daughter because alcohol has scrambled their brains; for you parents who have seen your children's lives shattered by the bottle — This Bud's for you!"

"To you women who are knocking yourselves out day after day after day trying to keep food on the table for your family; trying to be both mother and father to your kids because your old man is a drunken sot — This Bud's for you!"

"Hey, all you kids whose dads come home mean and surly; threatening to beat you at the drop of a hat — all because they are tanked up on our product — This Bud's for you!"

"This Bud is for you — you who have had friends or relatives maimed or killed in a senseless traffic accident because of the guy who had 'only had a couple of drinks' — This Bud's for you!"

"This Bud is for all the families who have been ripped apart because of fathers or mothers who could not handle alcohol. All you children who will grow up with a warped perception of family life and with all kinds of moral and spiritual scars — This Bud's for you!"

"To all you preachers, elders, and other faithful Christians who work so hard to warn people of the sin and danger of the beer we work so hard to sell; because of your dedication and hard work — This Bud's for you!"

"To all people everywhere; the millions upon millions through the generations whose lives have been ruined; who thought they were gaining prestige, but only brought to themselves shame; who have died prematurely or lived out their days in loneliness, disease, and mental anguish because of alcohol; to all of you who have ever been cursed or injured in any way because of our fine product (and all the other brands) — This Bud's for you!"

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 21:1).

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THE NEWS LETTER REPORTS

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

STEVE GOFF, P.O. Box 261, Kaysville, Utah 84037 — The Lord's church in Kaysville, Utah has debenture bonds for sale to finance a much needed church building. These bonds, in denominations of \$1,000, \$500 and \$250, earn 9% and 9 1/2% interest, and are available to any individuals. They started earning interest September 15. Our building is under construction and we need to sell the remaining bonds soon. For more information call Steve Goff, 801-766-1620

WAYNE S. WALKER, Akron, Ohio — The first of the year I will be leaving the work at Harpster Ave. in Akron and beginning work with the church at 620 N. Broadway in Medina, Ohio. The work in Medina looks promising and I am looking forward to it.

C. W. SCOTT TO WORK IN BAHAMAS

C. W. SCOTT, 1365 N W. 129 St., Miami, Florida 33167 — The Crockett Road church of Christ began almost 20 years ago when Carl Strachan returned with his wife Lilla to Abaco and Marsh Harbour, Bahamas and her home. He had served faithfully for several years as an evangelist in Nassau with the Lily of the Valley Corner and East St. congregation. The Southwest church in Miami upon his request provided supplies and some monthly support along with several other congregations. Many brethren from the United States flew to Marsh Harbour for services at Sandy Point and Treasure Cay. A small but faithful group has been meeting in a neat CBS structure with rough, hand-made, tent meeting type seats.

The writer, who has been preaching and sharing in the teaching at Southwest in Miami for almost 10 years, recently heard of the proposed razing of large church property in Downtown Miami that included a complete chapel with pulpit, lectern, chairs, communion table, rugs and 24 blond ash finish pews with cushions that would fit the structure in Marsh Harbour. Costing thousand of dollars originally, we purchased, fumigated, repaired and shipped to the Bahamas all of this at a cost of about \$500. After the furniture is installed we will make plans for gospel services in December, the time when many tourists begin to arrive. Jere Frost, Earl Robertson and Rodney Miller, who are familiar with the work and vitally interested in it will be assisting the writer in obtaining sufficient support to work in Marsh Harbour along with native preachers Strachan and Albury. I shall be most grateful to all who may be able to share with me in my labors again in the Bahamas.

W. P. RISENER, Route 1, Box 285F-1, Alto, Texas 75925 — Due to personal reasons I did not move to Sheldon, Missouri as I intended and stated in the report which you published in the September issue of Searching the Scriptures. I believe the church at Sheldon to be composed of faithful and devoted Christians, as fine a group as you could find anywhere, and that they would work diligently to assist in preaching the gospel in that place.

CONGREGATION IN LEESBURG, FLORIDA

STEVE DIAZ, Route 1, Box 1210, Leesburg, Florida 32748 — Please inform your readers that there now is a sound congregation meeting in Leesburg, Florida. We are known as the Central church of Christ and are meeting in the American Legion building at 300 3rd Street. If there are any who would like to worship with us, or if someone should know of those living in this area who would want to know about us, please contact me at the above address. My phone number is: 904-728-0715.

PREACHERS NEEDED

WARNE, NORTH CAROLINA—This small congregation in western North Carolina is looking for someone to preach the gospel in this area. Our building will seat about 60. The church also has a 3 bedroom house for a preacher and his family. For more information please write to: Church of Christ, P.O. Box 82, Warne, N.C. 28909.

CARIBOU/LIMESTONE, MAINE—The church here is desirous of locating a fulltime preacher to work with them. This group is rather small and is made up mostly of young couples from Loring Air Force Base. Doug Seaton and Wilson Adams recently concluded a meeting with these brethren in September with attendance from 13 to 17. They are very zealous but find their time limited due to their military obligations. The need is very great in this area. Caribou has a population of 14,000 and Presque Isle about 14,000. Loring AFB currently has about 5,000 stationed there. Contacts are numerous. However, a great deal of outside support would be needed. If interested please contact James Johnson (207-328-7294) or write brother Johnson at 224 Brookley Ct., Loring AFB, Maine 04751.

WILLISBURG, KENTUCKY—The church here is in need of a preacher. We would like to have a man 40-50 years old. We can only supply \$800 a month support with the rest having to be raised elsewhere. Willisburg is a small town about half way between Louisville and Lexington. We have about 100 members. We do not have a house for a preacher. There are some good young men here who work to help in teaching and preaching. We just had Junior Bronger here for a meeting with 6 baptized. He worked with us for about five years. Those interested may contact Ray Hendren, Mackville, KY 40040. Phone 606-262-5206 after 6:30 P.M.

IN THE NEWS THIS MONTH	
BAPTISMS	280
RESTORATIONS	95

(Taken from bulletins and papers received by the editor)